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### Sermon Department. THE BROAD LAW OF GOD. Sermon by Etder James Quinter-

Reported by W. W. Ootton.

The commandment in the text we aderstand law. The idea of law is equently contained in the word, ammandment. By the word comunderstand law. The feke of law is frequently contained in the word, commandatest. By the word com-mandatest in the following passage law is probably mustar. The com-mandatest in the following passage law is probably mustar. The com-lighteeing the cycle. The 19. 8. And in Rom. 7th. ch. Commandatest pro-tighteeing the specially where to said. The law of the Lord's exceeding. The law of the Lord's exceeding the divine ratio of conductional and the divine ratio of conductions and the said of the law of the contrained and the con-tained the con-tained the contrained and the con-tained the con-tained the contrained and the con-tained the contrained the contrained the con-tained the contrained the contrained the con-tained the contrained the contrain in the Service of This recognition of the Service o life. The sits commandates in the decalegue recals as follows: "Honor thy father and mother that the day may be long upon the land which the Lord thy God great thee. Ex. 20-12, And the apositio admonsted the young, those;" "Children obey your partners they father and mother; which is the first commandment with promise; that it may be well with thee, and those mayst live long on the earth." Epk. 61-3

It began with us, my stold becares, men and women, in our childhood; there it began, and it has nover with-draws its authority. It laid hold on us thee, and it has never unloosed its grasp from the day and hour that we assumed an accountable position, down to the present time. Some of us are teleraky old, some not so old, and some are yourser still but the men and women, in our childhood, who appropriated a part of his Work by drawn the advanced by the control of th

that there is donger there. I am glist, sections under which we are placed in the present says, with our Subbath-statement under which we are placed in the present says, with our Subbath-statement of the same statement of mercal doctories in all our supersionably in changing, and we are legislating to site more and mercal says and the same statement of the same statement

parents? I come now to the youth, to the

pageoids: The second of the profit of the pr

their mental and meral powers. When them is the source and dissection where the content of the Lord." By the '1 data we are the content of the Lord. "By the '1 data we are the content of the Lord." By the '1 data we are the common when the content of the Lord. "By the '1 data we are the content of the Lord." By the '1 data we are the content of the Lord. "By the '1 data we are the content of the Lord." It was the content of the Lord. "By the Lord of the Lord." It was the Lord of the Lord. "By the Lord of the Lord." It was the Lord of the Lord. "By the Lord of the Lord." It was the Lord of the Lord. "By the Lord of the Lord." It was the Lord of the Lord. "By the Lord of the Lord." It was the Lord of the Lord. "By the Lord of the Lord." It was the Lord of the Lord. "By the Lord of the Lord." It was the Lord of the Lord. "By the Lord of the Lord." It was the Lord of the Lord. "By the Lord of the Lord of the Lord." It was the Lord of the Lord. "By the Lord of the Lord." I

stand to one another. "Wwes, each mix yourselves unto your own ba-bands, as note the Lovel. For the base bands, as note the Lovel. For the base bands, as note the Lovel. For the law bands are the same base to the same because the heart is subject unto Christ to the bands in everything. Hyadrads, love your wives, even as Christ also loved the church, and gave bineself for it." Owner, when the control of the church, and gave bineself for it. The same bands in the control of the church, and gave bineself for it. The same bands are proposed to the church, and gave bineself for it. The same bands are proposed to the church of the same bands are proposed to the church of the same bands are proposed to the same bands and the same bands are the same ba be laid down as a general Falt, take a multiplication of richistons in bit, multiplication or richistons in bit, multiplication or richistons in bit, multiplication or richistons in bit, multiplication of the properties of the p

our obligation, we should refuer upon those incovering that our obligations are increased by a deeig, on it has a dif-tion in the supplication. We are applying the divine or broad has to the married state. The apposle says, "marrings is bonorable in all;" when the married state of the apposle says, "marrings is bonorable in all; it is all other deforms upon more and designal for good and heavy-lost pur-poses. But let the young man know, and the true to the proposition of the pro-sent proposition of the pro-position of the proposition of the pro-position of the proposition of the proposition of the pro-position of the proposition of the proposition of the pro-position of the proposition of the proposition of the pro-position of the proposition of the proposition of the pro-position of the proposition of the proposition of the pro-position of the proposition of the proposition of the proposition of the proposition of the pro-position of the proposition of the proposition of the proposition of the proposition of t state, their responsibilities will meres Our young feeded here the accruing both young room and young women, have duties to me Land obligations to bear in your ringing state. But when you peldeg youndrest to each other at the lyments altar, and become has vaccured your responsibilities then just when the young man takes upon him the obligations of a bushand, and the young woman takes upon her the obligations of a wrist, that they then I seed if the insulect the young woman takes upon her the obligations of a wrist, that they then I seed in the insulect the young woman takes upon her the obligations of a wrist, that they then Our young friends here this morning obligations of a wife, that they then increase their obligations and duties I sneak of this subject because we do

sation, and denthies points, which size of the state of t

over one state the soft of the act take such a position. "For its bine we live and more ask bare our being." Acts 18, 28. Then will we recognize an obligations bint we are under to Him? I have the satisfaction of being in the morning that there is not one in the satisfaction of the satisfaction of the Young man, irreligious as you may be. and appear the morning, I sed that you are not willing to any that you are not willing to any that you are not selled in the satisfaction of God; that you do not care for bin. Then what is the live of the satisfaction of the satisfactio

there up in the narrow and admention (outer to see and us are responsible to p. I went to remain you that we now partial feiting. A seed of the product end trainers and ethilars of the product end trainers and the product end to the seathers as subjects. We are to here to the product end to the product e humn, hw, actions are necessary to prove character, rot prove goil. But in the administration of the divince or broad haw of God, ougnizance is taken aware to human thoughts before they have been been as the control of the divince law, that is to unadding applications, it covers our very thoughts. The tenth commandment of the desalegue reads as follows: "Thou shalt not covert thy neighbors with not been applied to the con-trol of the covert of the properties of the bor's wife, nor his unassertant, for his manadestrant, per price or, por his ass, buman law, actions are necessary mand-orrent, for his or, for his or, for his or, or nything that is thy neighbor's. Et. 20: 17. Among the precepts of the 20: 17. Among the precepts of the precept of the total command of the principle of the total commander with the heart. In accordance with the principle of the total commander that principle of the total commander that principle of the total commander that the precept of the principle of the commander that the precept of the principle of

"min'mult, "Whooore; lookst on a woman to lout faller her had committed solutiony with her already in his hart." Matt. \$28. And the apostle house." And \$2. \$28. And the apostle house is a minderer." I John 3: 10. Mon often think that they are free from any in that endangers their sail the area of the control to their blood to such plan has been account to their blood to such plan had been accounted by the such look within themselves, into the critical such as the such look within themselves, into the apply to the asselves the broad haw offer which condenses injure thoughts. as well as impure actions.

some unferences from this extensive ap-plication of the divine law.

I How liable we are to an since we have so many duties to perform, grow-ing out of our various and numerous relations which we fill in his And overy time we faul to perform our duty in any of our relations, we commit sin. And then we must reasonber that we you are not willing, to sky that you had good of one various and manuscraped to the control of the warf in the true state of the control of the various that the true state of the control of the various that the control of the various that the v

moreing. If you did wrong under these circumstances, and have never obtained forgiveness, these rongs will stand until they are wash ed away by the blood of Christ husbands and wives, as pa rents and children, and neighbors, b bave we lived? How have we performed our duties to our associates and companions? And lastly, how have we performed them to God there is guilt, there is guilt upon those living under a law so pure, and holy,

erfect as the broad law of God ey have not been parlomed. Then if all are guilty, I hasten to ay how much need have we of a Savior, and just such a Savior bes provided as we bred. for us in our Lord Jesus Christ. Through him the sins of youth, of

him we may be born again, and be made new creatures. This is a glori-Sc. Heb. 6: 1. truth-glad tidings. Sin bus and if they do, that simply proves that such are not Gospel precedure. But would you know "O vain man," that abourded extensively, but grace may more abound And whatever may be the number, or the character preachers may be said to be worn out of our sice, they all may be forgiven. How necessary then is Christ for us when they really are not? Then there is unother great wrong nomewhere of all, as we have all sinned. And to and I can cite you cases, that say simil we should all go, on him we all should believe, and into fellowship with him, and his suffering, merits, that his coat is worn out, righteomeness we all should be is not the appearance of its giving brought for as he is a needful and away. The young lady says her di is now worn out—her hat is worn out.

it, so he is our only Savior. 3. While we need pardon for the when there is not a single break in transgressions of the broad law of them. When the young man and ad which we have strendy committed, young woman say these things, they we shall, it we keep that law in all its body requirements and diversified what they mean, applications need divine help to enable those articles are those articles are "out of fashion. The sentered is not worn out, but their us to do so. And that help we may Gospel form, shops, or pattern is only worn out The Sarsor of the does not only pardon siz, but he also of atvlo. protects us trem sin, and emables us to do right. "I can do all things" said Paul, "through Christ which his father and says: Pather, I think it is about time for you to got a new trengthenoth me" Phil. 4. 13. -And old as is pretty well worn, and then be says to Timothy "God bath not it is so beavy and clumsy-there as no given us the spirst of fear, but of powuse to have such heavy a-days, because we have "good pike or, and of love, and of a sound m roads" now, there is no use to drag along such a load. Well that's pretty 2 Tim. 1 7. By a diligent use of the means of grace, grace sufficient for every emergency may be obtained. good for "Young America.

ally, I would say that the broad pike roads," we will keep the old carlaw of God is a law of benevolen viace because it will draw so much and its great object is to promote the lighter. O, says the son, feeling the welfare and happaness of men. And the more fully it is carried out in all know, but you ought to get or relations of life, and lived up to an like uncle's, and harness like his, I think all our doings and dealing, the happier shall be, while here in this state at looks so nice. of being, and there is no hope of that the bulk of the trouble with the son is, that the old carriage is only beaven without being right and doing right. "Blessed are they that do his 'out of style." to hundreds of cases where the articles commundments, that they may bave themselves are not worn out, but the shape or form of the article right to the tree of life, and may ter in through the gates into the is only worm out, it is out of sty city. Rev. 22- 14.

### Essay. "BE BOES NOT WEAR WELL"

BY LEWIS W. TRETER

There is one property that always adds worth to that which possesses it. whether natural or mechanical, name ly, durability. The above caption, is ity, ournatury. The above caption, is no expression, that we often bear an expression, that we often bear with another, expressing just the offer coverse, like this: "He never wears described the caption of the "wearing out." It is this: No educed member, whether minister,

dearon, or laymomber, will ever went out really, who is moved to action by When we are in possession of a principle. Such a minister labors from a sense of unworthings, and natural machine that is durable-that does not wene out, we value that machine bumility, his rule of faith and practice because of that feature. When we is the Gospel, he tries to live up to its ne, we examine the requirements, realizing, that at best, parts exposed to the greatest friction, to see the manner of construction and itable servant, because he did only modus operands, and appeal to our judgement as to its durability. We duty. prize durability because it enables us just what he is another—one year to avoid expenses. Well there is by the unchangeable Gospel. nothing wrong in all thes.
But the expression "He does not

And so it may be with others among just an much more importance for a satention to fashion or style. There be my disciple "Don't think there will (the church, regardless of popular or preacher to possess it, as his mission is fore, such a minister is al product in postes of, as immosts is first, need a minister substays tens, ever be a time when you will be timely once in production and the most important than the six ministers in the control interest to the control inter But we cannot believe that preachers, the Temple of God, and no wearing too many, of not preachers only, but dearons and laymombers, that are wearing out. We will state in this

Preachers may wear out REALLY,

We can hear the young man say,

sean something, but they full to say

The young man approaches

The father argues. If we have "good

eight of the father's argument,

congregation fully as well,

then all is done, he is still an unprof

Such a manister is one day

not much better, out of style as in styl-

vehicles now

a carriage

Well it is very plain

Thus we might reter

But a minister even of principle, will wear out with men of httle, or o, a fact. Whenever a church no principle, because such men have member begins to wear out-no differ no root in themselves, "they are like once of what standing, there is a great a wave of the soa driven and tessed," they inhale freely every wind of doctrice: they cannot endure sound group somewhere It is not the Dr vine intention for a minuster, a dencem or a laymember to "wear out," but to doctrine. Oh, would to God, the reverse. But grow in grace, and we could all be governed by principle in the knowledge of our Lord and o. do right, because if is right, to de Savior Jesus Christ, 2 Pet. 3- 18 right, not do right breause of som Till we all come in the unity of the faith, and of the knowledge of the Son sary or secular advantage. We. would then know each other as one sheep of God, unto a perfect me unto the knows another; there would no "perils measure of the stature of the fulness surrough min the sale of our of Christ. Eph 4 13. Therefore leav. among false brethren," there would ago may all be partiosed. Through ing the first principles of the dectrine be no schisma in the body of Christ bear. ove would be without dissimulation of Christ, let us go on unto perfection,

> and cleave to that which is good, and consequently be Godlike. LOVE FOR ONE ANOTHER. BY JOHN KNISLEY.

Dear brothron and sisters, I do bope d pray that our brotherhood will re nain united and never be divided, and I do believe if we would all pray for one mother in faith, as God has taught us in his Word, we would be unsted, for would love one another, and if we love such other with a pure love, rill never belittle one another. The her evil spoken of, and the parents that shildren never want them abused, and how much more short family of God love each other. If we to forsake father and mother and all on earth and follow Jesus, does this not show that the love that we should have for each other should be stronger then anything cles? Jesus then me is not worthy of me." Yes, our members, the world's darlings nev er were God's friends though he gr them. The world and the thanes of the world, which sensors so highly prixe, are passing away. Pride, ensure, honor, wealth, and worlddings will shortly vanish but he that docth the will of God abuleth for-The servants of God are known re many who know God's will but do their own and who, while they have digion in their head, have the love of +ha world in their beart. without the world is better then the world without religion. The believer the object of a believer's love shidoth forever and his love shall ner or fail; the believer himself being born for beaven and there will be no breath- ings. In like manner, a minister may be worn out-out of style. Now the fact ing the vital breath before a birth. is, the reat, the dress, the hat, the carme believe there is no breathing of the spiritual breath till the man riage and barness are just as good woman is born of water as Josus said to Nacademus, John 3.5. And if we when they are out of style, as they are when in style. They would serve their owner just as well out of style as in style. So the minister will serve are truly born of God as Jesus said, of rator first, then of the spirit, we will let the world know it is not by the month Truly our

only bet by our conduct. Truly our conversation will be in heav things and our walk will be upright re all men that all must say w are truly been of God. Yes the world will be constrained to say God is within you, of a truth. Yes done bret when we preach we will preach the geopel and not manners, and when we talk private we will talk as in the pul-

O God bless us all. SISTER M'S SEED-BASKET. PACKAGE NO. XXIV.

1 intend to serve God after while like another, because he is governed am not tired of the pleasures of the exposition of the Scriptures? Such a Does Josus require that minister, if ever be is in style, be is world yet was well," in sort generally said with because the form of sight sometimes, lyna should be light of wellight things where these exceptions cross in is highly because the form of the light of the light

to Him not because you are tired of the world, but because you love Him and feel the need of Him. Boware of

ifling with God.
The temperance cause will never make much progress until mothers, overywhere, wake up to the fact that they are responsible for a great part of the dissipation in the world. dreadful for a mother to tempt her litthe son to a life of dissipation by offer ing him a taste of intoxicating allowing him to taste of it himself Many mothers are thoughtless enough to do so. When every temily has n emperance society of its own, ther the liquer traffic will begin to decline How nice it would be to have home We would abhor that which is evil temperance socseties. Mother for pres ident, father for secretary, and every

> "However the bow! I though rich and brig The yellow finds upon the right. Au addor code its depth broads, Whose lare is wer, where sting is conti-Thanks to sisters Major and Dear

child a member.

dorff for their views concerning a widow's home, or a home for the indigent Will not others sisters tell us what they think about it? Sister Deardord does not like the idea of supporting a bome for saint sed somer. Perhans such a home could be made self-supporting if rightly managed. We are commanded to de good unto all men especially unto them who are of the household of faith "-Gat 4-10. course such a home should be especi ly for the homeless of the church, for uch as are partially or entirely disabled, but by admitting a limit ber from the world the inmates would have an opportunity to do a little misstonery work. be entirely for females, and they would receive, say one or two, of the sex that had fallen from virtue, and were in danger of falling still b because there were none to protect or lift them up, and guard and guide such into the paths of virtue and pence; or suppose they would take a few little children that were in danger of been ing outcusts, and would "bring them in the nurture and admenition o God would sarely smile the Lord." by their doing the will of God; there upon such a home and bless the in-Why should the memates of a mates church home at with folded hands and

do nothing for God or their fellow world seems to us right and feasible, but we confrse our ignorance about To-day is Thanksgiving day "Thanks be unto God for His unspeak-able Gift," and for all temperal bless-

#### THE OLD ORDER. BY J F EFFENOLE

under is the first law of all society It is the principle that adjusts differces and produces harmony where discord would otherwise reign, hence of the greatest importance that the church endeavore to maintain this cascutial characteristic. Order in the first place implies the

absence of confusion, second at presents the idea of a systematic way of doing business. We often bear the old order spoken of and we get the idea that it refers to the way that the old broth conducted business. The first query that presents itself is this: Was their method of government safe? If it was, let us hold to it. If not, we should im prove. Does not the church yet main those distinctive features that originated with it as being the tru think so with few exceptions and right you should be tired of worldly things where these exceptions come in is

a tem- over be a time when you will be tired ion or the pressure brought to bear by we may expect the church to contin ne to be the usylum for the dare to stand up for the simplicity of the George! It is this inclination of bumanity to compromise that is robbing the religion of Jesus of its pow

or and retording its triumphant s against the strongholds of sin. When we ore back to the passtolic age ind that men of good report full of the Holy Ghost were the ones selected for great duties. Mon who could rise re well for the interest of the church and preach both by precept and ex-Some profeen ean talk like pre come professors can talk like sants, and sing like angels yet in thei practical religion one would be led to melade that they were carrying the purso of Judes which was never ! to be full but once when it contained the purchase mency of the innocent There never has been a time in the history of the church that called so loudly for men and wemen to stand firm for those principles that imparted strongth and influence to the religion of Jesus in its intancy when first it astonished the world with the glory of its celestial origin. That is the kind that the world stands in need of to-day, o religion that does not need to be preached, prayed or sung, but one that vill brighten by living a good part of it. Let the watchword then compromise but an unrelenting warfare against the powers of dar

#### that speak peace to the souls of men while they swing upon the gates of hell. WARNING TO YOUNG ORBISTIANS. BY LEAS BEPLOGLE.

W- often hear christians cange ally

afflicted and aged christians, mak such expressions as the following, If I could live my life over again, I we live a very different life from that buch I have lived Oh! that I could have felt when I

Oh! that I could have felt the importance of religion, and christian faithfulness at the beginning of my christian life as I feel it now. Oh! that I had been more faithful

in the performance of my christian

Many such and similar expres full from the hps of those who stand on the verge of Eternity, and look back over their past lives. of the most concent christians regretnot lived more faithful than they did To receive a limited number from the Now if those who are noted for piety have cause for regret, from how deeper, and sadder experiences, might some of us give vent to such expresion. In view of these things we feel like warning our young christian at you have made a good beginning, and we would urge you to be laithful. This is your day grace; spend well its morning Watch your opportunities for doing good, they may never return. You the time to live pure, hely, faithful christian lives. You may have to deny yourselves of some pleasures, and you may even less the approbation of some of those whose frien dship you value

but what are all these things compared with the beauty of holmess, th probation of God, and Eternal Harmi ess. Once more we urge you to faithful christian lives.

The beginning of the new year will be a good time for you to make a now hegenning. Resolve with a noted obvistian

Author To strive every week to be brought higher in religion, and to be a higher exercise of grace, than you were the week before." "Live so as you shall wish you bad lived when you come to die;" then you will have othing to regrot at the close of your There is nothing on earth

satiful than the sunset of a faithful christian life.

Not long since while scated in a railand car, a young wan come staggering in bensily drunk. He entertained—nay proroked us with his disgusting quibble and babble, and pre-ently his station was called out, and no be started to get off, the conductor kindly told him to go off on this side where the platform is, Searful that he would full. No, said the dronken man, "I am going over here to ention to his tolk till I beard this, and this was the last, "Guing over to see My first thought was, a girl my girl." o would allow berself to be courted by such a spreumca of humanity and hereby bring shame and misery upon would have charity enough to think better of my sisters, and think that the expression of the vonce man was only vagary of his drapten brain, b when I see young women talling in love with such, and actually marrying them. have no place for my charity ed by men who take to drinking after age, but I am now spraking of those who knowingly, in the light of select for themselves a life comnanion who is given up to the vile babit of drankeuness. It is said that hive is

blind, and indeed it looks sametimes as though it is not only blead, but deaf Perhaps it would be more charatable to think that virtuous young women marry such men to reform them. There can be no doubt but what all or mustly all think that it will reform them. But this is a dangerous experiment. There is too much to risk and the plan is not a anda shin.wreck by it, but the sad story of their less does not stop others from

Young women, you can make up your mind, that if a young man will not for your cake leave off all such habits before marriage, he is less likely to do a - after. you would keep no company of that ind, you would do infinitely more to r form the prevailing wrongs than could he done in any other way

The greatest cherm of life is a kind and loving companion in a obserful hoppy home, but whose pen con paint grief and agreesh of the young mother as she look- upon her helpless children and sees her senaty allow and knows that her husband for whom she forecok all, is preferring the so of the degraded and political to here After spending some time in this mises able wretched way, he is taken from What has she now to consfort her Sho is left in want and the thought that place him with howling devils, names the blacker waves of death shut no in dark despair forever. And ere lone it may be said of her:

Secreta you with wards

### THE OPENER FOUNTAINS

BY 5 7 BUSSERVAN

This language, with propriety run be applied to all men. Though it was oil-dressed but to one individual, it had a most salutary effect. Obedience followed and a soul was bleezed and convequently happy The individual address ed was rebellious, hence unclean and

incleanness, and are not qualified to en- his mind for a state of purity or holiuces. Hence of its kind, and seeks no fellowship rive Chargean suggests this. Whoth- Matthew Henry.

qualified it is not capable to enjoy that ever, to adopt this so the name qualified it is not capable to cejoy that exert to adopt this as the same of our which it has no teste or natural delicie society. I leave for others to decide I for. To eajoy happusers, therefore a merely suggest it as the subject of "our charge must be factored. The siferities sounce," is must descend the most be changed, the observe and dupo states of the contract of the contr brated waters of hie which only can make the heart of the same a ries. No distinct people, that even our dress other fountain has such changing proper must mark us out as such. We surely ties as that of this living fauntain. other has may remedial agenty or cure-tive properties for the sin-sick soul. No other has a healing below for the simin

great authority, none with such tenderaces and affection; none so invittegly, and none so destrous of being equiloyed. if I wash thee not" was nitered by him who spoke as never men spake Henry, from the highest authority, and when he declares "no part" with him cutable of obedience dare man rebel? The samer to be healed must flee to

Christ in obedience to his law. He destres to wash and to cleaner the sinner. and if he referes, his 'part' with the Savier will be forever denied. No part with Christ and his people upon earth, and none with him in elornity. Oh copper, the hurbest authority has dolared this separation from Christ! Ob, will you not elecy all the commends of God that you may easoy un bomble part with Christ bere and an exalted position in the world to come? Thank God for this open fountain to which on fice and wash our souls anew and newthern from every moral definment. A constant application to Christ is personery to remain clean Oh how soon the soul becomes defiled ! How many spares and temptations are say

rounding us How weak we are and easily overcome. Oh, let us ever look to that onen fanatain for supplies. Comtautly flowing denotes the power of our Great beed and of his willinguess to wash and to beal as from every malady. May every soul flee to him, obey loan und obtain that salvation which will vader him hoppy through all overnety.

### MORE ABOUT OUR NAME.

BY F D PRICE

One of your correspondents has men tioned Primitive Christian, as one of December Church was appropriated to use, years ago, as a suitable name for our soriety by a minister of another denomination. He came out personantly, to re-t smoog the members of the "Primitive Church, " as he insisted upon calling as We said, "We are German Bapti-to-we are Brethren-to make it plain we are Bunkarda" No donbt, no don't," was the reply, "but neverthe less you are the Primitive Church-primitive in your modes of worship-in ve in your modes of worship-in your styles of dress-in your feelings and opinions-in your social formspromitive in every particular that discd was rebellions, better unclean and primative in every particions was unsuquified to stopy a part with his inquisible you from other exagellical least divin Master Being selomely appriled chenches. You are so, and so you less to other forms to the fact, be hantly yielded and a should remain; others to your prints, but opped this means of genes in order to true crustoms." And thus friend adducted with the contraction of the co enjoy the blessings in store for the to Primitive, as the name of our Church.

achange in the leart of must in occasion and a change in the leart of must in occasion and the control of the correct of the c

PLAIN TALE ON A PLAIN SOBJECT. | with the opposite, because it is not er or not, it would be desirable, how-

sitions of man most as turned into a survey of the Church consider the proper name of the Church once lowed, he now hates, and those he is endeaved by long association. These hated be now loves, which change can of us, who united carrelves when young, saly be effected by a renewed heart to the German Beptiet church, will He must be burn again, and if so he is probably continue to call our church by a new cresture, if a new cresture, is that name, in our own thoughts, by has new desires, new dispositions and whatever name we may be known to new merchans, and so now qualified to the world. But if we must have a new enjoy the holy things of a new life. To name, the important point seems to be effect thus, mun must come to Christ, that it shall be distinctive—a name that He is the only source of purity. He would distinguish us clearly from all alone has the pure distilled and wendul- other seels. If it is so important that wrated waters of hie which only can we should be known as a separate and other fewers of the same griden. No distinct pecule state

eacht to have a distinctive name "Brethren" is not such, as a sister re merked to me, it might mean the River Brethren or the Methodist brethren, or ficted wounds, no other has a remedy the Baptist brothren, or Christians of so potent and so unaver-al in its nature; any sect. In the text, "All ye are no other physician apeaks with such brethren" ye includes, I suppose, all sincere followers of Christ, by whatever

name they may be called.
In regard to Dunkers, Webster says they are a Christian sect, who practice abstinence and mortification, which does not seem to be a very truthful descrip tion- of us, noless the Brotheen live differently in some districts, from those near here. He adds, however, "It is said they deny the eternity of future puoishment," which seems to identify the church sa curs? Is there another Dunker chorch similar to ours? It alone are Dankers, Webster should be corrected, at least the addition before me. believe, I do not know, why the Brethren obsect to being called Germany Baptists, or why a change from this as over suggested.

### THE BEAUTIFUL OITY OVER THERE

BY D. EMMERT.

revelation which John had in that "lonely ide," we will find many plens ant allosions to the hereefter which makes the heart throb with an inexble curotion and raises the soul with a mighty impulse toward its eter-What in all the world of literature is

more grand than the description of the Boly City's descending from above? What in all the extent of auditmity and magnificence can rival in splendor the w Jerusalem?" How it contrasts with the sin-cursed cities of earth! How sensating its charms, and when weary of the poise, the bustle and confusion the sights of wee, misery. wretchedness, how we long, "Oh, bow we tong to be there?" Where clouds and the names of our Church. as a body, is that the Church, as a body, is Where mucht never draws her curtoins around revolting scenes of revelry, debanchery and crime: where there is no riot and wrangle and bloodshed, no cruel words, and signing beart reading bisophenics of that name which is above every name; where no poor, and blind and home west at These trates of begging for bread, where no homoless stranger wanders through three golden streets without a place to lay his head and where no heagry, shavering outcust persibes to sight of radiant hearth stones and tables sprend with anuntums fore There blessed thought, we shall be free heart aches and agonies over the miset-

specified to copy a per with his completely performed configuration. You are so, and are reasonable of the completely performed configuration. You are so, and are some and the completely performed configuration. You are so, and are some and the completely performed configuration. You are so, and are some and the completely performed configuration. You are so, and are some and the completely performed configuration. You are some after the performed configuration. You are some after the performance of the proposition of the performance of th

LIVING OUR PROFESSION BY WEALTHY A. CLARKE

It is a truth that was long ago estab-habed, that if we are genuine Chris-tians our lives will comport with our profession. We need not tell the peo-ple that we "got religion," it will be manifested in our daily lives. Chris-tons will be like Christ, will annated that child-like and trachable depositoo that is always a characterist submissive mind reary many pield to the demands of the Go boy will "go about doing good oir Great Master did.—not an their Great Master did,—not among the rich and oristocratic of the land, but in the humble paths of Rfs, among the poor and distressed, enrying com-fort and consolation to and and discon-solate hearts. In short, they will my to obey the whole will of God.

-------- Bestlet Fing, 54 on the American Beptist Fing, St. Look, Ma.) BAPTIST-TUNKER DISQUSSION.

26. The Hoptlet Churches possess the Hilbs barierieties which souther them to be required by the country to H. Ray, Affrica B. H. Ray, Affrica B. J. W. Stran, Decen. Sec. BAY'S THIRD APPERMATIVE

We did not "attack the Bretinen where the state of the shadow of the state o

continuous to the continuous to the support to the of the political powers in the punisheral of its transpression. Correction, copilize over the artificial band, we to develop man, and and purely man and the purely man and the purely man and the purely man and the superficient purple. The purple man and the superficient purple man and

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What a pity that there were no Dankorth in

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from the confernation."

Instead of attempting to answer our libble the miserthe miserassuments moving the Bayest deciring that

note life." We know this because he bretteren." I Jan. 3 14. 4 can stolets he did not die to sin pe urist in bopsism, therefore, he we on the source members of "the Lamb's wife, will be glory, be to the merriage of the Lamb. Means our important quantion the Bothe wants to know if we also calidors of find or children of the calidors of find or children of the

#### The Brimitive Christian. PURLIMEN WERELY. HUNTING DON. PA

January 0, 1880. EDITORS | BLD. JAMES QUINTES, AND | B. REUNBAUGH, PROPRIETORS: | J. R. REUNDAUGH

On account of the holidays and preof business No. 2 will be a little tardy in making its rounds, but it will be brimful of good things when it comes. On account of the lateness of the ar

rival of some of our church news we ould not get it in this week. In a few cases we made editorial extracts. We Orn western editor Eld. R. H. Miller informs as that he has ready for pub-lication papers on "Church Govern-ment" and the "Covering" which will

appear in our columns in their proper Taz brethren of Brownsville church Md., expect to dedicate a new meeting hense on New Year's day. Eid. D. F. Stouffer and other ministers from ad toining congregations are expected to

We have still on hands a good sup ply of Brothrou's Almanace ismaly should have one. Send in your orders and they will be filled by return Single copy, 10 cents; per dozen. S1: haif dozen, samo ratea

Some of our agents, in sending it their lists, say they mean to continue the work This is right. If you every laudable means to obtain sub cribere and continue your efforts, our circulation can be enlarged. This is as it should be, as we have been at considerable expense in getting new type now head and other material.

tour on Thankegiving day, greatly improved in health. blessing rest noon your pan Thank you dear brother for that wish. We hope our work may often be carried to the throne of grace, by our brethren and staters Please do not forget us.

RECTREE SHARP Of Ashland, Ohio save that brother Bashor held a no ber of meetings in the College Chapel An interest was awakened and an were buried with Christ in hantless The meeting was continued, and Saturday five more came out on the Lord's side. In the evening had meeting again, when one more made the d profession, making eight in all. Among the number received were four renging from nine to fourteen years, one of whom was the daughter of Prof Keim. All except one were con nected with the school either as outs or members of the Sunday school

Wx had the pleasure of a visit from our brother J. C. Lahman, of Ill., last week He was with us over Sunday, and prevehed for us on Sunday morning and evening, but as the weather very inclement, the congregations were not large. Bro. Lahman is an act worker and quite companionable. We were glad to form his acquaintance. Our bretbren are always w Huntingdon, and we are always pleased to have them visit us.

---To our patrons, and all, we wish a happy Christmas and a prosparous New Year. While you are enjoying good things of life, have pity upon the poor quili-drivers who will be bent you can do by gotting us large lists of subscribore.

Bao, S. C. Krim of Elk Lick, Pa., regard to Kansas and Nebraska in stopped with ue on his roturn from ducements for our castern people, etc. attended our prayer meeting and gave

us quite an interesting talk. He looks units well and thinks that his health Ps., we have has been much improved during his stay at the "Home."

Our blind brother C. Swigart, of the congregation, Pa., bad been attending a series of meetings at oir church, and on his way homeward while in the streets of Lowistown. conversing with some friends, he had a stroke of paralysis which affected the whole left eide of his body. He at once received efficient medical treatment and was taken to the home of his on, S. J. Swigart, living near the most

ing-house, where he is still lying in a ritical condition. At first it thought that he could not get well, but hopes are now entertained that be may recover.

Our last prayer-meeting was both in eresting and solomn. It was the last coting of the students for the present school term, and their Jeelings very tenderly expressed, and no doubt will be long remembered by some of those who can meet with us no more. Sister Libbie Leslie led the meeting, and as she expects to leave us for ason, she spoke very feelingly of her Christian enjoyments while with us. While we lament the loss of so noble worker, we feel consoled in the nesurance that what will be our less will be gain to these with whom she will ciate and labor.

Tire Fall esselon of the Normal losed Thursday last. There will be a vacation of ten days. The students will pearly all return, and a number of new ones. From 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 Du. P. R. Watontsman informs us the bare urged their objections to sayon a card that he arrived home from his ing to mach. We think our readers western tour on Thanksgiving day, who are interested in aducation should occasionally know comothing about our school work, but as the N formal h been before the brotherhood for sometime, it is perhaps not necessary that so much be said as heretofore. All that is needed to recommend the school is a The next sension will commence truel. Dec. 2. th

We have concluded, as our readwill notice, to issue the PRINTIVE in the enlarged form. We had hoped to have We had hoped to have our new type for the first number, but are disappointed. We ordered as we thought in time, but by some means our was delayed, and bence, no new With this exception, the present tree. er is a hir sample of what it will be for 1880. We have those of our patrons who were opposed to the change in form will submit to the wishes of the large majority. The principal objection to change of form was, it could not be hound and preserved. This is a mistake It can still be bound. We have some and volumes of other paners that are larger than the PRIMITIVE in its present rm, and we think they are very nice

If those that desire to have their papers bound will preserve the present we and when completed, send it to us, we will make you a handsome book

We are now home 'ugain, feeling eatly benefited by our western tour Everywhere we were remired with nurked kindness and felt quite at home among our western brethren and sisters. The only thing that we have to regret is, that our time and circumstances compelled us to pass by so many from whom we received areas

From Bro Bames A Sell, of McKess, the following: "Bro J. B. B., when you were in Philadelphia, you advised as to patronize Bro Harley, but you did not give us hie address. Some time ago I had some sinces, but not knowing the address of any brother in the business in Philadelphis, I went to Baltimore. Why not insert on advertisement of his busi ness in the P. C.? Give us Bro.

Harley's address at least Yes, sure enough Why not? It is a significant on stion, and we just feel like letting our pen loose a little to answer the problem. We could write it up from the bottom very mucely, but for peace sake we will hold still awhile yo hoping that some brethren will look at things differently by and by. Bro Harlev's address is 147 North Third street. Philadelphia, Pa.

ONE of our agents may several broth en who had intended to take the PRINITIVE have withdrawn their names once they beard that we intend to give only fifty numbers for a year. At first we thought we should take no notice of such a superficial view of the matter, but then again we think it is time that our brethren take more extended views of things. In the first place it is a mistake. We give all our readers fifty-one numbers for 1879. Forty-sine numbers completes the volome in the old form; the sample nam her, and the first number for pext year will make the fifty-one. When we say \$1.50 per your we may mean fifty or more numbers for a year. Formerly 6fty numbers were as a general thing considered a year among publishers but as the number of papers increased the competition increased, and as a result, some publishers in order to present extra inducements for patronage commenced giving fifty-one and son are now giver fifty-two numbers for a year. This competition, to some on tent, obtains among our brothren. At first our weekly journals only put out 5fty numbers for a year, but as the number of papers increased, in order to gain patronage one of them comoud to put out fifty one or two. and se a result the others were neces eltated to follow. For our part we consider fifty numbers a year and if we publish more we consider them extra We don't say and do not. do not contract with more than fifty numbers and the brothren who complain bave no apprecia-tion of the publisher's work. Oh, how ernel is the spirit of ingratitude feel that we have given our readers the worth of their money and much

being appreciated by all. We refer to this matter merely to show how some our dear brethren are disposed to look at things. A WORD TO OUR OLD SURSURIBERS.

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 renewal of your subscription. From our place and purposes as we have ex plained them, you will see that we shall do our best to make our naper worshy of the patronage we ask for it. We hope that but few, if any, will discontinue your subscription. To meet the additional expense we are at in giving the brotherhood and the world a paper of the size of that we are now printing, we should have a consideraWHO SROULD MARRY?

This is a question that everybody thinks they should snewer themselves and was it, purely a businees transaction a greater number would be able to do so, but se it is not, advice. there are but few that give it the con sideration that its importance demands Though it is not strictly a business relation, yet there is or should be a great deal of business tact connect with it. Any man who marries withont means to support a wife and famity eigher lacks judgment or should be aded as a scoundrel, as rash marrying by young people has caused rable amount of pauperism. In a Scorfully large number of

the young wife when married to a

man without means of support, is see rificed to trouble and on early de We have only to look around us to see the untold amount of misory and pasperism that has been enteited upon es through indiscreet marriages. man should think of marrying until be first secures means or a position to support a wife. If a young man while young and single cannot lay something wards supporting himself and fam ily he is a fraud, and will do much less in that direction when great er responsibilities are assumed. make married life a success, the excising of a great deal of common sense is account. That love is blind, the rid has proven long ago. Yes, ter while blind, and the worse propie are struck with it, the blinder they get bence the necessity of looking at from a business stand point. We Horace Greely was asked for his opinon on this important enbject, his and wer was, "It depends on who the man is and who the woman is." Much deand who the woman is. Much de-pende on this. A man should be a man and this can be determined by his works and the discretion be exercises. No prodent man would think to em barking into a business without capital to successfully run it, neither should be think of entering the family

listless look and the braving sigh tell it ail. The hale, reliteksome and proale and sorrow-stricken wife is it? Recents they were not prepare for the new relation. It was a blind lean, and so will it be in every case when this boly relation as entermore, and hoped that our efforts were without being prepared for it. Young men, before entering this solution, ask you to consider the importance of it and the responsibilities connected with it Sit down and count the cost, and if you find yourselves wanting,

defer the matter until your are prepared. This may nec esitere e earrifice for the present, but may save a great deal in the future.

And while we advise the young men, we consider it equally important that our young women exercise the same caution and judgment. Never give your hand in marriage to a young or an old one either, until you have the assurance that he has ane and the disposition to stand by you. And remember that while you ok to him to be a man, it is for you to see that he finds in you, a woman worthy of his choses and affections. increase in our subscription list. Life is real and the marriage bond is We hope our friends will appreciate designed for a munual good—to bear this and labor for it. It is true, theer each others, burdens. If a man wants New Year. While you are employing an easily from whom we recent gives i. We hope our trends with appreciate designed on the result of the property of the prop something to make music for him, be other here, where we must so soon sepa next number, after which we expect your own name send as many more as to give some general observations in you can obtain. more as world for seafainces and it becomes us.

Once more we part and after visiting
J. q. all to act our part well in all the rela-

tions that we attain to in life and or evially the marriage relation We do not give this as an abay the question, who shall marry? but simply as suggestions for consid der well before you set, is our

NOTES BY THE WAY

On Monday morning it became our duty to hid farewell to Bro. Geo. W. Thomas and kind family, who did everything in their power to make as comthere, and was ag fortable while taken to Peabody, where we took the had expected to go down into South Knasas in response to some invitations received from brethren there, but as our time was spent which we had allotted to Konsea and brother was auxious to get home, we concluded to shandon that trip, as well as another through middle Kanese, with the hope of returning sometime under more favorable circum

After a very plessant day's ride through a very brantiful country, we arrived in the city about night full and was antonished to see how great a city had been reared up in so short a time The place has grown to a large city, and in it is transacted on immensor ant of hasiness, and is now success fully competing with Chicago and St ous in the wholesale trude. We were told that there are a few brethren living in and about the city, but we had not the tyme to seek after and visit them Next morning we went to Atchion This is also quite a city, and is building up quite rapidly. Mr. Gould, the great rail-road man, had been there the day before and the public mind was considerably agitated in regard to the result of bis visit. From all appearance, he in tends to menopolize rail-road matters in the West, and the question in the minds of the people is, who is to be benefited, or which of the many competing citte of the West is to resp the greatest re-wards-oil are to be great rail-road relation until he has the means of supcenters, at least the people say so, and port a family. Love is a gread and this was the general drift of the rious thing as long as it can be versation by the way, everybedy ke kept burning, but it cools off very rapng exactly all about it, yet differing idly when the fuel is exhausted, in the about as widely at the cities are distr face of an empty purse, bread and water and bungry children. Ob, the from each other. While listening to the Ob. the enimeted discussions and seeing th misery, the misery in the world engerness on the part of them near by Much of it runs with the undercurrent, to hear, we were made to wish that peo ut the ripples indicate where it lies ple could be made to manifest the sun The fuled check, the downesst and nterest in the salvation of their souls How strange it is that our greatest good is the least sought after

At this place we had the pleasure of alling with a family, the lady of which was our play-mate in buy bood— We were most kindly received and how strangely it did appear! Only a few short years ago, we had our sportive plays along the shady banks of the t seemed as if we Raystown Leanch. ero thrown back twenty years and were again besking in the froliosome days of youth smidst our fireside companions. For twenty years we had been separated and our surprise was great indeed to see what changes time had made. Instead of the rosy-cheeked bluebing maiden, we met the pale faced and care-wern mother surreur family of sex children, several of the dangelters grown, educated, intelligent and holding important positions as tosobers. All this seemed like a dream, and The evening was yes it was a reslity. very pleasantly spent in rehearsing the many interesting scenes of the past and inquiry in regard to the whereabouts and the welfare of the companions of our youth. Where are they? Yes, where are they? Of the lives of some we can well feel proud, but for the ask of others we drep the curtain-were made to think, if such is pleasure afforded in the meeting of each rate again, what will be the joy and overlasting peace of the meeting we

near the Missouri river all the way. we had pessed over this read before, of the body of Christians known as there was not much cutside attraction es and were therefore disposed to seek whatever enjoyment the trip might afford us, from within. This sometimes is considerable, but on this special occasica we had an unprolific field, as our ny was lurgely composed of stockmen, and fat hore and steers were out the only things that would inter out their. There was however one ovcention at least and she was a namely ned lady, who sat on the seat behind me. Soon a central looking hummer came in and politely asked for a cent at her side. A conversation was started b tween them, and as it was on attention more than that of hows and steers, in front of us, and we cave it our The lady in the course of her conversation remarked that she always had a de-ire to become a missionary

feed," says Mr. Bummer, "that would not suit mo at all, perther do I believe that preaching to the heathen makes them any better as they are quite as well off without the knowledge they thus obtain." He went on then to open out to her his store of wisdom by trying to make her believe that the letter of the Bible had its day and that men new worship God as dictated by their intelligence and reason ; that mapy of the so-called heathone were as intelligent, and worshiped God as acceptably, as Christians do He was glad that the day was dawnn the more cultivated will look beyond the more written word and worship Ged in the Spirit, etc. The lady, after giving him a patient bearing very pleasantly remarked, "I suppose you know quite as much as ( Himself." This proved a stupper and

Mr. Bummer dried up.
We were made to think what a pity it is when a man becomes wiser than b Maker. This man had outgrown the Bible and was ready to sour aloft on wings of his own making; and there are many more of the same kind flood ing through the world, trying to poison everybody with whose they come in contact. We admired the lady's good sense and fortitude, and hone the young struppling may most with a few more such It may do him good By S o'clock in the evening we reached Omaha, and, as it was late,

we did the best we could to procure comfortable lodging, but us we wer strongers in the place, we missed it for the first time by getting into a house that, we were not pleased to call first these, neither in board or hedding However, we got through all right, by shall not recommend the place to any

### INTEGRICATORY DEAR READER

we present to you the first number of a new volume of the PAINITIVE CHAISTIAN, hoping to fellow with succeeding numbers. literature is very generally acknow! orged at this state of the church and the world, to be a very important means of both Christian edification and for indectrinating the public mine with Christian dortrine and for educating it in the various truthe of glerious Gornel of the blessed God " And while Christian literature in gonoral is extensively and successfully used as a medium for the circulation of Christian truth, periodical literature of a Christian obsractor, seems to be growing in value in the estimation of the Christian public, paging from the amount of reading matter of this kind that is sent forth from the green

The Primitive Chaistian, a now dume of which we propose to pub-The Pinintrix Chairrian, a now ordinate of the interior and column of which we propose to an end ofference of the interior pink, its not a new candidate for patronse, as it is pretty well know, and throughout our brotherhood, and coefficiently beginned as well. It am such as the property of the contract of the contra

a view of the city, we again take the to pramote primitive Christianity in train; this time for Omaha, Neb. In going up we took the St. Jeseph & Han- find them taught and exemplified by nibal road through Missouri, running its divine Founder, and the first Christiszs, and in the teaching and practice

the German Baptists or Brethren
Our work beretofore has met with considerable encouragement, a fair share of patronnes, and some success. It has given encouragement to o brothron and it has also been the means, apparently, of bringing some souls to Obrist. From the encourage ment we have felt in the consciousness cause of Christ, and from the words of heor we have received from those for whose edification we have been labor ing, we not only feel like continuing our humble labors, but, we purpose t apply ourselves more assiduously than ever to make our work more efficient in all its departments. We have coun seled one another and we have sought divine councel, and we have plante in order to know how we can make our work best subserve the cause of truth, and the edification and impro ment of the church. With those ob jotts in view changes have been made from time to time, not in the character of our paper, but in the publication of

We now take pleasure in sensuncing another change, a change that we hope will not only be satisfactory to our ers, but that will also increase the efficiency of the PRINITIVE CHRISTIAN to the work in which it is engaged. allude to the connection of b R. H. Miller with us in our editorial labors. As many of our readers know,

we have been trying for some time to establish a western department of our paper, but hitherto have not succeeded. In all the stages, through which the PRIMITIVE CHRISTIAN bas passed name that of the Gospel Visitor, the Christian Family Companion, and the Igrim, it has had warm friends in the West, and a large field for usefulness hes opened to it in that part of the Brotherhood. And while there have been other papers started in the West, and which are doing a good work the field is large, and there is so much to do, that we do not feel that we are entering upon other men's labors, when we give some special attention to the wants of the West. Here is one of the most inviting, as well as the most needful fields for the successful circula tion of periodical Christian literature We refer to brother Miller's inaugural its proper place, for a further ex on of what he purposes to do in his labors through the PRINITIVE

CHRISTIAN. We consider it unnocessary to state the principles here upon which the PRIMITAVE CRAISTIAN will be published. There will be no change in its princi pies, and these have long been betere the Brotherhood and the world. The PRIMITIVE CHRISTIAN IS PROGRESSIVE IS its principles. Not propressive in the sense of dropping or changing any of the principles of the Gospel, or recog nized principles of our Fraternity, and of scoking a more advanced degree of Christian principles than those found in the primitive church. But we bethe Christian truth of which it is the "ground and pillar" and the deposite ry, to its own edification and sauctiff n, and to its work in educating and concerting the world, in whatever country and in whatever age it may exist, that it is to appropriate to use whatever lawful instruments and agents that can be applied to further its designs; that it has considerable discretionary power to solute and apply the means for its oxtension and for the success of its mission. We believe exist, that it is to appropriate to its discretionary power to solut and ply the means for its extension and the success of its mission. We belt the Christian church has the olone of progress and adaptation within But it must guard most vigilar But it must guard most vigilantly against the above of the liberty and

#### Western Bepartment. SLOER R. H. MILLER, EDITOR. Ladoga, Ind TNAHOURAL

By taking an interest in the Parks TIVE CHRISTIAN, as we purpose doing, and filling a Western Department of the paper, we adopt a principle which would be glad to see carried far ther and farther until the Paimiviva CHAISTIAN, The Gospel Prencher and

The Brethren at Work would unite in one large well-filled paper, with Eastern, Contral and We torn departments Even more might with benefit to the In ontering upon this engi to contribute to the columns of the pa-

per, we need not make a statement ur principles and views, as they are known throughout our brotherhood But by way of explanation, we give some reasons and our object in doing As is known by many of our read

our labors in the ministry for many years, and our efforts to defend our doctrine in general public discuscions, with our labor to support our family, has been too much for our physical strength, and now, at an ear age in life, too much worn out for anual labor, and having for several urs token an active part and deep interest in the husiness of our church we cannot entertain the thought of ongaging in any business that will hinder our labors in the ministry. For this reason we profer this position it will not hinder but rather fecilitate labors in the cause of the Master, and give further opportunity for use-fulness in the church, while at the same time it gives us some remunero tion for our labors.

Our object will be to awaken a more united offert, to sustain and carry out every truth and principle of the pel; to get more barynous, life and power to work in tar thurch for its peace and presperity, and to get amore general knowledge of the principles maintained by our brotherhood. For this purpose we will give some articles we have prepared in defence of our prin ciples, our order of church covernment non-conformity, the true Gospel misunnary work : and as there are many young persons belonging to the church. ere shall give some articles for their epetial benefit. We also expect to give the principles and teaching of the Scripture on all topics of general interest that comoun in the brotherhood. se we believe it to be the duty of our paser to be a teacher and guardian of the interests of both breth and sisters on every subject, and in every department of their calling, which pertains to their Christian ch actor and general weltare. To do this we desire the help of our bretl everywhere, especially in the West. Give us the news of interest from your churches, their condition and w their location, railroad station address ote, as we expect to travel a good deal, and, if possible, make some rangements to have our ministers traol at reduced rates, that there may be more preaching among the churches in the West. We also desire you to give us some articles of general interest and for the spiritual benefit of the church, also any questions that may be for the good of the church-Scrip tural questions which will be of pretical uso, we will answer, if we can, at our earliest convenience. We hope you will not neglect to give us the help desired, on it will greatly assist in giv ing interest and usofulness to our paper. Do not fear to write for want of once in that line, but writeplainly and we will correct and success im-

evenent, if designed for publication. We expect to have a Western billion and keep on hand byom books and all

and Young Discours. We ask your the young strong in faith and seal; help in extending the circulation of with mind and heart well improved, the above papers. You can in this intellectually and spiritually, taking the above papers. You can in any bold of the Master's cause, ready to way assist in paying the extra expense bold of the Master's cause, ready to make our connection with it. We fill our place when our work is done. way source in paying the extre expense look of the Mestor's cause, rady to made by our connection with it. We fill our place when our work is don, send not tell you it has over been a And an writing is one of the bear good paper, working for the interest modes of twining the mind to careful of the observable and in harmony with thought, we are interested in hermal the general horsebackof, for this is the young to take this the general horsebackof, for this is the young to take this the general horsebackof, for this is the young to take this owner. well knows. But we promise with their own improvement, and the good the same views to give you car best of others. Do not be discouraged at efforts to make it more interesting and your first effort. It is said the first useful in defending and promoting the articles of Horace Greely were not a ctrines and principles of the Gospol, as held by our church and handed down to us by our fathers. We can

give no greater safeguard and supp to the principles of our church than good sound roligious hterature well irculated among our brothren. It is the best we can give our families neighbors, and the best to spread the nower and influence of the truth in the orld around us and we ask your help in this work by circulating the Paintrive and our paper for our youth

### NEW ALTB

We enter upon the new year with inh work and labor before us. There will be many opportunities to do some good speed to all, and many to do erm. Let us be exceled which we cheese. There will be enough of sorrow and trouble to us all, and but one great remedy for it. Go to Him who suffered for us, to find help in every time of need. There will many things

come up to hinder and discourage us: but a strong determination, a steady purpose, will give victory. There will be many times, when we all need encoursement and help; and it must come from God, and pur brothron. here will be many fellow travelers through the year, to whom we can give a little bein a little warning a ttle encouragement to improve the time while it is day, for the night cometh when no man can work

There will be many little conversa tions which we can turn to something spiritual; many we can check before they do barm; many we can turn from subjects to something good. Th will be many chapter for us all to do something to save the lost; something to belp the needy; something to so tain the church and spread the Gosnel There will be many times, when by a meck and humble spirit, in love and kindness we can show a Christian example to exalt the name of Jesus in If all these opportunities are im-

proved by us, what a beautiful record

m the book of life it will make for the

coming year. They cost but little,still ing a rich reward. If all these opportunities are improved, they in sure the peace and harmony of the church, and breeme a mighty power in calling sinners to repentance. determination and purpose to work more faithfully in our Muster's cause. s the beginning which insures su Without determination there will litrle be done in the cause of religion; let us make it strong in the beginning of the year, it will take little troubles out of the way, and help us over the diffi culties. Let us be determined to main tain every truth of the Gospel, and th primitive order of the church; and to work for its union and barmony and prosperity; and by the blessings of

God, we may do more in the coning year than we have in the post TO OUR YOUNG BEETHREN AND Short articles and correspond

from young members are desired. We snont a seed deal of our early life touching school. We then tack a deep interest in the improvement of the young .- and it still lives to our feeling ; sees our desire yet, to do all we can for their development, and usefulness, cause soon all there is of religion.

to publish, yet he made one of the prontest writers of the age FROM the Wayneshore Record, we

learn that both sides think they gained the victory. When a friend of the one or the other party most and converse on the subject each seem to think the so soit was favorable to them. sometimes admit that here or there th argument weakened a little, or the other men may have had the best of it in some particular point. But taking all together, each is trying to make the other believe that their side gained it The to the mind of the editor of that paper is about the way the mutter stands. How it effected the minds of those who are neutral, and who were trying to investigate the troth, we have not learned. Of course, we hope all our brothren and sisters are investigating the trath, and that their minds are oper for conviction, if in error in reference to the doctrines of the Bibls, but we mean those who were not settled in their religious opinions. It is to be noped that the truth was made more apparent to such, and that they were sided in the avestigation of it. It is said the dis cossion ended very pleasantly. When it was concluded in the church, the two disputants, the moderators, the reporter the ministers of all the denominations in town and the committee of arrange ments, joined in a thanksgiving suppose at the residence of Eld. Snyder's

FROM Bro. John M. Metager of Edna. Mills, Ind., we learn that two mor were added by baptism, to the church at West Lebanos. They had an appointment for communion meeting. want of ministerial holp, they had to defer it. This we are corry for, as it sthorn Indiana, and is under sore that is we have the name of our ing for it, while brother John does the work This is not us it should be things should be arranged to put it r his care; breause he has the spirit and real and is in a condition

Faon Bro. David Bechtelbeimer of Sevestapel, Ind., we learn they have built a new church, and wish t it dedicated soon. He requested us to be there on that occasion, but on account of our health being bad, we could not, but will soon give our views about

that matter in our paper. \_\_\_\_ FROM brother D. P Saylor we le that they had one of the best communion meetings they ever enjoyed and those churches that accepted th committee report, are getting along as

well as could be expected. We hope calm reflection may induce them all to work with the committee for a full -- Hencent of their trembles Bao Wu Jounson of the Sugar

Creek church, Ohio informs us the brother P. J. Brown has been with them and proached nine sermons. There were no additions but good im pressions were made. The cause is still progressing there. Three added

As we have taken upon our the responsibilities of editing a Westorn Department, we assert our readers that we appreciate the importance of other besks published at the Frantrive a morality, and every good, must be given by the position, and health and every of effice. We also take subscriptions for in into their hands. And there is no first to make our laborate that the Patantrive and Orea Scoura-November concurring in the to see in [see appreciation or moralism.]

### Liome Department. RULES FOR DAILY LIFE

Engin the day with God,
Kneel down to him in prays
Lift up the heart to his abode
And seek his love to share. Open the Book of Gol,

Go through the day with Goo, Whate'er thy work may be; where or thus set, at boses, obread, the still is near to three

notate the day with God; Tay sign to him cooken; out in the Eerd's alsoing blood and mind blorishic corners. Lie down at night with God, Who given his servant sleep : And when then from at the vole of de He will then gread and keep

THE HUDDY PERSY.

When I was a boy a circumstan happened which I shall never forget. As I was playing in the streets large city where I lived, I saw a little boy, younger than myself, who seem to be in great distress. His eyes were very much swelled by crying, and his lond sobs first attracted my attention

What is the matter ?" I inquired. "Why-why, I've lost my penny, and mother will whip me!" he replied, and then burst snew into tours \*Where did you lose it i

It dropped out of my band, and rolled right there in the gutter."
"Poor little fellow?", I thought, lly sympathized with him, and offered to help him find his lost treasure

The boy brushed away his teurs with his arm, and his countenance brighten ed with hope as he saw me roll up my cont sleeve, and thrust my hand into the sutter. How intently did be watch each handful as it came out freighte with mind and nebbles and pieces of racted troa! Perhaps the next would bring out his penny. At last I found

"Ob. I am so glad!" I kenr the little reader say. "And how glad you must have been too! Now you could dry up the little boy a tears, and make his face bright and his beart happy. And he would skip and rem all the way home without the fear of his mother's du-

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

As soon as & felt it in my hand, all covered with mad as it was. I forgot all the lessons I had learned at home and in the Sunday school I forget about God, that his eyes were looking rig wa on me. The wicked one entered into me, as you know he did once into Judas, when for money he betrayed his blessed Savior. I sold my honor my good feelings and my truthfulness, al for a peany

I searched a little lower after I had washed it and contribed to hide it : and then putting on a sad face, told the lit the how that I comin not find it with a there was no use in looking any longe

Oh how the his teers ran down his face, as with disappointed look be turned away! How mean I felt! I felt guilty and well I might for I had already I had covered; that lead me to steel; and then in regular order to lie, to core up all. Alse I what one sin leads to I

Many years have gone by since the wicked set. Since then I have saked God to perden me for that and a good er sins I have committed; as though I love my Savior, and hope that in his mercy the sins of my youth and of my after years will not be remembered against me, yet I can never blot out of memory's page the dark spot which that moddy peasy has imprinted upon

#### A VERBIRLE WARNING An American physician, who has given

careful attention to the study of alco-holism, said in the course of an address recently delivered before a learned

They are constantly crowding into our insume asylume persons fifty to eighty years of age, who in early life, icted to the use of alcoholic inuors, but who have reformed, and ion ten, twenty, or thirty years have never touched a drop. The injury which i The injury which the all disappeared, being triumphed over by the fell vigor of their manhood, but when their natural force began to decrease, then the concealed mischief showed itself in insunity, clearly dem onstrating that the injury to their hodies

was of a permunent character. We are inclined to dwell wpon the horrible, and would ask to be spared from presenting so terrible a fact as the not feel that our duty to our neigh has and followmen requires it. How unay thousands of the bright and beautiful wouth are to day sowing in their own organisms the sends of dresp and misery, by their daily visits to the wine-room, and their social tippling Oh, that Dr Chenery's declaration w

pressed home to the conviction of each How insidious and implemable that posson which lunks in the raddy wine and the amber beer! The man may re form after a career of lax morality and ntemperance. He may shake off chains of a babit which rendered him often an object of ridicale to the care can and of grief and shame to h nds, and may once more claim the place of honor and psefulness which was his before the fall. He may ever exhibit the energy, ambition, and fire of his early years, and win fame and fore business of life; but when old age or creaming on all at once his brain gives way and the living death of ity supervents. Thus we realize the truth of that wonderful Book which propheres: "At the last it biteth like : rnent and stingeth like on adder

We are not emprised that the learn physician, in contemplating the wide spread ruin attending the drinking thits of the public, is moved to say Those things being so we as physilane and promoters of good beat ound to set our faces against every species of dram-drinking, by both ex

#### RULES FOR PARENTS

1. First give yourself: then y hild, to God. It is but giving him his wn. Not to do it, is rebbing God. 3. Always prefer virtue to wealt se honor that comes from God to the bonor that comes from men. Do this for yourself. Do it for your child. Let your whole course bo to rass

your child to a high standard. Do not into childishness yourself. 4 Give no bredless commands : but when you command, require prompt

5. Never indulge a child in crucity, 6. Cultivate a sympathy with you

oild in all lowful joys and sorrows 6. Be care that you never correct a child until you know that he deserves Hear its story first and

Never allow your child to whise and fret, or to bear grodges.

Essly meulento frankaces, acrosity, magnanimity, patrioticm, fainsb-blee but

10. The knowledge and four of the Lord is the boginning of wisdom the feelings your child by upbraiding it with dollsess, neither inspire it with-concell-

### Correspondence. From Bro A. Leedy.

DEAD AND TAKE WARNING

Recently a messenger came with mest that older Geo Gresanickie and the writer should come to see We went and found hir onito siele in body and worse in mini to had put off the one thing needful until, as he thought, death began to stare him in the face. He became alarmed, and his lamontations work sorrowfal. A young wife, a setter, 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 handred, and now thought it was too late. He de ered that we should sing and pray

for him, which we did, and receive as an applicant for baptom, if the comfortable and quiet in mind. the decase became more threatening and violent, and in a few days, in the darkness of the night, a messenge came requesting us to return to see the sick man again. We did so. He said be wanted to be haptized if possible By this time considerable anxiety was candested by the neighbors, part whom were brethren. With the non

essary lights, in company with sever al other brethren, we started for the place. Upon our arrival we four number of members assembled who all thought his time very short His bands and arms were cold to l clhows and his feet and less cold to biskness. In this extremity he was e baptized, nearly, or quito all He was still thinking it too late. tional and could talk. When he found that we were willing to make the et fort he renewed his determination go on with it. His young wife at his bedside said, "Oalsane! you cannot Likewise said his aged mether. H W replied. "I will make the attumpt it I die in the net" Here was anguish fear and sorrow combined. We saw that his whole soul was in the work We told the friends we thought it could be done, at least we were willing to undertake it. At once all gave then opsent amid doubts and fears. posure baving been secured, after saug ng sud prayer, a part of the 18th

Matthew was read. After the usual interrogations with appropriate abswers in the affirmative, all began to make arrangements to go to the place of baptism, which was about forty t. He was lifted from his bed and placed in a large arm-chair, wrat ped in comfortables. After the lights were lit and in readiness, for the darkwas complete, we started Four stout men took hold of the chair and were in due time and by other four, and thus passed along in the stillness of the might with demnity of a funeral p In a short time all arrived at their dea tiestion which was a little dam to afford water for the occasion the chair into the water of suffic depth. he was readily placed in prope position.

arress which was thrown a temporary The writer then placed himself in the water, and the applicant was slid from position. Imagine the eagur sporta tors, while all was complete silence ter into the Then the usual questions were presented with their appropriate again from him. Ifo was very easily baptis-ed in the three names of the trans-God. He was taken from the limit grave, received as a brother and placed in the chair. The little van wended their way through the dark-

use where an aged

whother be would return dead or alive. at Mansfield, Plymouth or Shiloh Wheel she heard all was well she was

ness back to the be

appearance by will recover. There three things here to be considered t Bartising will minre no one how-Dear Brethren : ever sick; 2, Let none hesitate to administer the ordinance while reason and breath romain; 3, Let the unregenerated take warning by this narrow escape, and not make their return to God a secondary matter, but firs

costs also binoulom of heaven, and his righteousness, then other things in or er. North Masshester, Iod.

From Clarence. Gefar Co., Iowa Dec. 5th, 1879. Dear Brethren:

Having been selent s long I teel slow to speak. I will wenitems for your columns. Those of my friends in the Fast will please excuse and parden me for not writing ofte e time I rend all of our church produceds tand I read nearly all, be des some others) read and study my Bable, write some private letters to near friends, and attend to the bus rares of church, tamily and world, I find but little time to write for the press. The church here bus ju d through a severe trial. We con vened in council the 2lat of November and after holding six sessions, which lasted three days, in which elder E Bby, older Martin Myers and Marc Powler acted as a committee, and through their wisdom, energy and all existing difficulties were prop only adjusted to the antisfaction of the church, and in barmony with the brotherhood at large. May the Lord bless them for their labors. During their stay and labors with us one wa reclaimed and another tender lamb received into the fold by haptism, and general good feeling cultivated here? I know no reaamong the members. We have bad a remarkably fine Fall

it this writing the weather is exremely soft. Corn was an abundant Health unusually good. Androp. for all those rich blessings of our beavcally Father we feel to render gratiall things well. I feel sorry that we having so many church papers not because there is not recest and work for all, but because all cannot be properly supported. I desire to know alt that is going on in the brotherhoo but to take all our periodicals is be coming buildesome. I fondly hope the P. C. & P. will come to us in the iture, in the form of sample number. Hone the editorial gleanings' column will be enlarged—by so doing we will get through the Parurriya more genral news concerning our brotherho

Fraternally, Jone Zuck From the Richland Church, Chie.

Having a few momen ( leisure time we will try to improve the same by giving a few items of church news. We as a church are in peace one with the other which we believe has been productive of good numerically as well as in the sight of meeting we had the happy privilege of hurying one in haptism. Also on Lord's day previous we led a dear sisflowing stream, where we anderword to follow the example of the harbinger of old when standi Jordan's rippling stream. We have two churches in our district, also meeting point in the center, hence we have a great amount of labor to do cordially invite all ministering brethren to stop oil with us, as they are passing from East to West. By ng us know, we will meet any one mother was anxiously waiting to see

us hear from you brothron, R. F. Mallore made to regione. He was again plosed

If w w were all permitted to per tour in the best pure by reducted, and end to
our washadone or converted share would like leavey lend of guilt was now good. Pymouth. How Oo, to Gauges, bless he labore.

Pymouth. How Oo, to Gauges, bless he labore.

R. F. Maxtorn. in the combination of guilt was now good. Pymouth. How Oo, to Gauges, bless he labore.

R. F. Maxtorn.

### From Hilliard, Ohio

Dec. 3d, 1879.

It is with pleasure this evening that I report to your columns that once more we have had preaching here in this little branch of the brotl erhood Brothron Frants and Heck and brother Hock prouched the same evening from Acts III 22, 23, followed sy brother Frantz with some very appriate remarks Their discourses were both interesting and edifying. was a toleroidy sood turn out for the short potice of the meeting, as it was ust given out in the ovening at the close of school.

Roother Frantz snoke the payt exsing from the 13th obspter of John but I did not get to attend his service owing to sirkness in my family, which I was norry. I heard a which I was sorry. I heard after wards that he defended the cause very ably, and that the school-house w well filled with attentive heavers Some good impressions were made, as heard from some of the people since, and they say that the brothien snoke the truth. This is the first esting held here by the Brothren for three years. Brethren, this looks like long time between appointments We render our sincere thanks to the e mentioned brethren for being so kind in remembering us on their tous through this part of the State, and sinoursly hope, that others in travelling through or near this place, will do lkowise. I have provide usly written to the brothron through the namer, concorning the neglected condition church hore, but it seems our call was unbreded for which I am sorry Sometimes I am asked why the broth ren do not come and preach for us on. This Httle branch of the church is certainly con siderably neglected.

I love to read the Bable and the burch papers, and therefore ean content myself pretty well, and can in a manner keep up with the church , and sometimes while reading about your good meetings over in Huntingdon, and at other places in the East and West, I almost imagine that I am there with you. I wish very often to he with the brothron and sisters and attend their meetings. We selden have that privilege here. But some de not like to read so well, and therefor they, and some of us that do read, will, if we are not exceful grow spiritually dead without preaching or spiritual We live here within the limits of the

State Capitol, with brethren on a ides of us, at various distances, and then the preaching so soldem! I do wish some brethren would take note of this, and see that we would have meet ing oftener. I have written the above brough love and a pure motive, and hope we shall not be forgotten.

A few words yet concerning th PRINTING I like the present for it very well, and like the form of the sample number fully as well, if not botter, and am going to renow my sub serintion for the next year. MARY HEISER

From Control Illinois Missian Field.

Dear Primitive: According to previous arrangements brother A. Rarper of

Missouri came to Florid, Putnam Co. Preached six sermons. The meetings were well attended with good order and attention. He then came here to Marshall county and preached three sermone. We had no additions yet, but we feel entisted that the labor is ost, for brother Harper preached so plain on the pranciples of Christian ity that he awakened quite an interest in the minds of many. He is now gone

From Simpson Sta., Taylor Co., W. Va. Dear Brethren: Nov. 28th, 1879.

n: Inasmuch as I seldom see from this part of our much beloved but rather isolated brotherhood, perhaps a for items of news would not be emiss

to your many readers. The members here in this part of the Second District of W. Vn., are but few and scattered. Once is a very great while, seemingly, brother Z. Annon preaches here in the Baptist church, and sometimes in a school-house not far destant, as there is no Brethren's church nearer than 18 miles. How I do resoice to hear him speak forth the word of truth as commanded by Jesus But the last sermon I heard I think I shall never forcet. It was delivered in the Daptist church at Simpson, by brother Harman, of Day's Mill, Ran-dolph county, W. Va Text, Matt. xi. 28-30 It was preached on the first Sunday in September, at 3 p m., to a at attentive audience. On Sunday night he preached from the same text to a crowded but orderly house The text referred to embraced two The last rost was the rest of the scul. The text embraced the lan ennee of the Master. The rest was on conditions, that they took his yoke unon them and learned of him. Here brother Harman prevod to the very letter what it was to learn of Chri and while the tears of inexpressible joy rolled from my eyes, 1 felt truly that man could not live by broad alone but by ever word that proceedeth out of the mouth of God. Luke iv. 4. The soul can finst on ever wood of God. and surely this was a feast to me long to be remembered. I slee felt poor in the things of this world, as I am, and I would willingly and cheerfully sucrifice all that I am eterrart of to have such a mossenger of God orangeli this part of his moral winerard. Ob that the Spirit of the Lord was upon more of our dear brethron to anoint them to preach the Gospel to the poor. Yes, dear brethron, I do feel that the

too fow, when I look around on every side in this thickly settled country and see so many precious souls starving for the Brend of Life. Let us pray the Lord of the hervest to send ers into his harvest. Yes, dear broth ren and sisters, let us be in carnest and pray for this, seek for this, and use ou atmost dilligence to accomplish this of it does require the drawing of a few dimes from our purses. Can we not trust in the Lord's treasury? I fear we too often pray using a mere form of words, not desiring what we pray for, for if we did, many times there would need to be an action on our part outside of prayer in order to pro-duce an effect. Is not this true? Hosoften do we pray and after neing from our knews our actions seem to say, we are not seeking for what we prayed, therefore our prayer is not answered. Or it may be we don't pray in obedithe divine command. should always pray for the will of God to be done. Do we not remember in commanded us to pray, and which we primitive Christians do pray-"Thy will be done"? This should be our prayer. This should be our thomev will, O God, be done " ed now, poor meanverted sinner.

And now, poor unconverted sinner, lot me say to you through the press as one who has a great desire for the salvation of your souls, that it may be that you have come to the conclusion the invitation in the text referred to was a special invitation. If your idea is such it is a correct one. I believe this invitation was to those who were penitents and who felt the lash of a culty conscience and the weight of at sin that sinks the eigner down in-

er will let him take the water of hife freely," Rev. 22: 17.

DANIEL G. PUBKEY. From Bookton Clearfield County. Pa. Dec. 24, 1879, Dear Brethres

I have been peresing my P. C. and saw the many good as

teresting letters which so many of the meetings which the good Lord has blessed, and brought so many poor souls into the path that leads to a brighter world. It scems strange me that so many of our lightened men of this day who have read and perasod the Scriptures, omero socress, when it is laid before them so plainly. Christ says, "Ye destrict, Ind., closed last night. The must become as little children, for of members are sentenced. eh is the kingdom of heaven." If people here outside of other professions are in favor of our dectrine. We have not yet been able to build a house of will enable us to do so. We have just the one ministering brother here and the members are so scattered that he has to make different appointments. and it throws us out of weekly meetings, save those who have conveyances. I will ask some good brothren to come in here and hold us a few meetings, which I think would be a very em help to us. May God help you to come. We have no house for worship, but we will find some place for you to preach est is plenteous and the laborers if any of you will come. and we will meet you at our nearest

mit Tunnel whosever you may be suited to come. J. A. B.

Home Mission of the North Western Dis-trict of Ohio

I deem it not out of place to say something conversion our home mision. The brethren in Dustrict Council tast Spring established a home mission, by appointing a board of five deacon brethren, who were instructed to meet and annoint a moderator arerotary and treasurer. This being done, the board proceeded further to appoint solicitors, to solicit funds to carry on the work. And I rejoice to say that many noble hearts have reded. I venture to say their free will offerings have gone un to God incurse of a sweet smell. how God must look with approbation upon his children, when they are trying to carry out the great commiin preaching the Gospel to every crea-ture. I appeal to you, my dear brothree, in Christian love, you who are opposed to mission work, suppose your son or daughter were out of Christ, away from the church, and some of sithful evangelists would go there and hold a series of mostings, and that hild of yours would be brought to Jesus, would it not bring joy to your beart? It certainly would. If so, are

not others just as precious in the right of God? means in the treasury to fill calls, and ance was small. to the regions of black despair. If with the church and the rate of the would have you has it mind that board, I would how say, that it then the region of the three is a universal invitation. "The is a betcher, or sister, or frend in the spirit and the first easy come, and it differing, or if there is a lattle hand." Fasternally young. Curan.

church, and would desire the brothron please make it known to either of the Dear Brethren: following members of the board. David Shidler, Luipsir, Putnam Co., Abraham Berghly, Attica, Seneca Co., Samuel Thomas, Carey, Wyandot, Co. Peter Driver, Lima, Allen Co., Spacht, Dunkirk, Hardin Co. Before

you send is a call, be sure that you can get a place to hold the meetings, and if your call is in an organized church, get your olders' consent for the meetmos, and then send your call as above J. R. SPACET

> From Bro-Jesse Colvert. Dec. 9th, 1879.

Dear Primatics

ble territory, and it is inconvenient for such is the case, how then can a man the most part of them to attend the seem is the case, now teem can a man the most part of them to attemd the preach and teach that children must meeting. We did not have lurge aube haptined, or in other words, sprink-decrees in day-time, yet all attended led? If they have to be sprinkled, or are that could conveniently. The people included with these who have come to around the church are much divided years of knowledge and understand- in religious sentiment, with but little years of knowscope and unaccessors, in temperatures, and the coald Christ compare boses of beilding up much of a church beaven with little children? Where here around the meeting-home. We beaven with utile chieffelt " wore neer aronas we are suggested to do find surpubling as one of our Savior's some good. Sovan were baptized and commande? If they open the good two revlaimed. God bless all. I hope book most any letter there written will the ministering brethern willvist them ted thom. We have but a small field and preach for them. The ministry bore yet, but there is a good chance in noise encouragement. Elder Issae for a large church. The most of the Mill did not attend the meetings at all on account of age and the affliction of a family that was with him, as I learned. Elder Thurston Miller is feeworship, but will as soon as providence ble in body and not able to do much preaching, but se willing. The other two brethren, Shroeves and Redding, are very scalous laborers, but desire the brethren to come in and help them labor in the cause of Christ. May the Lord bless their labors

From Majenier, Ind. Dec. 11, 1879.

On the 6th of Decemb Elders J. Baker and J. Tinmeeting. Elders J. Baker and J. Tin-kle from Marion congregation were present, and also our elder Samuel railroad station, which is at the Sam-Murray. There was considerable busness came before the meeting, which was disposed of very pleasantly Brethron John Erkenberry Wike were advanced in the second degree of the ministry. May they prove faithful. Our church is in peace and union. Yesterday we attended the funeral of our much respected roung brother Alexander Smith, in the 30th year of his age. Brother Smith was loved and respected by all

Dear Primitive:

largely attended. Last Saturday night we organized for social meeting for this Winter. will most every Saturday evening. We have preaching every Lord's day at two places. We have considerable rain at present. The roads were very muddy until to-day it is cold and stormy. I wish you success. May God bless us all, is my prayor.

who knew him. His funeral was

From Bleer, Dekalh County, Ind.

Brother Jacob Spell of Whitley county, came on a mission of

love Nov. 22d, and presched until the 39th. Hold ton mortings in all in the Widney school-house, where the brethren are but little known. Had good attendance the first part of the work, of God? but the weather being very unfavora.

I would further state that there are ble the last of the week the attend But fow of the breth if they lie idle longer than during the ren could attend throughout the meetwinter it will not be the fault of the board. Believing it to be in harmony power and had the attention of all mencing on the lift of January, 1889. With the church and the rest of the present Many wore made termined by we extend a general invitation to the present of the present many more made to remade by we extend a general invitation to the present many more made to remade by the extenda agreement invitation to the present many more made to remade by the extenda agreement invitation to the present many many many that the present many many many that the present many that the present many many many that the present many that the

him that is athirst come, and whoseev | brethren who are isolated from the From Bra. Jao Weber, Dallas Centre, Iswachurch, and would desire the brothren to come and hold a series of meetings, no. This is a translation mode by our backbooks.

> As I was been and seminal my education in Germany, and had passed my shirtieth year upon emigrating to this country, writing is someat of a burden to me, but I have an advantage over my German companions, who probably do not receive as much benefit as I do from the instruction we receive in the English language. I am often serry to think that Gormon languages in an action most

amongst the Brethren, for were it not for a German sermon delivered by brother Conrad Kepler, in Stark Co., Ohio, in the year 1857, probably my wife and myself never would have joined the Brethren church on the 3d of January, 1858, nor would I have had the pleasure of a personal acquaintance with brother Quinter. If you will please notice the above in your valuable paper, it will be a benefit many of my countrymen

Fraternally, T W From the Espewell Church, Pa.

Dear Brethren: To-day we met in our usual arterly council. There being a specual church matter to dispose of, the we hope profitably. One thing we rethat in such a large body of membe ble "in the multitude of counselors long to the body of Christ, we must evidently first belong to the church

militant. The thought in my mind was, there might be a possibility of so few being assembled in heav-en, for the Lord said, "Many are called but few are chosen." Why this weakness is in God's children we can not tell. It seems to mothat we would all like to do all for ourselves we pos-sidy can, and just as little for the the Salimony church met for council Lord as we can get along with. Some will have this excuse and some that, and we hear some say, "They do noth ing but anarrel there: I will not go."

I am under the impression that if th was a great fortune for distribution there would not one fail to come.

LYDIA CLAPPER. From Longmont, Col. Dec. 8, 1879.

Beethren . Since we last wrote we had another short series of meetings com-mencing Thanksgiving day. Most of the proaching was done by Bro. M. M. Bashor recently from the southern part of the state. He preached a numbor of telling serme houses, and we trust the precious seed sown will produce blessed fruit. The 2nd mucht we had to bid a sad farewell to him and family, they taking their departure for Oregon. He goes to Bro. David Brower's district and we trust his officient labors will be approxiated in that wide field of labor. Our sin. ore prayers go with him. We want thousands of such missionaries to go forth and preach and practice the blessed truths of the Gospel. The most successful evangelists are those who go and sottle down among the people to whom they preach,

> From Patternes. Po. Dec. 7th, 1879.

Dear Reethon . The brethren of the Honey Grove church, Junista county, P

ministoring by

othron. Fraternally. JOHN R. BESHOAR.

In Merceriam. Sister Catharine Suider, of the Mis-

issinawa congregation, was b Bedford county, Pa, in 1801, and cume to Mismi county, Ohio, when a child She was a daughter of David Studeba ker and grand daughter of Elder Samucl Ullery, of Belford county, Pa. She was married to Joseph Saider in 1821 and moved to Delaware county, Indiana in 1835 and settled in the woods. She and her bushand joined the Brethron church in Ohio, and lived in Indiana three years without bearing the brothron preach. In the Fall of 1838 three of the oldest elders in the Miami Valley came to them, namely Isaac Korn, John Darst and John Cramrine. There were then some ten or twelve members that had moved in ad these the brothren advised to hold social meetings, which they did for two years and a half, when brother John Younce moved in their midst and

organized a church,
Sister Snider was the mother of
twelve children. Two sons fell in the
army, and two daughters died some three years ago only a few mouths spari, and two sons and a daughter died many years ago, also an i daughter, and four sons are yet living Two of them are descens in the church Her husband preceded her eight years

to the spirit land.
Sister Spider was a consistent mecumosting passed off very agreeably, and her of the church over fifty years There was never an accusation brought gret, and that is that so few members against ber in the church, and never gree, and that is the so real and a state of the coarcil. We think it strange had a difficulty in the church or neigh-that in such a large body of members | berhood to our knowledge, but was a We read in the Bi-kind mother, always ready to lond a titude of counselors belying hand to all that were in need those is safety", and if we wish to be- She was blind five years, and partly deaf for many years, and was beard to murmur or complain. She bore her affliction with Christian forti tude. She died at the residence of her son, Alexander Snider, Dec. 3, 1875 aged 78 years 2 months and 11 days She leaves three brothers, two in Kansas and the other in Delaware. namely, our esteemed older John II Studebaker. Funeral discourse from 2 Tim. iv 7, 8, by Goo, W. Studebaker, to a very large conceurse of people,

Rear Sans Prem Presperity. Wirt County, W. Va.

Nov. 11, 1879. Drar Brethren: Our dustriet mosting is now over. We had a pleasant time.

Had preaching at night and also on Sunday moraing and ovening, and was much rejoiced that one was made will ling to take up the cross and follow her Master. performed on Sabbath. Also on Suc day evening another one came out and dustred to join in with the people of God. On Monday this young sister was very sick but she was determined to obey her Master and desired han tism, so she got out of her hed and rode to the water where prayer was made, after which your unworthy writer led her down into the water and administered the hely ordinance of baptism. There were tears of joy flowed from both saint and ain-After baptism she said she felt better. May the dow drops of heaven rest unon her and the grace of God austain her, that she may continue steadiest in the dectrine of Christ. Also one rechanged on Monday. Mosting closed on Monday night. We believe the word spoken was as broad cast upon the waters, that can be seen many days

THOMAS SHOWALTED From North Webster, Ind.

Dear Editors: Please say through the

P. C. that we the brothron of t perance district, expect Jose Calvert to hold a sories of meetings there, com-mencing Dec. 27th. All are invited and especially ministering brothron.

honce,

Fraternally yours,
DANIEL ROTHENBERGES.

I OGAN-CAMPBELL.

## Missionary Department.

SHODLD THE MISSIONARIES BE AS-OTOPPD BY PER CHIPCHES?

We are cognizant of the fact that three several and distinct response would be given to the question which forms our caption representing the views of as many parties in the church A small number of our brethren do not approve of centributing any thing sustentation of Another small number think that the ministry should not pursue any se ular occupation but should receive their entire support from the chur The body of the church think that the incidental expenses of of ministers and their families should be borne by the churchas while in actual service but when off regular duty they sho to nome secular busing ness in order to support thouselves and their fami-It shall be our purpose in this article to investigate the subject in order to elicit the truth as we have it in the precepts and examples of the apostles and in the instructions of our We presume that it will be as conted as a safe medition which has the engrant of the Originator and fo om of the abuse. We have been nostomed to acknowledge the fathers of fifty years ago as our models but in this we have evidently erred because they were both fallible and uninspired confessedly did not perfect the

It will be a digression from the lead ing idea of our subject to discuss the sabject of A Supported Ministry but so it hears indirectly thereon we will devote a few paragraphs to it.

In the 9th chap, 1st. Cor. St. Paul intos the logal and moral right of the ministry to receive a regular support from the churches. In the verse he shows from a rational standpoint that it is right. In 9th verse he appeals to the Mosure law in proof of his aroument. In the 14th verse he sums up his arguments in a declaration of the Lord's ordination of a supported ministry.

In the 15th verse he returns to the ediency. Being a contactician be acted in this matter as was his universal custom, making the enjoyment of his legal rights and provileges subservient to the success rogress of his ministry purposed the same course identically in his ministrations to the Thesealoni ans as is shown in 1 Then 2: 9, and in 2 Thes. 3: 8 He chamed the legal right to a support but be evidently foregon that to insist on the right he would institute a bad example whi would result in trouble among the churches as is indicated in the 11th nonce Our should be endeaver ed to pursue the wise policy that this While we do not undertake to don't the abstract right of the ministry to mount to the success of our labors. We have the same causes for a wisc diplomacy that shaped the course of and more than one thousand times the Apostle Paul If we allow our selves to be taught anything by the example of our prodecessors -temporaries avoid the rocks on which other denomestions have foundered and profer to choose as our model the wisest and meet successful umong the tenchers of Christianity, the spostle of the en to the importance of this work.

But this disposition of self-sacrifico been appropriated nor met by a corresponding spirit on the part of the The arduous labors and expenses of the ministry rest almost worthy of the name to carry when in actual service.

out the great commission. With grat tude to God we recognized the ge

ous contributions of the few who responded to the great command to "bear one anothers burdens and so fulfil the law of Christ." It is neither lawful or reasonable that the great burder of missionary work should not be di-vided equally between the memberwhin of the churches and I say it with serrow, I fear that many will be found sadly detective in the judgement who have been intrested with the Lord's goods and have withheld them from

His cause. Our teachers however have been instrumental in prouching this anomalous state of things While we have invoiched against a salaried ministry we have not taught the gornel order of free, voluntary assistance and the church is partially asleep concerning this great duty. How few instances of a generous Christian liberality, such as blossed the aprient Phil lipping converts who "sent once and again" to the accessities of the aposlie massionaries, do we witnes these days of business activity and Instances are prese

everywhere of pursons of great wealth who never offer a farthing to the cause of missions and who really consider it wrong to use money for such nurneses To such I would kindly say, w church ordinances avail when you allow missionary enterprises to languish and die for the w ant of meane a support there which means the the Lord has put into your hands, and are by you withold and communed on present organization whose blessings the lusts of the flesh and of the eye? A great duty rests on our teachers

this state of affairs. It is due alike to the membership and to the unconverted. St. Paul rejoices in the liberality of his converts, not that he descred a get but that it might abound to their account. Can we thus reloico? Nav we rather have can-e to mourn that just the opp earne to mearn that just the opposite
is the state of pifeirs with us, and the
thursh today should be in such debth light on account of her deadness to the
avexest resummibilities. The blood of injection to the opposite the such deadness to the
servest resummibilities. The blood of injection to the opposite the oppo gravest responsibilities. The blood of thousands of perishing souls is laid of the church and she cannot shake from her the drad, she cannot shake from her the drad, fall is in of indifference to the cause of indifference countries. The cause of indifference to the cause of indifference missions "Shake not thy gory locks at us, then canst not say we did it. But they can say we did it. We are Dut they can say we did it. We are alone to go to place the same first photoscope of could to go to place to go to

service" bus applied to the voluntary, honeyclones of the church er nearly twelve months, calling as a humble supplient for the breath of a humble supplient for the breath of the, and to-day there is not as much as three bundred dollars in the treas-on the Hotory and subtled of Pelestical Pro-outh Hotory and subtled of Pelestical Prothe abstract right of the ministry to set three bearders deslike in the treat- on the Illustry and sealed on reasons receive a regular support from the law many control of the proposal to make the copyrment of this privilege para- clearly in tobarco anomally, and the regular to the amount of the privilege para- clearly in the control of the privilege para- clearly in the control of the privilege para- clearly in the control of the third the privilege para- clearly in the control time that one control time that one control time that the privilege para- clearly in the control time that the privilege para- clearly in the control time that the privilege para- clearly in the control time that the privilege para- clearly in the control time that the privilege para- clearly in the control time that the privilege paramore than one hundred times that amount consumed in table fuxuries that amount wasted in other luxuries and superfluition and yet, the pospel which characterize most of the periodicals and experientive, and yes, egopole is hid and the treasures of pence and all aims to keep its pages from the sitely salvation are buried because the conditional with his such a bligating church declines to assist in the work hold on young minds, and ordersors to put church declines to assist in the work

It is some alleviation of our sorrows edited. [Cincinnati & New York ] that the church is beginning to swek-Destrict missions are being inaugu

rated throughout the brotherhood and success is attending their We should all units to stir such other up to the great importance of missionery work, and, returning to our taption we hope we will all be able vast body of the church make no We should support the missionaries

gan and Lettie J Campbell, both of E inguion.

Miss Lettie is the diffs employee of this

start that has been married within the last office that hes been married within the his year. Whether this accounts for the name erems applications for positions here, we so ercon applications to positive the thanks of not able to say. They have the thanks of the types for cake, and we speak for them a the types for cake, and life of unafloyed happi

# Tout

OCHNOUR - At Conemangh, Cambria Co Out 23d, a little daughter of brother rolm and Slater Margaret Gorhaour, aged about one year. BYERS -Also on the 23th, a little other Occess and mater Sugan Excess

TUTSHAN.—Also on the 5th of Novem ber, Lydia and on the 8th Mary Emma, children of brother Daniel and sister Mary Asu Stutzman, aged 5 and 5 years. SYERS —Also on the 25th, Thomas E , son of elder Welkum and sister Isabelia Byers, nord 6 years.

OBAUGH -- Also on the 197h, William, son of brother Joseph and sister Barbers Co baugh, aged 29 years, 2 months and 5-tays OCHNOUR.-Also on the 29th, killed by accident on railroad, Francis, son of Mr. laniel and sister Gortmoor, need 22 years

### Literary Botes.

The Mining Monthly gaves a program for 1980, which premises to make that m agine very attractive, and affords a great riety of entertainment to its rotrone contributors are included Longfe the contributors are incident honogeneous. Whittier, Holmes, Mark Tware, Buchard Grant White, Bishop, Lowell, Mrs. Stowe, Miss Larcotte, Miss Jowett, and many other able writers. The literary testures will be able writers. The literary lestures will be maintained, and it promises to excel its former self. It will be printed from new type, and the size and number of pages on A life sixed restrait of Dr still be furnished to each subscriber for one foliar additional. [Esughton Orgood & Co.,

aims to enlarge our knowledge of Nature to affecting all the higher questions of human interest.—"the problems of statement, jurists, financiers, divises, artists, blaterises, morcommends itself to the totalligent are so of the church and devote their time commends itself to the totalligent non scient unrequired to the ministry. They are clear, but the Lord's faithless stowards subjects. Hany important arities as siling must hear the pucishment due this erging sin

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We have an instance of this and state charge, "Like segments," believes, believes, "Many Teed Heress," believes, things in the fact that the "City the portrait of Helesik Withelis Dove. This contains, much that it yieleable to number contains much that is valuable to the student and leagher -Berest Anthropology, The Genesis of Sex, Education of B s. Early Methods in Arithmetic, the ro

> ew York ]
> The National Revesions published by, and under the control of the general of the M. E. chareb, has bee known as a magezine of purer to in its stead moral aspirutions, and religi-

A Capital Number, and full of interesting A Capital Number, and full of interesting and useful information, is the Junerous Ag-resulturest for December 1. A bundred or more melties and issues, giving predictal hints and suggestions, are illustrated with nearly abundred engravings. A remarkable article, with accuracy december 12 move acerty a bendred engravings. A remarkable arricle, with accurate sketches of 25 now forms of listeded Funcing, will interest every owner of a farm or village loit. A variety of Humburg schoses are shown up. A talmportent table of meny sects of feeding stuffs, and their comparative value, is given There ore fee illustrations of a Farmer's

Christmas visit; also of les-Houses and their filling; the Juck-Ace Rabite; of Spids their Webs, of Milder, of Christman of the bride's pureate, Huntragilio, Pa. Drc. 18th, by Bev. A. G. Dete, W. T. Lu ments, and a multitude of other things to

numerous to speak of particularly 19th annual volume begins now. Te \$1.00 a year Single numbers, 15 cents specimes copy, 6 can't Orange Judd C specimes copy, 6 cants Orange Judd Company, Publishers, 345 Broadway, New York The Laure of Lafe, published by Austin, Jackson & Co., Danaville, N. Y., as a jour-nal devoted to the interests of the laws of health. It is the leading health journal of beaute. It is too touring notice years of the country, and so family can afferd to do without its trackings. Dr. Jaz. C. Jacknow's atory entitled, "Different from other Polks," in which he beauterwoven an experence of thrue soure years, continues with unaboled interest. The Lecturer, a bi monthly, donoted to the publication of lectures and the Lore, and is alone worth the price select for both. To keep well dering 1880, small \$1.50 to the publishers and secure it.

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## 1880. Harper's Magazine.

management of the engineering and from the el-certifical point of the meability to greatly that upon, naves altoporties, will be of the mast service to the largest number. Hency are concluded that, it I could have but one worst for a public literary, I would select a complete set of Harper's Meaning. — Unitation Francis Abanto, 3r. HARLIE PRANTE ADAMS, Jr. Ets contents are contributed by the most others and artists of Europe and America halong expectation of the publishers has ma beroughly conserved with the desires of the

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VOL. XVIII.

"Earnestly Contend for the Paith which was once Delivered anto the Saints." HUNTINGDON, PA., TUESDAY, JANUARY 13, 1880.

SI SO PPR ANNITA NUMBER 2

Their misconception of

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First Page-The Great End and Alts of the Chris Hag-Sermin by Eld. James Quinter

Perty Page Misthesey Work in the West , The

Birbrick Merling for Nonthern Kebranko, Colo ofn and Northern Kannas | Notice

### Sermon Department. THE OREAT END AND AIM OF THE OREISTIAN.

Sermen by Elder James Quinter-

Reported by W. W. Out

16th verse of the 24th chapter of the Acts of the Apostles. I shall, therefor take it as the subject of my re marks. "Herein do I exercise myself. to have always a conscience void of of so toward God, and toward men This is part of Paul's defense that he music when he was brought believe the governor Felix. He was tailed to as nt for a number of charges which were made against him These charges were made by the mun that is bere called Tertullus. It is probable that as Paul was to be tried under Renga law that the judges employed this Ter tullus as a barrister or lawyer. The dges employed this lawyer Testullus as his name implies, a Ro oun, that he might the better present This was not done to favor Paul, for he Jews were bound upon his condemnation, but it was probably for the purpose of animar them to a cure his This num Tertullus, then their spokesman. He was the man who was to do the talking His part therefore, was to give the charges which they made agninst Paul These charges were The first charge was that of sedition, the second, the crime The charge of sedition is to trime of disturbing the senty of coverament. It is a crime somewhat There are three evines of ire. These are sedition, insurrection and rebellion Sedition is the blest form of this kind of crime. and is the highest crime of this noture

community. Another charge They accused

the Jewish law with which he was charged, that is, a departure from the toward God, and toward men Jewish mode of worship. The third change was that of sacrilege. As it is said, he profuned the temple. Surrilege is a violation of sacred things. It is the taking of things designed for sacred uses, and applying them to seen lar uses. The charge is here made that he profined the Jewish temple, that he had not manifested a sufficient amount of respect toward the temple The charge was, that he had been seen with certain Greeks in the temple. the fret of a Greek profused the temaccording to the Jewish ideas. Pani was nerused of heresy, because they said by took these Greeks into the teamle. There is no evidence of The Jews, as their bitter hostility to Paul, were ready to adopt any

was that of her

abterfage, to use any falsehood, or do mything else of this kind that would tender the changes more certain which they made against Paul. After these charges were presented. Paul was p notted to coply. He did reply. ful it without may help—human help I mean. He had no human help had so Tertulius to plead for him.

was that of God.

"Herein do I exer ise myself, to have always a conscience youl of offense toward God, and toward man". He was econolog of his innocency, conscious of his integrity; conscious of the justice of his He defended himself from the charges which were mule against him This defense was made very instly very holdly, very clearly, and I think very successfully In this defense he used the language of our text . Herein sio I exercise myself, to have always a conscience youl of offense toward God. They had charged him with sacrifege—with profaning the temple. He now says "Harrin do I exercise myself, to have a conscience

youl of offerer toward God and toward This means, I would not, under any circumstances or for any con ation, profanc the temple of God. or defile his service, or treat him with irreverence, or profine anything of a divine character, or any divine law, or disobey his government, or profine

I exercise myself, to have a conscience void of offense toward God, and toward of sedition, the second, the crime men." He here signifies that he has eresy, and the third, was that of corrupted no man, that he would not give any just occusion for disturbing the peace of the community, or lead the community, or of annkoning a any away from the path of duty. In-disturbance among the people, either stead of doing anything of that kind, against one another or against the be says, or rather implies it, that it overnment. It is a crime somewhat has been one of his great purposes in considerace, miller to rebellion, though of a less life to discharge his duty toward men, feel bully v and live with a conscience rold of of fense toward men, as well as toward Ged. That is what his language incpiles. In using this language this morning, we will look at it under the plies

came through Tertullus who was a the text. Thirdly, the motives which fore his throne.

this is to live with a conscience void was brought before Governor Felix, of offence toward God and toward This should be our object It is the object of all sincere and intolligent Christians. You may not think of your object as Christians in the very thoughts that I present it in hor nhatmure it must be your thought my brother and sister, if you are liv-ung with a proper end in view. Then ing with a proper one in year of any less in grandeur and excellency than was stene constitution of the stene constitution the cut and sim of Paul, when he said before his nersecutors, "Hersin do Lexexeise myself, to have nightys a conscience void of offense toward God and toward men." This is the subsence of our design. The subject does not nerventily require an explanation of conscience, and I have no tion to offer moon it. Soffee it to war it is a very important part of our be ine. It is one of the most striking barneteristics that separate mean from the lower unimals of creater. The lowest type of human r F a Mas the had no Roman lawyer. His only help is not the wide gulf between sean and the lower unio to his intellectuality simply, that there harmony with our rule of right. is in some other respects, especially in the re-pect to which I have just referred you. There is no moral some

There is no sense of right or wrong There is, however, in man There is a beding of approval present when we we have been doing that which is right, and when we no that which as wrong, there is a feeling of remorse This feeling is produced by conscience and as found in every man in which his moral nature has not been of some rule or law for their govern destroyed or swallowed up by sm. ment. We may, therefore, say that There is no such feeling as this in the brate erention. This conscience, this arong moral nature, this moral sense, is that mature in him which clovates as above the brate ereation, and makes the difference, and strictly void of offence towards God, division between man and the lower

forms one of the most striking lines of and toward men, we must have a rule animals. Looking at man from his calc must be the word of God disolay his government, or profine anything which protains to food."

He was charged until disturbing the most remarkable elements of his won-peare of the community. His landing spage also applies to this: "Herein do release—something that, as we have we find one of the lace with a conscience rold of offence and they take offence at my preaching stated, makes us feel happy when we have been doing right, and naskes us desar feel the pangs of remorse when we have been doing wrong. This is manifested at an enrly ago in our children. is leady and have there moral and refigures in representation of the first and more than the fielding becauses more have ment to could me use, we must do kind, and more developed. When we may right to them.

In the last day we more stand because of the first and the second of the first and the moral of the first day we more stand because of the first and the first day we make the first day we have the first day we have the first day we make the first day we

When we have this we fore his majestic throne, with the feel builty when wrong is done, and we open volumes before us, and have feel good when the action is right. All God index us-To have a men however, who are not extremely science then and there void of offence deprayed, have more or less of conwe must previously have lived arconiscience, and feel nubspays when they has been considered to the Gospel rule of right, which pulsive. We say things sometime have been doing wrong, and feel comhas received his divise approbation. is the highest crime of this nature three following bends, which are not strong in theselvers, upon the charge of schinton that properly to be restrained in the antiterm (single plant), which are not strong in theselvers are included by the control of the property of the restrained in the antiterm (single plant), which are not strong in theselvers are included by the property of the restrained in the anti
term (single plant), which are not strong in theselvers are included by the property of the property to be restrained in the anti
term (single plant), which are not strong in theselvers are included by the property of the property of the property of the property of the control of softener toront ones, by [riferd], which is the sastrey? To what have a sometime value of the property of the property of the size of the property of the property of the size of the property of the property of the property of the size of the property of the property of the property of the property of the size of the property of the proper 19 (sport the cases or assumen that properly to be restricted in the anti-nate is tongest before Piles. They joint of the opport of the control to the properly of the control to the properly of the properl

to be able to meet God with a con- us in our ec re void of officere, for he knew Aim of trying to lead the people from the great work of the Christian, which the faith of the fathers. The charge is to maintain the state residence to in id. Wa most all mast a confidence in the fathers. We must all some day meet be if we do our duty to them, there will Paul wanted to feet by no just ground for their condemna prompt the Christian man and woman that he could look upon God without tion, and G to live with "conscience void of offense any condemnation, without any re- of judgment. The Savior himself die ward God, and toward men more, without any newlearing of not escape the endownation of men
The first point to be noticed, is the painful feelings. He wanted to think In one of his discourses were gives and design of the Christian. And of eternity with calminess. When he some words which contained a represent of the Physisees

and king Agripps, he wanted there to to him and said. 'Knowest the Phari e vanl of offenre sees were offended, after they heard wanted also to meet his fellowmen and this saying '-Matt. av. 12. to be able to look them in the face without suy condemnation. He want. proof was contained in these worth Do not ye yet understand, that what ed to descharge his duty so faithfully server entereth in at the mouth goeth to his fellowmen that when he sh into the belly, and is cost out into the draught? But those things which promeet them at the bar of God in rade. ment they could justly charge him aced out of the mouth come forth; the heart; and they defile the m This was said when he was exposing a life, and to the attainment of such a mistake of the Pharasces in follo state was his life devoted. These were only an outside form in worship. They aight they could not ext a little his thoughts His greatest efforts and all his labors were applied to that end, to the attainment of that state of havmest without being unclean. If they runk a few drops of water out of ing a "rouscience void of offence to-Gentile cup they thought it would de ward God, and toward men

I tomuck further, in regard to this right led Christ to rebuke them. Bu conscience, that three things are never ye not understand," said he "that it is not that which entereth in at the sary. First, we must have a cule that we look upon as right, a rule of right by which we must sowern ourselves a of the month, that defiles a man " rule of life by which we must govern told them that they must be clean our lives; secondly, there must be at within, that it is not that which goes inputtial application of that vule to sto the mouth that detileth a r highest order of laute visatuet, come our roudinet, in order to find out that near together in some instances—our roudinet has been in harmony with but that which comes out of his heart our rule and thirdly, we senst I evil-talking which come out of the sured that our conduct is strictly in month that defiles us.

The point I am illustrating is, that

order that you may understand this point. I sught, perhaps say again, that of offence toward men. I said that it we must have some rub is not accessary to have a conscience Perhaps you are aware that no induvidual, or body of men, me altogether men will not abuse us or feel offended without some rule of right. It will be impossible to accomplish any enteroffended at Christ I said that we are prise in which several persons to live so that they may not have any gaged, without some general sule of just reason to be offended at us right for their gover is the way we should live. We should right for their government. Even robbers who have united together to so live that they will not justly have any reason to feel that we have accomplish the worst of objects, accept them my injury. The Savier unright when he gave that rebuke. It was a grand less Every man has this moral It was right that he did it. They took

oftence without any just ground for it When I preach the trath to you, and I remarked that to have a coa all kindness and love to deliver the of right. I further remark that this nessage to you; when I reprove and reluke those who are out of the way toward God, and toward men, it is it is not my fimit. Are we, plain to us all, that we nest do right the preacher, the neighbor, the according to the law of God Job stist, "I will say unto Gosi, do not conme."-Job a 2. Now if we would not have God to condemn us, we must do what he requires of us, or we must make satisfication to him by

finalt, if people become offended? No If in my preaching, the plain preach ing of the Gospel, in point duty from time to time. I give offence when I meet these the ler of God, will my church sometimes, and go home, one says to me, ' Bro. Quinter, you are in your criticism. and the people o offended." Does my condenue me? I think first short

which are not wrong in themselves,

who kindly reprove

If God be for as who can be against or thy father and mother, thou shalt " asks the apostle.-Rom. viii. 31. not kult; thou shalt not commit adul-So if we do right to men and to God, try, thou shalt not steal; then shalt and we know that God is for us, it matters not what men men may say covet" about us, if our conscience is right and atout us, it our conservere se right and cure to take not recognized talk we over it does not condenan us, we will have duties to God and to men. When the the rejoicing of our conscience (2 Cori, 12,) let men say and do whatever they may. And here is one of the the God with all the beart. great sources of enjoyment to the Christian. The assurance that he is right, is a great source of enjoyment Men are offended at the truth these two commandments hang all the se they do not understand it. If law and the prophets." Here all relithey understood it, they would not be offended at it. It is because men are in love with sin that they do not want to have their seas condemned. When they see the ovil of sin, as they will sometime see it, then they will not be offended at bearing their sins reproved. worship God; Persons sometimes become so much offended at preachers that they will not go to hear them. Now if it is tho truth at which they become offended, And they will see him, as he desires we should. As for the wrong when they understand the as our duties to men are concerned they understand trutb. themselves and the truth, and when defraud anybody, nor slander anyb they take effence at the truth, the nor wound or grieve the feelings of cause is in themselves, and not in the anybody, nor do anything to encourtruth, and they will see it, and when ago any one to do wrong. And fur they thus see it, they will condemn ther, we are not only to avoid doing selves, and not the preacher, or wrong to others, but we are to do go be time is coming when the truth. and error and right and wrong will be distinguished the one just acts. How wrong it is! When from the other. And when that time comes, these who have leved darkness rather than light because their deels are evil, will approve the came down and talked to the right and condenn the wrong, though Savier, he said, 'If I have taken any talked It may be condemning themselves, thing from any man by false necess and if we love the truth, and are born tion. I restore him four-fold." That of the truth, and have a conscience in what we should all do. That is justice, barmony with the truth, and live with a conscience void of offence toward we must make amends for it God and toward man, there will be no ministron And it is the great ob- Samuel was about to die, he met his fithe Christian to have a good people, and the unto them, "Whose iest of the Christian to ience, and to so live that his con- ox bave I taken? or whose ass have taken? or whom have I defrauded?

science does not condemn him. at there are duties to be performed whom have I appressed? or of whose to God as well as to man. ple's religion, if I may call it relie to their fellowmen. We may be chariword of God will be fully opened, then come to us all, as it did to Samuel a God as well as to your fellowmen. before Paul when he preached, and it can feel as Samuel felt towards his he never repented he will tremble people. This is the meaning of the worse in judgment. 'I exercise my apostle
self to have always a conscience void of Secon

offence toward God, and toward mon." Christian

dition. My soul shudders at My Christianity is different from ercor myself is the purpose of my life, most noble Felix, to do right to every has measured it, and as it has been anted in my Christian conscionce Our grand aim in life is to do right to God and man. I call attention to the fact that the Scripture has presented the Decalogue, the first four comm ere reference to man's duty to God, and the remaining six have reference ty to men. We are to love God. We are not to worship any Thou shalt not take

truth which I was trying to present, God. The rest of the commands have our duty as he has taught it. And we have learned our duty we tire naterly discouraged. reference to his duties to men. ' Hon-

not bear false witness; thou shalt not Thus all through the Scrip ture is the fact recognized that we owe Savior was asked what is the great commandment be said, "Love

thy soul, with all thy mind, and with all thy strongth." The second is, Love thy neighbor as thyself. Upor gion concentrates—upon our love and duty to God, and upon our love and duty to man. Paul recognized it We will find it rouning through the whole system of diviso truth-doing right to God and to our fellowmen. To have a conscience void of offence, we must we must bence bim st obey bim, we must not take has name in vain; we must reverence him, we must demean ourselves to we should never barm anybody, not to them. In their endeavors to got rich, we sometimes see persons do un ever we do any one mjustice, we should

make restoration. When Zaccheus, who climbed a tree to see the Navier pasthat is right. If we have done wrong read in I Samuel xii. 4. that when

Some pec- band have I received any bribe to ion, blind mine eyes therewith? and I will me people's mornlity, is to do right restore it. The Lord is witness against yon, and his anointed this day, tably inclined and we may be honest, that ye have not found night in and with this may be satisfied and feel my bund. And they unawored and no condennation. But when the said, He is witness." Death must you will find that you will owe duties preachers, to teachers, young and old, men and women. We will have to your aim, and may you reach it. Then your conscience will realize that leave our charges, leave our schools, it is wrong. It will arise in its might, we shall have to leave them all. Lot then you will feel it Felix trembled void of oftence towards men, that we

Secondly, The great work of hie. "Horein de I carrere This is as much as to say, "I want to myself, always to have a conscience tell Tertultus, I want to t-ll Fellx, that void of offence toward God, and to-my Christinnity is a Christinnity that word seca." This boly and desimble responds to all the just claims upon state cannot be attained unto without or labor, great labor, and constant labor.

from men " Paul says "I must done It as to be attained unto by exercise, by the charges. I dony that I wanted to practice. Such is the meaning of the apostlo, when he says, herein de I : r-It means that he upplied bimself to this work of rightcone ness with great care and diligence. He body, to accept of right in its purest did as Solomon admonihos when he some, to accept of right as heaven says, "Whatsoever thy band findets to lo it with thy might."-Eccles. ix. And if we would attain to that This is the Christian code of right, state of faithfulness and hely living in which we will have a conscience void of offence toward God and mae, we at be careful to understand our duty duty to us in a two fold attract. In And to do this we must dilignatily, prayerisity, and candidly search the Scriptures. This is one way we are to exercise. We are to exerjudgments in discriminating between trutis and veror, and guard against endeavors in decalling good end and and

must be true and honest to ourselves and to our convictions and curefully perform it. All this requires exercise and work. And we must make this our great and principle work if we would succeed in attaining unto a life

of Christian faithfulness, which elies forthteiness to men and turthful

In the last place, I will notice the considerations which prompt Christians to labor to live such a life as they are aiming for, and which they are en deavoring to reach. The first and best reason there is to justify and re-onire such a course of faithful living, is the simple reason that it is right, in accordance with the will of God, and that he requires such a life of us This ought to be a powerful reason, a sufficient reason, a controlling and in fluential reason. But as another rea son who we should exercise ourselves to live with a conscience used of a me should consider that the result will he first if we do not so live and sec endly, what the result will be if we do And, first, if we do not possess a con sciencevoid of offence, we shall one that will condemn us. science we have, and sooner or later we shall feel its power in approving or condemning. And a condomi ing conscience, is a most dreaduppanion to have always with us This is the worm that nover dies, and the fire that is never quenched. a spring of sorrow, pain and suffering, opened in the most sensitive and der part of our nature, from which the terra of pagnish will flow We have many instances of the terrible es of a culty consentnce. Felix and Beishazzar trembled oven bore.

must they do if those guilty consciences were taken with them into oternity But if we appeared and nothing can hunder, if we make the proper offerts, roud of offense over-failing, enjoyment. We carry in our own bosoms a suring, which is supplied from the heavenly bills with the purest joys, and which will always and forever relevab us with its healthy

Now I have set before you the high nim of the Christian. My Christian your profession, to hve, "always with siones void of offence toward God, and toward mon." Let this be my unconverted heavers what do you think of our sim and ond. not but approve of them. Then unite rourselves to the people who are pur

### suing these commendable objects 0: ssan.

REYOND THE ALPS. THINE ITALY. BY W. HOWARD FLORY.

Thought controls the Universe is the mental chisel. Mind and matter are the objects upon which it curves it is the common center around which cluster all the grand results that hav been accomplished by the powers of Since the Antediluvian Epoch man ts march has been progressive; it has kent the horizon of intellect so completely illumined that ready highways have been built, whereby the student of to-day has a possible access to mutdinons treasures of knowledge. So extensive have been the savestigations iter truth, that when taking a comreal-engine view of them, we are forted of the firsh and of the making of many books there is no end." Considering this fact, we may put forth our utmost

We have requirem of the lofty Alps confronting us but our bopes of sur-mounting them and reaching Italy, land of song and sunshine

Beyond the blue cecan in Oriental urn our eyes thitherward snow-capued summits are imposing in grandour-majestie in approrance soul is filled with raptures delight, won-ler and owe possess the entire bengs , the sublimity of the wone defice description by tongue or pen. Yet the view, as the reflection of the cour nd flashes before the vision, and we behold the enchanting beauty of the lyrical land of Italy. Many is tory, many a ruin marks her fall; yet her remaining beauty we trees mone pleasing characteristics; our attention is attracted by nowerful though silent orators, sweet strams of music play upon the cay from harps upstru which are so many shining links in the gold in chain of charms entrancing the heart of him who once visits s sunny clime in such a nearmer that he over after wishes to inherit it. It requires a courageous heart and unfliching energy that the traveler may the ice-clad Alps, despite th blinding snow atorms, or the terrific whirl-wand, as he sees it burl the ponferous healder from the summit of a eraggy peak to the valley below, or part in motion the dreaded avaluable, rving destruction before it, yet he is den Italy, in the land of the Lonl. urged forward by the glorious promise of the salubrious clime of Italy that

Each of our lives is a tedious jour ney to Italy. It lies not, howe across the Atlantic, and beyond the Alpe of Europe, but our Italy live across the strong sen of life, beyond the Alps of time History imforms us the Alps of time of the career of Cacsur, Napoleon and other famous warriors, and we at times perchance, entertain an ardent to visit the stage upon which they acted and become renowned as they were, securing to be unconscious the Italy of his before us The achievements of Napoleon and Cas are not worthy for admiration because of their superior success in shed buman blood, but they are of advan tage as proofs of what may be done by willing to do, and putting forth a voli tion to accomplish the doing.

hes beyond.

If we persovere in climbing the dps of Science, guided by the motive ich prompted our fore-fathers to action in the cause of American freedom, and live the lowly walk of a true Christian, we can achieve a more brill liant victory than all the beroes of war have been able to boast, and rear monuments which will shine with in casing brilliancy in the eternal world ages after the pyramide of earth have

mouldered into forgotten dust. Though the cloudless sky of our pos suble Italy many be studded with b few shining stars from the grided cantreasures may contain but a few jewoled robbles from the shore of the vast ocean of knowledge, we should not become disheartened; comparatively few have done more. There are these who climb more

ranidly than we do ; so soon seem to ask in the sunshine, and sport among the cozy bowers of their Italy, that we, glancing up the long regged highto attest to the truthfulness of the way lending seroes the Alpine snows proverb, "Much study is a weariness to the lefty eminesce which they cocupy, almost despair of reaching the goal, forgetting that "strongth is born and "lubes of strugglo," doping some truth, rest," and that the more difficult the The or deducing some law with which we ascent, the colder the snows and the

stready familiar. Seeing this we re flowers of our Italy. We have much We have the rost by to encourage us. which to profit, and the present is ou to improve. Napoleon, while march ing against the enemy in Egypt funed tresh courage and vigor into the breasts of his followers as he pointed towards the massive pyram we have one of pature's most bereleally shouted, 'Thirty contricts looking upon you." Just us sublimely does the present speak to us, encour aging us by reminding us of the mon umental past. We are the We are the seters in centuries are the anxious specta urging us forward by their example to a gloriously successful match to the umit of the Alps of Science. The summ remishes from our principlest arrival in the Italy of

There is enother a more elerious Italy, the Elysium of the Lord, to get a view of which we must second the Alps that pierce the eternal skies Paradisc which was lost. The longer we remain on the treacherous Alps of sin, the broader becomes the galf sapa rating us from the Pather. Oh! us then for the sake of the salvation of our immortal coals, threat off the sharkles of sin that now bind usto the cross, and cast our all spon the One altogether levely. "Tis true we many mo 'bills will peep o'er bills, and Alps upon Alps ariso," "but we have a nide mighty to save, and strong to deliver." Trust him. Throw all at his sovereign feet of morey, and over the peaks and ravines he will safely bear us in the arms of his love, and we will forever dwell in the senshing rashing down the mountain side, car- of his presence in the Christians' gol

# WAS THE SUPPER ON THE TABLE WHEN JESUS AROSE TO WASH THE BISOIPLES' FEET?

BY D. P. SAYLOR

This is a question on which s brothron differ, some affirming that it was, and others that it was not Can this difference be barmonized? Yes If our faith stands alone in the law and testimony in the case. Paul would not preach with excellency of speech, so that his hearer's taith should ont rest in the wisdom of men, but it the power of God. Even so may on in this matter rest in what we learned from others without ever examimeg whether the word of God it or not. Let us examine the Scriptures on this subject, and let our fasth and practice rest alone in them

All the brothren believe that the roning most Jesus ato with his di pley the night be was betrayed, called by Matt. 26: 17-25; Mark 11, 12-21 Luke 22: 7-18, passover, and by John 15: 4. support to be one and the same and in this they believe well, for so it is, and if it were not so we would have no authority in the Scriptures to was one another's feet at the time of break ing the bread of communion. But to be sure our faith in this is well gro ed let us examine the Scriptures as they did eat, he said, verily I say to you, that one of you shall betra And he apswered and said, by that dippeth his band with me in the dish, the same shall betray me."-Matt. 26: 21-23. "And as they did cat,

Jeaus said, vorily I say unto you, one of you which esteth with me sh tray me. And be answered and said unto them. It is one of the twolve, that dippoth with mo in the dish,"-Mark 18-20. "But, behold the hand of him that botrayeth me is with me on the table,"-Luke 23: 21. "When Jesus had thus said, he was troubled spirit, and testified, and said, Verily. write I any unto you, that one of you shall betray me. Josus answered it is, to whom I shall give a sup, when government. Less thanks and we consider the specific of the tenned the least for two-extensive sources are as we have two services the tenned the least for two-extensive sources are the specific of the tenned the least for two-extensive sources are the specific of the s

This testimony of the Dr. admits the supper of St. John to be identical with ie passover of the other evangelists Now we are ready to investigate, and rottle the supper hong on the table gres-AsSt. John wrote his gospel last, and seems to have written only impor other evangelists, repeating only a few facts which the others had written where they came in consection with his narrative, hence, he gives no account of the preparation of the supper he incidently refers to in his thirteenth chapter, as the other evangelists had fully described that. Wo refer to them St. John said He 112 \ from supper.

I cannot quote the testimony in full, the reader will for himself re-26 . 17-26 . Mark 14 . 12-22 . Luke 22. 7-19, and you will read that Jesus sont his disciples to prepare what they called the passover And Mark 14 13 sent two of his disciples to propare it, and Lake 22 . S save it was Peter and John whom he sent to propare it that or may red. And Matt. 26: 19 says And the disciples did as Jesus had uppointed there , and they made ready the passover. Verse 20, New when the twolve . verse 21. And as they did eat Mark 14: 16, says, ' And they made ready the passover; verse the twelve; vor. 18, And as they sat and did cat. Jesus said. &c." Luke 22:13, says, And they made ready the passover: ver. 14. And when the bour was come, he said down, and the effects of the "kespers" and 'strong twelve aposites with him." If this is men," and "this house of your carthir not restimony to prove that the sonner se propared and ready to cut whom elated 'at the voce of the bird," it is Jesus in the evening came with the twelve and at down to cut, and did soul in un old lady, than in the power cut, then I will not attempt to prove of execution; for any other Scripture tauth. This testidown to the ment prepared and made ready by Peter and John in the evening to eat. But before cating, John relates what the others comitted, and early Spring when the vecal ligaments says, He riseth from supper, &c. after Judas had received the sop, went It was ovening when Jesus with the twelve at down, and by the time he the sou he had depped for him, it was the Holy Trinity. And when 'fears night when he had received it and shall be in the way." and that which is Vorsu 2. And suppor being ended

perplexes the mind of some, and baye board defferent evaluations ide, but the correct one is verse second is a parenthese, and m some editions of the New Testament is so marked (1) But whether so marked or not, any one with but ordinare or not, we can the the collegery by leaves heat is a college from your control but collegery by the control of the properties of the properties of the control of the properties of the prope of the English language,

re and there, and puts almost blessom after blossom into your snowy coronet Your sun, moon, and sters are growing dim, the light of paters is fading, 'the end of all things is at hand," and the orb of life which once bong so radically in mid-beaven, is now displied the corl-"The clouds return after the rain." the sky no longer clear, the mud of thought as in the forencen and merid-"The keepers of the bonse are trembling, and the strong men bow Eighty years of working and walking have given the tremer of exhausted vitality to arms and legs The 'keepers" are no longer alert, the "strong men" have lost their agility. The griuders cease brosume they are few, and those that look out of the win-dows are darkened." Decayed teeth, imperfect and difficult mastication, and aired wision all tell as that we are no longer young, and that the almond rsom is slowly wreathing our temples "The doors shall be shat in the streets." To the busy, whirling, solf-seeking world you are dead. That door is shut, and you are not sorry. You dimly see through the age curtained window, and faintly bear through the grace-bolted door, the bustle and turmoil of the outside world. "The sound of the granding is low." The mill of the vatal organiis barely keeping up the run of its declining functions, the crinding becoming lower and lower, and its products less and less available. A few more pul-a tions of the heart, a few more cycles of the vital carrent, a few more faitering Although more the pent-up capacity of a young all the daughters of music are brought low." My grandfather was full of the chorals of the upper world at the age of ninety-seven, but his performances were like the first notes of the Amphibious cronkers in the were yet partially in the icy grasp of 'The daughters of music are brought low," +ven while "the harp of a thousand strings" is thrilling with the melody of the higher subcres under the bless importing, pean evoking Sugers of

'higher' shall amozo and territy, "the almond tree shall flaerish" and the "grasshopper aball be a burden, and sire shall fast," and then comes the solone mysterious God effected passage to our long home, and the mourners go about the streets ! Your sitrer, cord is being lossed:" eighty years of ontwisting leaves but a feeble, reinzed fiber which a slight jer may break or sever. 'The geblen bowl is breaking,' 'the

23.55. Takes such the level of great by each position of the tree of the level of t

DEFINAL IN PRICE HEAVENS.
Let'the keeper tends early the trage
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correction for the blockers and correction of bell, and defeed the manage of God's lost when is an advertised the second of the second of the second of the second of the last work and the last thy i letery. Diesec, See be, tottering, decrepit tahernacie shall be taken into habenhadesus, the ody of Jubovnb port forever, in angels, outsbining

waiting. Heaven bangering seal with the hops of giory. You are on the border where the faithful virgin seal passes not be papable, cestatis, overlasting embrace of the adverball, overlasting embrace of the adverball, but the season of the season of the adverball, and word, and not testify. Stanford for the Christ, to the a given of the Releved of the your road when your run sets may pure road. When your run sets may found the season of the season of the ballowed of the season of the visits of specificies, menting was in the rmanent of glery

on the American Supress Flag. St. Louis, h BAPTIST-TUNKER DISCUSSION,

The Engelet's knowber possess the Sable ristle which emittle them to be regarded D. S. RAY, Albreis,

My friend is evidently conscious of id work in his "negative line," as he My friend heritately conceives a property of the control of the co dent that I can find. (Mat.7 21-25). Chink, believed in bins, and had form 5. Born of users in agrantum and legation, were given to the wordering in real mothes? of any one. 6. There is Anal I children they tree also become seplant of advantum. Chinks shown. Born 8:17. Vet W. R. degreation, their shop of the seplantum of the seplantum of the seplantum of the seplantum of advantum. Born 8:17. Vet W. R. degreations (but shop fair. (Heb. 5:19.) 7. I think see the unscriptoral inconsistency of the their fairs aware the in had a ready of his idea that God's, children has the

destroy the whole design of busine my burying a man after he professor to be cody reserred 1 ask Mr R. again again to tell us phinhy if he between the right to bury a five man after he has been reserred; I He thinks that buy he were reserred; I He thinks that buy

best reservedul? He thinks that kap itsms "anto (vis, ado) reportance" (Matt. 3, 11.) only declared report-ance. It me doubt did declare their metrisoricum, a word translated by re-pentance, (see its use in 2 Cor. 7. 8.) ut it did not declars their "nechanoins" latt. 3. 11 They were haptized (e/r) its metraoins, and Mr. R. admits Matt. 3, 11. They were taptized (circular midratons, and Mr. R. ndmits artisted was into life, (see the use of both these useds in 2 (or, 7 × 8, 9). Did the sorrow "to (or, into) repentances (containing 2 (or, 7 - 8, 9) and declare repentance? Does repentance into the only declare him? The repentance or, see, and bife" (Acts 11).

18) was nettoned, and John haptized to the third the The fruits which John required were qualifications for induction by into this metraceous, which involved 13 Consider of Lakarsh—Jenes, the practical interession.

Condition of Death, and Practical field. Registered for all positions a John collection of London, and the Considered of London, and the Considered of London, and the London of Lond

6:35
True, that death to sin shown percent of the p

was saved but he had attact of his idea that Golds diblitin have 121 concented (Mat 12-13), Mark 1, one convented (Mat 12-13), Mark 1, one convented was supposed to the same of the starspile, he is included the convented to the same of the starspile, he is not becoming cases. But it the convented in under the curse of september of southly 1 had Mr 1, Mr 1,

21-26 I have made there brief quota- may not be read, but if read, it should Sin forms every line and corve and into three soveral states. True, the first churches lack the evidence of true that wader will read be read in a subdued and outlet voice, lands, and selects and applies every forms deputted and outlet voice.

which is say complete "do out hings" at "hitted, commer, strait and strigt, whenever they engage in carnal warfare. This truth is, no doubt, very grave to my frond, nevertheless it will shale "against the day of judgement and perdition of ungedly men." Paul says, "They that do son't things shall not inherit the kingdom of Golf." How then can then be observed. How then can they be churches of Christ? I sak Mr. R. plainly, if Bap-

desay those Lats of the

desay those lasts of the flesh, viz: "as-tred, variance, wrath, strict?" Do anester "yee or no."
"The powers that be," to which we are to "be subject." are such evil as-theorities as God approvers and the theorities as God approvers; and the deers in the sword of civil justice in the bands of evil editors. We do not forbid the civil police to execute their office any more than John did the office any more than John did the soldiers; but we understand that this which more or less violate the grand are to be judged at last by C and his chosen. These things are for true Christians whose lives characters are purer than any government requires. Last my f "the powers that he" include brought before kines and rolers (Luke brought before kings and release (Luke 13 H.), and communded to disober Christ, and still persisted in their course as did Peter and John (Acts 4 -18.29, 5 - 40-42), did they violate the injunction to "be subject to the powers that he?" Are not matters as 1709, but the property of the control of the course of the course that he?" Are not matters as 1709, and 1800, and 1800

under obligations to obey Christ as in surely punished as individu fill the Judge of all the carth scener for belging our cou ms sooner for belping our country to sin than for sinning ourselves? Wil Mr. R answer the following plain ques tions? If he fails, readers will cor-

such diffuse of Told, and clemindow that it makes must be in Tollien. Such that the such that we will be fulface to the such that the such tha

ode eblikten, Matt. 5. 14, 45. Jake;
135
Tros, that death to sin should protiev? 7. Hat all those remerted with
doe bepten, but when Planisays, "He
that is dead is freed from no." (Rom.
this is dead is freed from no." (Rom.

this is dead to freed from no." (Rom.) that is doned as freed from son." (four believes the example of Christon 26-2), be expressly alliades to baptish sporties, would here likely have developed believers who after dying to sin load any sone wars. "So were there in some "Bafri kow he litust the appell- in the container to soning of sen sizes to played; into deman Christ, serve largest into the Christonan Semperators, who can be contained to the Christonan Semperators, who can be contained to the Christonan Semperators, and contained the contained to the Christonan Semperators, and contained the christonan Semperators, which is the contained to the christonan Semperators, and contained the christonan Semperators. In the Christonan Semperators, and the Christonan S

pose their heaviest founders upon the poor, more impount and bird-working classes, wasting their property, dotheir lives? 13 Were all the Baptest light who Goght and prayed against such other on both sides of these won tests? 10. Are Baptist chartches frot trom the wrongs which they freely justify and followably and apologoz-tic in their measubership? 17. What relation will the Newattans and merice: Walderses and Allégeucce who would

#### Che Primitive Christian. PERSONAL WEST, HENTINGBON, PA

January 13, 1850. RDITORN | RLD JAMES QUINTEN, AND | R. S. SAUMBAUGH, PROPRIETORN | 1.3 S. SEUMBAUGH

Err. R. H. MILLER informs us that is improved incression Is

The sermon occupies more this week than we expect at to secure could not well avoid it this time

Bun S R Zing of Lampaster county Pa informs us that he is morehine at Salmata. Pa There is a large attend ee and hopes for good result-

C. F. DETWILLER, of Tour has been on hands as we have just now, and our unable for active duty on account of a rembers can look out for something disease to which he says he has not

Ban Silas Honvar, of Somerset Co Pa. gave us a call on Thursday agorn-ing last. He was on los way to Hill ley, Pa., where he expects to l a meeting of eight or ton days

A meetarn from Iowa, says he quit the use of tobucer three months are and has not tasted any since thanks the Lord for the victory. year he is able to take the P. C.

that he is not now prepared to give statements of secon the hooks posted

The Brethren's True & Hymn is viving the hest of satisfaction where verintroduced. Every meeting-house 22he brotherhood should be supplied with one or two dozen, for the use of sugregation Nead \$1.23.

Buo D. H. Boxxxvxxxx of Jackson Hall, Pa , informs us that they me an namente a series of meetings the Shady Grove preting-house Full Bro Silus Hoover is going to

Bno R T Potassis of Elderton, Pn meretings recently with one addition Bro. John Nicholson was preaching for them. The clausch seems to be revived and lasting manrestions it thought were much

Rea Gra Function of New Labor non, Ohro, informs us that the churches in that part of God's vineyard a gradually prospering In the Wolf Creek church there have been a numher of additions, for which we though the good Lord.

Bao, Jacon Samer, of Chatham Center, Okio, says they expect to begin a series of meetings. Bro Bashor and others are expected to be with them He reports a decrease in their number ount of members moving away They have a Sunday-school in good ing order which meets every two

BRO. SIMON MAINT, of Preston, Pillmore county, Minn, in a letter dated January 1st, says they have had good other sources we learn that there has by us, believing that doing right will been some very cold scenther in that bring its own reward. State. At one point Combuton it is said the thermometer stood 56° below The trains on the Southern Minnesota and Northern Pacific will road were delayed, and some even gestion that we hold down the church abandoned on around of the anow.

don, and a hand in our office, is not with Beo. Flory in Colorado. He seems to like the country. Bro. Flory aforms us that Eld. A Hutchison, Centerries: Mo. is also with these and xuerts to remain some time for the

Ox looking over our manuscript, ad an article from our boother J. B. is daughter is sick. His own health Wrightsman of Indiana, on the propalety of laving a manisterial ass He thinks it would be well for reference to their work. We will treto lot him have his say on the subsect

> Ora copy-hook is full or first-class esters for the liberal supply of copy. Was burn morney hard small a good supply

BRUTTING A BELL of Hutons Rus John county, W. Va , says their organ sestion is known as the Berkey's congregation and it numbers about four They have very little preaching All they have as from brethren of Rockingham county who make two or three trips there

cenr This little band of believers, al though they number only fourtee gives us seven subscribers to the P C We know of congregations that have over a hundred members that do not give us as many. Strugge, but it is

BEG DANIEL HAYS, of Monre's Store Va., says the series of meetings held at Phonent View Showandach county was a success. Bro E. B. Shaver did

the preaching, and notwithstanding the Duciples and a similar sacoting near by, the andresse and interest is creased, and a number of applications The Disciples learning the success the brothren, made a reneral attack on or doctrines, which was met by Bo T. W. Drusuo, who came and conting of the meeting awhile longer, closing with increased good results

Tus Rev George Hays, of Jeffers College, delivered a lecture at our senty Institute, entitled, "Every Day Beasoning." which contained good thoughts, but the language was of the most chaste, in fact, pressions were rather harsh, for a docer of divinity. Men who come the public as educators, should be ex emplary in expression. Slany phrase are too common and should be avoided by public lecturers. We also had a lecture by Dr. Brooks, of Millersville, Pa. on "Second and the Bible." He

howed how beautifully science and the libbe humanizes. It was a grand Bible harmonizes. To our amounts who have believed so

ithfully 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 rood of others, and for the prome of the cause of religion in the world, in which we all should be inter sted, and therefore feel like asking time your efforts m our b balf. So far, we have much to encour age us, and if you will all continue your efforts to get subscribers for m our list was be considerably enhanced for 1880 We have no extraordi inducements to hold not for you but our behalf, will be highly appreciated

A CORRESPONDENT, after giving us words of obcor, and expressing his sat isfaction with the P. C. makes the and reports. He thinks it is not necessary

Buo, Emproon Swang of Hunting- to tell how many miles are recorded roads have been traveled, at what cost and what brothermet you at the stati who feasted you on turkey and all the good things of this life. These things These things re not to my mind editying. The n ber of sermous and admissions, with the ie of the church, with some is dente de Ithink is all that is measurement We think the suggestion, in the main is good. There may be a lit of into mation in stating the distance between certain places and there are some persons that can make personal allo individuals and families in a way that is interesting. But us a g direction, we would say, he brief.

SINTER CASTAS, of BROWNSVIlle, Mil. informs as that they intend to means a series of meetines at that in the 23d of January stys also has behaved bord for the P. C. once say it makes amprielling to the church, and others say it is too dear but some can take two worldly papers

That which carries our mindmost is most appreciated. It is a nota ble fact that in churches where be few of our naners are read, there muetimes a good deal of church trouble. We don't apply this to the hurch in which our sister hves as we don't know how things are there,

we could refer to several such place as illustrations. The idea of an brother or sister taking execution to the price of any of our papers, as als-

WE had the pleasure of spending the Sabbath before Christmas, with the bretheen and fraends of the Dry Valley They were holding series of meetings which were well at tended, and some interest manifested Bro. John Spanogle and his son Will iam did most of the preaching. The neuting closed perhaps a little to-We think there is perhaps a little mis take finite infitteding these continues meetings, in some congregations,-There is too much of a disposition divide the work. To be successful ome brother should beel that it is his work; he should endeavor to beco requainted with his concregation nly to adapt his prenching to it, an then have a definite cheet in view Perseverance, energy and an aim, as escutial in Christian work, as well as in

verything else. Now, if there are any mistakes made it is always on the part of the congruention holding the When they call a minister, they sheald give lum work is his, and endeavor to make him feel that he is the man that is to tak the lead, and that they are vendy to by and do ulut-occer their

hands find to do, and that too with their mield.

THE following is a copy of a letter crived to-day. We receive other that are the same in substance but this one impressed no "I tried to set some solver

"I tried to get some subscribers for your worthy paper, but fillied. I like it very sanch and would be glad to take it, but I have not the dellar to give. I one you one dollar and will pay you as soon as I can. I am very poor and baye to try to preach and maintain my family."

We have sept him the P. C. brend. But we wonder what kind of congregation that brother must live in. t possible, that brothren and sisters who have the love of God in their hearts, will allow their minister to be neelected in this way? Now we will hort, ask the brethren to enrefe and thoughtfully read the 9th chapter

of first Corinthians from the 7th to the 24th venecinologies and we think then will not be an many manufact replacted. Every minister should have at least one of our church paners, and if he is not able to pay for it, the members of his it will be encouragement to the pub-congregation should pay it for him likebres. Pleas thank of our request We are willing to de all we can for the old members the trial. If our friends

or, but we have been asked to send will give us the names of any thin free copies to poor brethren living in they may think will take the paper, congregations, where the brethren were | we will send specimen number ere able to give than we are. We are booking the names of the noor NOTES BY THE WAY while we mean to make a all for help, and if our call is a horded, we will be obliged to strike

them off our list. Some of our patrons are sending in donations which are mounts to most the demands for some The following items we clip from

The District Annual Conference of the Dunker church, comprising western hulf of Kansas and all of Colundo, will held lits annual meeting a John Huishbarrer's, three miles much of Abilene, on the 10th of May, 1880. continuing several days. On the 8th and 9th love-feast and communion acvices will be held John H Bak Sutter and Henry Burkholder, have t as a committee augements They have alreadpurchased a tent in Chicago, 35x52 ret. Simon Sutter, of Abalene, is co responding secretary of the commut Elder P. B. Wright-man, of the

of South Bend, Ind., has purchased a section of land 64 miles south of En-terprise, of R. J. Wemps, and will soon put up buildings and move his It is a splendal farm, with 330 acres of wheat in the ground, which mase of a large crop next har vest. Mr. John H. Baker, a wide-awake farmer, recently from Baker's Mill, Bockingham Co., Va., lives in the vicinity and has a fine form of 246 o is erreatly aleased with Kansas, and believes that many of his east ern friends will settle in his neighborhood. No better land can be f our county-or anywhere else in Kansas or any other State.

Donkor Cibl Broth

#### BACK NUMBERS.

The price of paper is too high to ward bound and enjoyed quite a pleasustify us in printing many extra and tide over the rolling Nebrushes opies, but we shall print some, and untries. Along this line are a nonline scribers coming in hereafter and wishing to have the paper from the commencement of the volume, will be applied as the at we can supply them. It is desirable to have the volume com-

### FREE PAPERS

We will still send some paper of the Forney fond. Persons availing hemselves of this advantage, must no be members of the cla Brethren but such persons as seem to seeking for the truth, and us will b likely to read the paper to profit. We prefer to distribute the papers consid rably sont out of this f send many to the same locality

#### A REQUEST OF OUR PRIENDS.

We have had a favorable express out quite a number of our subscriber

in regard to the appearance and char actor of the present volume of the PRIMITIVE CHRISTIAN, and we include the pleasing hope that it will give go ral satisfaction. To make our pape what it now is, we have added c erable to our expenses. Paper has ad seed two cents on a por of itself will add considerably to our expenses Lasking at the amount reading matter it contains our paper

is very cheap. We get quite a num-ber of papers in exchange that are much dearer than ours. In view of the foregoing considers- ren are locating in the county, and we tions we would kindly solicit some extra hope the time may soon come, when fort on the part of the friends of the they will have an organized church PRIMITIVE CREATERAN to enlarge our there. Hastings is a thriving town of circulation. We think with some little some 3,000 inhabitants, the county offort this could be done, and it will enharm our expecity for usofulness, while

At our last writing we were at Omala, Neb., which, by the way, is quite a city, and is doing, (in western phraseology.) a rushing business. The taking a look at the place.

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arly hours of the me

is located on the Missoura river, and contains a population of some 20,000. Though somewhat sentered and built on blofty ground, it contains some your fine business blocks, hotels and churches From appearances, selling beer is an opportunit must of the tiple, and the al sign is a large stack of empty heer kees After going over the group T Burt od Office of the B & M P P P where we met John C. Bonnell, Gener sentleman that it is a pleasure to meet He evidently means business and knows how to drive it. He informed as that the Great Loup country, com sing Valley and Sherman counties is in market and is meeting onite of ared sale. It is said to be Winter wheat growing country in the West, and the prospects are that in a very short time a rail-road will be built through it, thus affording all the cilities that purchasers could desire This land is situated some five miles north of Fort Kearney, the junction of the B & M R. R, and the P. B R. and is reached by a daily line of starce unning from Kearney to Loun city. The fare is 85.20 for up and buck again but free to those who make a unr chase. Stock farms range from To to \$1.25 cash, per sere. Grain farms from \$1.50 to \$2.50 per sere, cash. Those of our readers desiring cheap land in Nebrusku, should go and see this land before purchasing Call on My Bonnell, of Omnko and he

will give you all the information you

At 9.30 s. m. we took the trum

prairies. Along this line are a manber of large and thrifty towns which are a pretty good index to the country, prejully the large cribs of corn which are to be seen, in crusiderable nu bers, at every station by the way. By evening we reached Hastmes, where we concluded to lay over for the night Here we need books in dropping into a first-class hotel, and enjoyed supper and, by the way, this is small consideration after a day's vide ver the praries. After supper we is united for Ben Suancule's family whom supposed to be living somewh in the adjoining county, and we were pleased to learn that part of the family lived in town. By the we soon found the place, and had the ours of meeting sister Spanegle and one of the daughters. They seem to be very pleasantly located and are glad to receive calls from members as they pass through. The sons are living some forty miles south, in Fr lin county, where they are forming on large scale, and successfully too, w suppose, from information received. season they harvested some 10, 000 bushels of wheat and farmed to hundred acres of broom corn, which produced quite a flue crop. w is the wife and children of our late Eld. Jacob Spanugle, of Phila We were slad to learn that they well pleased with their western home and are doing quite well, financially

and, we hope, spiritually too. Breth

sent of Admus county, and they

that they are looking hopefully for

They live would be advasable under existnerv-sary to remove it west are surely a hopeful people. These The meeting was a very pleaant one western men have grown

and we had the pleasure of becoming neves and there is no possible thing hope. acquainted with a number of the brothren and sisters. On our return, we stopped off at Here we met und made the sequeintance of Bro. Ham, a minister of an adjoining dis-Crete and took a branch road for Beatrice, the county scat of Gage Co rict, the name of which we have now On our arrival, we were mut by our forgotten. After service, we were friend Gahriel, son of Eld. Abrem Funk, of Hill Valley, Huntingdon taken to the very comfortable home of Bro. Martin near the place of meeting, county, Pa., who was lately wedded to eister Mollie, daughter of Eld John where we had the company of some three or four of the ministers and Spanogle, a co-behover of Eld. Funk. others. This seemed so castern-like, On our arrival at the boune, we were met by sister Mollie who received us that we could scarcely realize that we were so far away from home. In the with all her heart, and we felt at home. What a cold and dismal world this evening we returned again to the home would be without friends, and how of Bro. Van Dyke, where we enjoyed thankful we should be that we are a little children's meeting. The little mombers of a brotherhood that makes you can apply to children or the meet ing, as you please, but when we tell us not only friends, but brethren and you that the family consists of fifteen In the same house, resides children and all good singers, excessing lease Funk brother to Gabriel, whose companion is a daughter of Eld. S. C. the least one, you will not wonder at us calling it a meeting-and it is de-With these dear friends we at is grand to hear thom spent a very pleasant evening, and were glad to learn that they are meetsing-and to hear boys and curls about ith good success in their new as high as a common sixed of sucressfully carrying on the four parts is no ordinary occurrence. Children held of labor, and hope that while God lly they will not se trained and brought up, come into he upmindful of their bigher good, and inbor to attein unto a concenship for a the church or naturally as been return botter country and a better lite. The to their hives. There is a nucler in next morning Bro. Archy Vandyke. that home-God bless the Christian who lives some ten miles north of mothers, and grant that all may be such. After the children service we town come to take us out to his home After several hours vide over the prei had the pleasure of the company of Bro. Bryant and wife, a young m rie, we reached the place and was received by the family as only Christian ter who resides near by. After an interesting conversation and an altar hearts can receive each oth er. While we retired for sleep, feeling they rejoiced to see us, we rejoiced to that the day was pleasantly and profit-ably spent. The land in this part of see them, thus making our enjoyment With the family we had an the State is of excellent quality, and intimate acqueintance, and when we is well watered by beautiful streams of the evening, all got around the clear water running through it, so that we do not wonder at our brethren lowarm store in the small, though comfortable room, distance scemed to be cating here. Some of them are buildobliterated and we were at home. Exing fine bouses, planting orchards and pecially did it seem so when we united graves, so that in a few years the our voices in familiar song, and beat untry will present a very bome-like the knee at the altar of prayer. The songs of Zion sound so sweetly, when appearance. On 'account of the dry ness of the se son, the wheat crop w spirit is in them, in the humble

one accord, four the Lord." re again and spent the afternoon in On Sunday morning we were taken some four miles to attend presching He informs us that he is not ministera ermanently located, and the probability school house well filled with attentive is that he will go further West and en hearers-but imagine our surprise in finding ourselves, away out here in Nebrasko, surrounded by some four or ter a field where his labors in the minintry will be of greater service, or per heps we should say, more needed. ministers. night we spent with our friend, Fonk, being told that only half of them and the next morning set our faces were present. As it may be interest homeward, and to say that we felt good many of our readers to know who these ministers are, we will give would not fully express our feelings. While riding pleasantly along we or the names as we jotted them down in beard some sharp words between the our pass-book : Henry Brubaker, from conductor and one of the passengers. Tonn-later Ill.; Isane Dell, from Ohio We soon learned that he had no ticket, IB., and Iowa , Thomas Gray. Pa., and yet he contended for reasons which we Iowa, Wm. Price, III.; Jacob Kelso, did not understand that he had a right Armstrong county, Pa ; Edward Bry to wide best on the ticket was wanting ant. Ill . Ass Thompson, Tenn .: Urish the officer was steen in his demands, and Shick, and Archy Van Dyke, of Pa. at the next station be took the gentle making pine in all. When brothren move West, they generally make it a man by the arm and led him out. The point to go to localities where there incident reminded us of the coming are members living, and we suppose this is the cause of so many ministers indement when all those who do not have a "title clear" to the kingdom will be cost out into outer darkness, where boing in the Beatrice congregation, there will be weening and guashing of and while it may be pleasant for them,

and the careful farmer will be well re

On Monday we were taken to Be

wind for his labor.

cot as they do in the most magnifica

whited any where and everywhere.

parlor, and we are glad that God bas

so arranged it, that he may be wor

this family it may said: "They all of "

it may not be so profitable for the If ministers, when going West, At Chacago our brother met, sccause would locate among the isolated mem had been visiting her friends in Ill., hers or where their are none, opporunities for accomplishing good m and sister Rhodes who was with her on irht the larger, and it certainly spems advisat they should do so, while there are so many such strong appeals brother Samuel Myers who formerly rebrethren in the West The Beatrice brother a wife Here we church seems to be in a prosperous speat a very pleasent day and was sorry condition and bas quite a membership. that our time was so limited. At now a very user or more, are at (common, 0, one context the treat implies used to some improvement of in like any other ceaserfli of the chards, howevilley depletes, and distributed by the context of t

journey, we spent the time rather pleas antly in looking at the city, the people and the Capitol. This was profusely decorated and prepared for the reception of the ex-president on his arrival to the When we remember that our God city. is a realous God, it sometimes wonders ne that this feelish man-idelizing does not meet with an immediate retribution As our train left before the arrival of the "special" we did not get to see the sight naither did we care as we believe that the Grant reception humaness sendously overdone.

On Friday morning, after a ride of early 4,000 miles by railroad and an absence of six weeks, we arrived safely home, forling much benefited by our basty tour over the Western prairies Thanking God for his preserving care over us, and our brothren, sisters and friends for their kindness shown towards us while among them, we now close our "Notes by the Way" and it our next shall have semething to say people-who should go and who should not go, &c.

### Western Department. ELDER R. H. MILGER, EDITOR. LAROGA, IND

WE are glad to learn that brother P. R. Wrighteman has returned home with improved healh. He has the ability and the qualifications to do much good, and ue hope he may have the health neces eary to devote his time for the good of mankind spiritually as well as physi-

Bro. M F. Wenger of South Bend se us that they have decided to hold a series of meetings and wishes no to attend. We are surry we espect do though we would advise them for the present to get some one else, and we will come when we can.

We feel confident this many of our brothron and sisters are well pleased short, but the corn was excellent. It with far position as one of the editors is corn, corn everywhere and corn in of the PRINITIVE, to give special atten abundance, yet it demands a fair price, tion to its western interests. As we are a little too late in asking your help extend its circulation, we hope you will make an extra effect to get subribers enough to justify our extra efthe family of brother Graham, one of the fort and expense to give you a paper worthy of your patronage.

> Bao. George Studebaker commenced nceting at our church near Ludoga on as eye and continued over Sunday. Our health was such that we could only attend in the day time. are sorry that we could not hear all his scrmone. They were interesting and instructivo. One was bantized; a very good young man who we hope will be a faithful worker in the church, Brother Gangero Crine could not come as was expected, on account of one of his children

THERE are many calls for preaching w. We would be plessed if we could fill them, but our health will not permit us to do so. Our late affliction has been something a little like crysipeles. 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 but little Still we thought it was a essing that the right band could nee At Charge our strotter men, the pro, when selfering was not too ording to strangements, his wife, who the pro, when selfering was not too great Our oldest daughter who is with great Our oldest daughter who is with ne is onte poorly. It is not good for a visit East. At Logunsport Ind., we scoped off to make a abort call with salves, and if there is self-mains in to selves, and if there is self-praise in it, it requires very tittle to be too much, but praise is not in it.

> MANY hours are spent in idleness, that might be used to some improvement of

no purpose is lost forever. The young when there is more light or knowledge man who takes every opportunity for obtained. This potition is to ask the his improvement, spending all his spare moments in cultivation his own mind and heart, is laying the foundation enfolness in a life of blessings to all the world, which makes its religiou, its morality and virtue, stand strong agthe power and influence of sip. many such young members in the church

its fature welfare is insured. MISSIONARY WORK IN THE WEST.

The missionery efforte of our brethre has been growing in the West for sevstal years. Two causes have worked together to produce this effect. First, the scattered condition of our brethren over the large territory of the West the manisterial help, is not well divid ed, or sufficient. which makes mean calls for preaching that cannot be filled by the spare time the munistry have the efforts of the ministry to convert singers, and spread the Gespel in its parity, have been very successful. Many have been added to the church by their labors. Steing this result, nearly has no principles of his own, or gives sil the brethren are willing to hear s part of the expense, and keep the work | Honce I cannot except the idea moving still further. The work has been slow in its keginning, but increaed as our eyes have seen, and our sure 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 gore on it is necessary to be well done. Prenth our don- ures that can be adopted, which will trine; the teaching of the Gospel in its make a more perfect union,—some

compromise with the world, but maintain an order of homility and plainness in dress, and the cause will prosperbut if we give up any part of our order, or our pinnness, the world loses confi apostolic age in prayer and fasting deare in the Church, and troubles follow God will h now, but will as some as we can, that will be made so argument againt

### THE SPECIAL COUNCIL

Brother Harshep of Mon and Rala Bro. R. H Miller: and Miller of Ind., niet in Mismi Valley and called a special council of eldfor the purpose of consulting in regard to the existing state of thuns in some localities of the church this be the real object of the meeting. there is nothing particularly wrong in its object, (though there may be something informal in its getting up) because there are certain localities the church which we think no d to be reformed in some things, and brought more in harmony with the general brotherbood. But for

purpose there was no need of these brothron going to Ohio to call a coun cil; because there are many brothren in their own states who are ready to work for that object, and we believe the A. M. is ready to do all in its pow or for that purpose. But the fact of these brothren going there to call a special council, will create suspicion The young are often neglected, too litbeing very sick, but we hope he can that there is something more than that viow; but whatever was their objest we thank God for the wisdom and

dence of the elders of the Miami Valley in deciding that no attenuous measures should be taken at this time. But we get more of the object of brother Harshey and others in going there, when we see the petition is to apprise next A M. of "mustisfactory consequences resulting from some of her decisions" In a brotherhood so large as ours, we cannot reasonably expect every one will be entirely satisfied with all the proceedings of A. M., much less be satisfied with all he consequences resulting from them.

ever was infallible in its decisions. It is like any other council of the church, humility and plaieness, and filled with

This petition is to ask the adoption of measures, by which a more general union and harmony could be obtained. A more perfect pnion is desirable, and if there are any measures proposed, which will tend toward that result our efforts will be given in their support And we hope the same spirst of already shown by the olders may still prevail, and whon it comes before A. M, we hope a full and free discussion

ay no nas. The last part of the plan, to mature the petition, by getting all the church es and the brethren who are somewhat dissatisfied, to send in their grievances dissatisfied, to some in the same given is too much negative or simply finding is too much negative or simply. We want the affirmative side to be made the leading feature or in other words lot brother give his principles; what he wants done, what are his measures to be adopted for more union and harmo-If I know just what a man's principles are. I can know what I am doing when I go in with him; but if he none, I cannot know what I am doing uniting with a man, simply on the ground that we are both dissatisfied with something; but on the ground that there are pertain principles of which we are both agree reason we would suggest that every one pray and search for some mes purity. Preach our practice, as a pecul-principles laid down in barmony with ar people, realous of good works. Make the Gospol that will settle all our disextisfaction. If we give ourselves up to be governed by the Gospel, to b led by the Spirit of God : to seek the truth, and faith, and spirit of the

> give us the measures that bring relief. Frem Camben, O.

Dec. 26, 1879.

elp ue to S

with the P. C. in its now form, and es pocially the Westere Department om glad that you intend to write somfor the bonefit of the young members, for we need connect and encourage-ment so much. I sometimes think we need it more than the older ones, for in young society there are so many temptations, that we have to be very chful and then often fall far sh of what we carbt to be. We have but few young members here, and of course we are thrown into the company of outsiders. Brother W. R. Decter 16 with us now holding some meetings. I have not attended any yet

From your sister, Traver F For

Yes, dear sister, you are right when you say the young need more "counse and encouragement than older ones." tle attention paid to them, too urgement given, too little kindness shown there too little thought of the many temptations in the st ticty of the young, too little love and sympathy mingled with counsels, teaching them we and live in the enjoyment of every principle of Gospel truth. It is not so much to see older ones manifest ing humility and plainness, it is not so much to see the old giving up the pleasures of the world, it is not so much to see them stand strong against the temptations of the world, for long experience has been their belo it is much, a strong argument, a brigh example, a real taking up the cross, There is no particular wrong in send-ing a potition to A. M. to re-consider to a full manifestation of every Gespul when it is only to tell our affiction, self. and change a decision it has made in truth, in a higher spiritual follow-bip breaking the please with the Savier, & We do not believe our A. M. is, or uras of the world, stending strong against its temptotions, adorned

#### Bome Department. "SOMETRING OLVES WAT."

A Christian weman in a town in New York desired to obtain a school-house for the purpose of starting a Sabbath sehool, but was refused by a skenrical truetes. Still she persevered and asked

him ngoin and again.
"I tell you, Aunt Polly, it is of no u Once for all 1 say you expnot have the

not give you the key "
"I think that the Lord is going to no. May be be will," said the infidel, "but I can tell you thin, he will not get the key from me."
"Well, I am going to pray over it.

and I have found out from experience at when I keep on praying, something

And the next time she came the bard heart of the infidel gave way and she seived the key More then this when others opposed the school be sustained ber, and great good was done for perish-

ious. iomething gives way." So it is a mea's will, and sometimes it is the mea himself. Sometimes there is a revolution and sometimes there is a fur eral. When God's Spirit inspires a potence stand's ready to answer it.

#### RELP BIM

A hundred years ago or more there were very few good roads in Scotland. as the custom of farmers to corry grain to the mill in suchs. laid on the weight of years on his shoulders was going to nell with a sack of grain spon his borse. He was my grand father. As he went along Dobbin store bled and the sack fell to the ground.

He could not lift it up again.

By and by be any a gentleman coning on horseback across the fether, and he thought "parhaps he will help me." but when be recognized 'the nobleman who lived in a castle near by, he was afraid to ask bim. He did not need to ed one of God's own, and as soon as be saw the good old man's plight, he disnounted and said . "Here, John, let me help you," and between them they laid ou the back of the horse, and then the old man, who was a gentleman, too, although he did wear homeanen took off his honses, and entd: 'Please, your lordship how shall I thunk you Very essily, all this goodness? John," said be, "the next time you see a noor man needing your help as rough now, belo him and that will be thanking r W M. Tirgles of Meeting of

#### A COUNTY WITHOUT A DRAWSHOP

The inhabitants of Edwards county do not support any temperanco lecturers, or spend their time talking about They decided twenty-five years ago that no liquor should be sold in the county, and since that slay they have sent but one person to the peni tentury, and he committed a origin while drunk with whickey procured in an adjoining county, they support 1 two or three namers and their fail is empty most of the time. Their taxes are 32 per cent. lower than the adjoir tice, and their terms in court occupy three days in the year, whiletheir tax rolls show that they return more property than any other county in e State of equal population. This is a case where the mipority

connot complain of any invasion of pri wate right, for the people are opposed cense under any circumstances to license under my eircumstances. Families seek the locality ma good place to bring up their children. When confronted with the statistics of this model country, even old topere admit there is something in it; but it ovidenties not whisky.— Trachler

### A SUSPICIOUS LOCKING ANOEL

Dominie E. was upp of the eldt circuit riders. whose rough exterior and somewhat non-society ways often ob scured his real goodness of heart. One day be was caught in a shower in Illis. and, going to a rude cabin near by be knocked at the door. A sharn-look ing old dame answered his summons asked for shelter. 'I don't know you" she replied, su-nicrously hool-house for any such purpose."

"I think I am going to get it," raid inio "Be not forgetful to entertain Annt Polly.

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

"I think the the Lett is nown to no.

"I think the the Lett is nown to no. sogel

### EFFLECTIONS ON THE PAST AND FUTURE.

BY WEALTHY A. CLARKE

o then the war Thus is no time to stay. Events are rushing on The flecting days will soon be done, And save thy rensorred soul."

Passing away is legibly inscribed upon all earthly things. We scarely onter life until there are signs of de Something given way."- Marana Star. cay, and finally wither and die. That which was once fresh and life-like was cold and inunimate, and sing the sad requiem, -"passing away. Where is the beautiful Spring time the green fields and waving forests th but lately greeted us on every side? They have all passed away. Summer, with her bright sumshine, lovely flow ers and busy days succonded then the golden days of Fall" tarried with us s, and now we are enjoying stern old Winter with his shaggy locks ; but soon 'twill pass away. Those heautidescended so gracefully did not r

# main. They fell gently, noiselessly, and as emblems of purity, accomplish-ed their mission, but they passed

and we are being borne along them by the mighty current of Tuesand perhaps our existence in this life e stand to-day at the very brink

of the departure of another We look back and think of the many choquered secues through which we have passed. We see that Time has been accomplishing wonders, and ere we are aware, the mind is lost in meditation picturing the many bright and joyous as well as those sad and heart-reading scenes which have beer

urs to bobold. Another chapter of experience has been udded to our lifecoord, and we should be benefited thereby. Events have transpired during the past year that will be long rehave been brol con senarated by distance and the destroying angel has entered the pre- need to be more thoroughly converted, thousands of families, and death, how cruel! To-day men are weeping in heart-loneliness over wreeks and biasted hopes. We view the grace, and manifests itself in a purer, scene neer into the future and wonder what may be our sad or happy lot in the New Year

n that we shall not know what is in the future. God, in His infinite mercy has hidden these things from sion, and has thus sayed us much anxiety and dark forebodings. It is weet to feel even smidst the aday storms of life, that He dooth all things We know not what the New

It has been wisely arranged by

wounds He will heat again. our pathway in life

The experience we have enined during the past year should prove beneficial for future time and a knowledge of the many mistakes we have made should help us to be more on our guard, that we may have a purer record at the close of another year. Life's les one are eloquent teachers, and were recording-angel would not have the pages all fined and interlined with our here with a big until of tobacco in bis Ab, what a dark account will She shut the door in his face, stand against us! We who are surleaving the good mon to the mercy o by so many advantages, and the rain and his own reflections - 87 those thines which conduco well being in this world should manifost more holourse and purity of heart and left than world .- We live too lowar boneath our privileges, and this thought should inspire us with an in

touse longing after higher penirations

communion with our best

We tee are passing away, and see: our lifework will be ended, it be said that our mission was in vain? or can others feel benefited by our baving lived? It is a serious and weighty matter to lun, and it heromon us as those who are living and enjoy ng the privileges and intelligence of ninoteenth century to awaken from our lotbargy and labor for the good of humanity and fight the battles of the Lord more valuantly than in the past. Let us, then, as another period of time recedes from our view, resolve to live a little pearer, and try to accom plack a preater work for our Mesterto that when the awful hour arrives that we will be gathered around the Front White Throne," that beautiful eulogy, "She bath done ware on could," which was spoken of Mary of

old, may full like a sweet benediction of peace upon of hearts. "Time is winging us away our eternal home , but a Winter's day, A journey to the temb

### A PLEA TOR ORRIGITAN PROORESS BY LEAD BESTOOLS

The season for protracted meetings is here, and our evaporelists are are n the field. We rejoice in the opeour aging reports that are coming from all directions, but there is danger that we may make more effort to evange than to convert and confirm. We do not mean that we should make less of fort to evangelize; no, rather a thou sand times more, but we ought to make more effort to save those are in the church. We ought to labor There are many in the church who need to be revived, converted, or reconverted and confirmed. We need to raise the standard of piety in the church, or to live nearer up to our numbered with joy or [pain. Homes standard. We need to make more up, friends have progress in the divine his. Many of need to be revised. Some of a or re-converted. By re-conversion rathlessly torm away loved once. Ab, mean samply a return to God and to leath, how cruel! To-day men are the puth of duty. A new spiritual inolier life. That which will make us

more spiritual, more truthful, more more temperate, more charitable more

prayerful, and in every way more tru-ly pious. We need to practice more self-denial. We need to consecurate ourselves more fully to the service of We need to labor more enracstly for Chri stian progress.

Some of the brothren through entire consocration and faithfulness, by grace, Year may reveal to us, but me do know have reshed a degree of heliness far that if we rely implicitly upon our above the average Christian. They Inher in heaves, He will regard us have walked in the way of heliness.

with tender affection; and if He They have kept the saith and are continuously in the interest of lane He has strong. 2 Tim. 4: 7, 1 John 5: 13, 14 sions. According to the maps of Christians have power to trach Conybears's "Lite and Epistles of promised to be our "present help in "Such Christians have power to teach to influence, and to mould others." way for our escape through all the tri- Are there not among those some who als and difficulties that may intercept are willing to labor for the weaker ones? We need to send out several of these model Christian brethren to the churches to labor among the members, especially for higher degrees of holiness. Let their work he to urge

the members to duty; and to make a stronger, and more united effort to reach some degree of perfection in Christian character. Let them preach we to profit by them as we should, the by precept and example. Let them go m house to house, if need be, to advise, admonish, encourage and robules; of family offers, and point out the way of Christian progress. Lot them

be ministering angels in human form to roll away the stone, and bring about a new recognition of the rises Master and His weak disciples.

### Missionary Department.

WERE THE APOSTLES MISSIONARIES?

It would appear almost sok the question that forms the caption of the article which we are about to write, but when we consider the fact that most professors rarely if ever an peal to apostokeal precedent in support of a proposition or a course of action, but quote the founder of their several and particular sects, it become portant to olevate and extend our range of vision so as to include within the stereoscope thereof, the practices of apostolic times. Unfortunately the brothren have need of such ne ox ise, countly with other decominations almost universally appeal, not to apostolic usages, but to the views and practices of brothren who lived fifty rears ago, and thus constitute them the infallible arbiters of all our conroice, and the standard by which all of our opinsons and and acts must be judged. Thus we frequently a measure or movement conde Thus we frequently bear because it is new, that is, because it has been reproduced recently, when, in fact, it has the sanction of primitive usage and commandment a course in the fruitful soil in which overningto the most permissions speds of rror. Let us formulate such illogue promposity as are used to establish

ich proceedings. All things that are new are wrong Missionary movements are now. Then fore missionary movements are wrong It is easy to see the most glaring abs sties and errors embedsed in the show The Major premise is fol because we have not arrived, by a mil lion years, to perfection and infullability ty in the ex ention of our duties a Christians. The most absurd notions and practices have the signet of age to exhibit their deformities the absurd ideas of our forefathers on the subject of the science of medic of astronomy, of morality, of chosts and gobline, of eigns and witches, etc. ad-infinitum. The minor premise is untrue because the whole apostolic church was a missionary society. They went everywhere preaching the The whole of the apostolate was a solid, living organism of missionary inspiration.

meo it is the baseless fabric of dres I make this long digression in order to facilitate the work of cultivating a sentiment which is so much in harmo with the Scriptures.

To our question, "Were the apostles issionaries?" We shall undeavor to answer this question in the light of the Scriptures. The apostle Paul was a missionary. He was, by pre-eminenco, the prince of missionaries. Would that we had a thousand such Then the world would soor be subdued to Christ. His whole life

Paul" he traveled near six miles, and preached in scores of cities (He was an advocate of city missions.) So active was he in the asserted the his enemies necessed him with the (to them) awful crime of "turning the world upside down." I tell you brothren he stirred things. Some of us are so very sensitive that we are afraid a scriel meetings lest we excite the people. Don't let such fears disturt

gentle slumbors. A great revolution will have to take place among us be fore we can be accused of such a may ifestation of spiritual life.

St Peter was a missionary. Philip was a missionary. St. Bartholwas a missionary. History re ords the fact that almost the wh the then known world was traversed y the apostles and their cotemporarers, and in a few centuries, Chri ity had made such progress that poworful governments for policy to court the aid and symputhy of professors of (formerly) Christianity. They could be otherwise while they had the great commission in their peckets and in their hearts. "Go yo into all the world and preach the Cospel to every creature" is a very comprehensive of der and an apostle of Christ would not furnish the first example of unfaithfulness therete except we include Judas the truiter, and I trust we will he slow to quote him as our pattern They went everywhere preaching the word." As far as we can learn from all accessible sources we come to other conclusion than that the whole apostolic church constitut vast missionary association, and while the preachers were at work, the were at work, the ties. There is nothing in all the Gos-pel planer than this. The 13th chap ter of John is not plainer, and I have not an atom of doubt but that the duty of coince everywhere in a missions. ry sense and of supporting them (the missionaries) as was indicated in my ist article, comprehended in Rev. 22 : 14. Read that verse brothren and say whether I am right or wrong.

We shall endeavor to centin ue "The Missionary Department" until we have fully investigated a most essential and important Biblo commund, and have awakened a living interest in the cause of the salvation of sinners, and the propagation of th principles of our church. It needs no monstration to show that we are the only representative of primitive idea and practices, and it is su cidal to reuse our best efforts to diss ente a knowledge of such precious Other d truths Other denominations are expublishing Bibles, and tracts, and supporting missionaries who preach only a part of the blessed word of the Lord, while we are not doing all we can by many fold. May God's blessing attend His people and bless their work.

Prayer requires more of the beart than of the tengue, of signs than words of faith thus of discourse. The to of prayer consists in the fer veney of the desire, in the simplicity of farth, and in the cornesport and perseverance of charity. Our trust and confidence ought to proceed from that which God is able to that which we can say to God.

Tue majesty of Christ's character

and the spleader of his life require : near approach and a careful eye. More still, they require the deep sympathy of the soul. Then worshiping at his feet becomes a joyous service, and the silent listening to his word becomes the passion of the life.-Prof. Hurst,

Tee much money is spent wastefully was a continued illustration of dove-tion to the blessed work. He travoled made productive and accumulative and neclessly, and too little saved and

### of arrespondence

A Voice from Philadelphia AN OCCASIONAL CALL-PAST TROUBLES FITT BE PROSPECTS-GENERAL GRANT'S like

Brethren Editor Having a little time to ourself, and being so very comfortably scated by the stove and table in our dear aged sister Supplee's bouse, we shall improve the time somewhat by giving your readers a few jottings un

or the above headings. Occasionally it falls to our lot to preach for the brethren in the city On the 21st inst, therefore, we had ec casion to fill brother, J. P. Hetric' place in the Marshall street church morning and evening. Not living far from the city, and on lines of railroad running to noted points west of the and to make occasional visits to the great metropolis, and especially is this desirable as we have a people her ssing our own particular tenets of But aside from this even there are incentives and spe bor for the welfare of souls in this Our meetings with the breth ren were especially enjoyable to us inclemency of the On account of the weather and the congregation not being very large, we had no specia ching in the evening. We how ever talked some to the neople and had a season of special prayer Have ing our meetings, especially Sunday evening meetings, professed by soveral ad appropriate prayers we regard as an essential factor in religious see. The meeting in the morn ing was usually well attended, and to us seemed of a very appreciative char actor Hope our city brethren enjoyed it as well as we did. as well as we did. The Philadelphia church, as is well

soun to many of your readers, but Ead its troubles in the nast as well as its seasons of prosperity and gladness. Having been a resident for five years or more of the city we have had advantage of a perwith the church, and hence know con siderable of the ups and downs of its past history. Many and great have been the afflictions of the saints here. Cloud after cloud passed over them abund. But thoules he to God these threatening disasters are being enlead, and our brothron in the city are once more experiencing and enjoying neaco

The future prospects of the church here are encouraging. Our city brothren, we think, have reasons to be hope ful. It is true great discouragements have been in their way in the past. but these may yet serve the purpose of needed reminders for the future. Troubles and discouragements are by no means untavorable omens in a go course. The pull of darkness often innes over th incontional stages lead ing right op into true and traumphant The darkest hour always comes just before the light of day breaks in upon us. This is true natu rally speaking, and it is not without foundation in spiritual things. Provi sometimes has great schooling in store for us, but mone of it is without meaning God is no blind and purpossios despot. His providences a We hope therefore our something. brothren in the city will not become disheartened from past troubles, but inbor the more earnestly for the prome tion of Christian truth and boliness in their midst. The field in the city for labor is a great one indeed, and by well directed efforts on the part of our

appreciation of their ardsons

labors from the church in general, and

a helping hand in their efforts to bring

The people of Philadelphia are just midst of an unprecedented excitament. General Grant having come amongst them a few days ag everybody wants to see who he looks Streets are being crowded for

miles to see the Ex-president pass along. The first day of his appearance in the city business and all was sus pended and men and women and chil dren thronged the streets and pave nents, many even standing on roofs of houses to witness the grand procession Nover in the history of our beloved America were such high honors pard to any man than are h being best onen the General Ministers even approbated the man and discussed h mersts unbliely before their congregarions, claiming that he has done for the people what no other man has eve one. We might quote from their own language, thus showing the political

the present day, but we forbear. Ex-president Grant is no doubt de ng of honor for what he has done. He has served the country well. He as also ably represented the people of America in foreign countries and obtained for them a distinction which, without him, we could not at this time expect. For all this he should have e credit We do not believe in withholding personal love and honor from any one who is properly entitled to our appreciation. But we are opposed and strongly protest against such an and strongly protest against an outburst of appreciation as the people proceedings as have been going on in this and other cities bee ause of the General are, if saything, a defication of the man and not an appreciation When will men learn to honor God for their protection and preservation, and not give man, poor feeble man, all the Heaven heater the time when men will send up the shout from far and neur, "Victory through our

Lord Jesus Christ." T T Meeting Pall'a., Der. 22, 1919 From Priedens, Pa

Day 19 1979 Door Brothron I was out several days this week canvassing for the P. C. although I did not encount as well as I could wish, I believe that the brith ren generally appreciate your offerts to improve your namer, and that you have the good of the readers and church in general in view I met one or two, however, who think it is only money-making scheme on the par

of the publishers and the agents who ubscribers. If there is a soul saving religion which does not require its professors to make any pecuniary ays in upholding and extending it, these individuals are certainly shining lights in it. Such persons seldom give r uny purpose, and, whom they do, their actions seem to show that it is ne very gradgingly. The brothren and sisters who wor

shin at the Front meeting-house were again made glad last Sunday to see another one willing to come out on the Lord's mdo. There are still others who would act wisely in doing like-

Though we had several snow storm in November, the weather has b ery favorable, considering the time of ear, for out-door work, and tarmers ave been glad to avail themselves of There was considerable plowing done during this week.

Diphthorn is still prevalent in differ-

nt parts of Somersot county, though our immediate neighborhood had fow cases in the last year. Three fatal George C. Lichty, living about two and one half miles from us, from Nov.

directed efforts on the yes.

members there, nurth good may yet be members there, nurth good may yet be and one half salles from us, from No. 20th.

My Now Year's wish for the P. C. is, that the year 1880 may be the most we should be ready and willing to lend may it form many new acquaintances

Yours unworthily, J. D. Bass.

From Brother Lint Door Brethren

I leat proofe you from Shepherdstown, Cumberland county, Ps, and had intended to finish my r port from that place, but after arriving home and having some church business to attend to, I delayed doing so until this late date. I preached at five difforest points while in the Lower Cum berland district, viz: Shepherdstown Mohler's, Cocklin's, Baker 's, and Me chanicsburg, but principally at the first named place. The meetings were ill well attended and good interest manifested. Some gave the promise that they would soon attend to the thing most needful. I had my step ping place with older Moses the elder of the congregation, with whom I spent my time pleasantly Brother Miller and I did a good de of visiting among the members, found them and their families generally in the enjoyment of earth's greatest blesone, health. In one of our calls

and popular tendency of the clergy of bowever we niet with as unpleasant sight as was ever our lot to behold It was at the hease of brother istor Gabble. Their youngest child, a but of about six or seven years old. has what is called, by the physician, a blood enness in his left ope. His suf-fering commenced some time last Spring and is increasing. The ball of the eye is pressed entirely out of its sorket, and is resting on the check wollen to nearly the size of a hen cur with blood occing out all the time nes more and at other times loss. The sister told us that the swell ing was increasing,-the right eye nking into the head, and was at the time nearly blind. It certainly was the most pitiful sight I over say and is almost constantly on my mind. My only hope is that the little suffere may not need to suffer much longer. On another call we made, we met with a sistor ninety years old. She was still doing some studle work, and did some homming that many of our ladies of the present day could not excet in evenuess of score and regularity of stitches. Brother Meses Miller sug-

ecsted the idea, that she had done the work with the old sowing machine, which caused her to smile. Her name

Mohler. My trip through the churches in Maryland and Pennsylvania of nearly eight weeks was upon the whole a pleasant one. The care of the or he forgotten. I hope the Lord will ward them for it. I arrived home on the evening of

the 19th of this month. Found all reasonable well except my mother, who has been feeble all Fall, but for the last fow days is improving. The genral health of our community at this time is good. To-day, and that rather unexpectedly, came the Principle in his new

e, and in looking over its pages I was made to think what a good Christ mas present it is. Among the cheering and gratifying news to me (and no doubt was or will be to others) was the Western Department under the management of elder R H, Miller. look forward hopefully. I believe that its editors will do their atmost to give us a good paper, and with the asance of brother Miller in the West. and we get many a good sermon and others from other localities con tributing for its columns their best thoughts in the mildest and most Christ-like manner, we can look omething good. I hope that all will take a greater interest in our church papers. Mny the smiles of heaven be

From Sevastopel. Ind.

A few items of news to your readers. I was called by the in peace and union, as fir as I know instead of judging without investigate brethren of the Yellow River congres and hope we may ever remain so. Ing we would be nearer a unit. gation to come and hold some meetings

for them, and I went as requested and hold five meetings, and the result was,

two seconted the call and came to Christ. I could not stay any longer on account of a funeral. The broththe stone meeting-house near Clavers urg, Cumberland county, Pa., about ren made arrangements to baptize one of them. The other was not able then to be baptized. Brothren J. H. Miller and Jones Umbaugh come before I left and intended to hold a few more meetings with them. There was quité a good interest manifested. he day I left the brothren had a burch meeting to make further ar rangements to carry on the work of the Lord. J. H. Swibart is living is this congregation and was managing the affairs of the church until the morning if the council, he, to our ut tor estomishment said that he had had changed his relationship, had changed has letter into a body of Brethren in Northern Indians, cal themselves Congregationalists

Jarob Crine is one of their preminent He said he had not left the caders. Firstheon for any hatrod or malice toward them, but because of church govrnment. He den't believe in Ans Meetings and several other things, and we then told him if that was his d ation that he should tell the church what he had stated to us. Then after the meeting was opened and ready for business, he made his statement and then bid them farewell, wishing there God speed in all they did according to the word of God, and then left. church was then neked what they would do in the matter. They all say they could not go with him nor hold him in fellowship, consequently he is cut off from the Brothren and all that will go with him. The hearts of the ren were filled with sorrow Then the church was interrogated to know whether they wanted one of their brothern forwarded in the full ministry, which was una creed to and they forwarded brother Then according to th John Sollers. order of the Gospel be was ordained

to the full ministry,
DAVID BEORYELBEIMER. From Supherr. O. Dec. 13th, 1879.

Den Brithren Seeing the brothren are making quite an effort in the bome missionary cause, I would be very glad to have them not forget this section of country. At present when we want on, by the Brothren, we have to go from twenty to thirty some brother is kind enough to send an appointment to us

There are three churches that can be

bad at any time when the denominations that own them are not using We have but three miles from the railroad station, on the Cleveland Mt. Verson and Columbus road. Will gladly meet any of the brothren and convey them to and from the station. will most heartily receive and have appropried an appointment from any of the brothren at any time There are only two or three eleters in this vicinity and not a brother except myself living within fifteen ma'es of me that I know of. We have but very little preaching by the Brethren cupt what we get through the P. C.,

through its columns From Darson City, Mich. Nov. 20th, 1879.

Dear Editors : upon you, and underseath you His was struck by lightning on the mornopon to a series, during the year you ing of November 14th while the family much business before the meeting, and have just now commenced.

was engaged in moraing worship. It all passed oil with good feeling I ran down the store-pipe and west thought. There is some little differdown through the floor and out throw the side of the house, but did no things, but I think if all would give a particular damage, more than the shock thorough, impartial and candid is, that the year 1000 may be the most Alow Rems of news to patternar unmage, more than the smooth presperous one of its existence, and you perhaps would be interesting to to the family. The Gratics church is figurious

GEO. E. STONE.

From Bru J M Mahl

Dear Primitive : Mot with the brothren in

three miles from Shippensburg, on the evening of November 234, and closed our meetings on the evening of December 15th. As a result of the labors ten culisted under the banner of King Je sus. Sax were baptized and four appli Others also said they were mined to so forth. I hope they will, With but very few exceptions there a meneral revival among the brothres and sistors. Oh, how much some par ents are interested in the future well fare of their children! On account of the drought which is prevailing in many piaces, we were necessitated to resort to the great earlier quite near

Shippensburg, there to have their hearts sprinkled from an evil conscience und oir hodies washed with nure we It being so near town, we were hon ored with the presence of amber of the citizens, for which the have our thanks I hope many of them will feel to do likewise. Jesus aid to one of the best men in Jernes. Except a man be born of water lem. and of the Spirit, he cannot enter in to the kingdom of God.

> Pron Limestone, Tenn Dec. 18, 1879.

The bruith of this coun try is pretty good. No serious a t. Had a pleasant Full ces at press with the exception of a few cold days The carly part of the Fall was dry but the latter part was rather rainy so that wheat and winter oats is make a good start for Winter-

We had church meeting the 4th aturday in November at Limestone There was preaching and some little minor business. Preaching on San-The 5th Sunday brother James Hilbert preached at the brick schoolan\_attentive\_congregation The brotheen have calls in different parts of the country and cannot fill hem all. I can agree with brother Dove in soliciting brothern coming South. We would be very glad to see you come if it is only to travel through our country to preach There is land for sale here and can be bought at different prices, according to lo and improvement Westing you all the blessings of God, I am your be

> HENRY M. SHERFY Brom Monterey. Va. Dec. 2d, 1879.

Dear Brechren: I came to this place in company with brother J. W. Click on

last Priday evening. Had ave most-ings at White's school-house. Met with a very wolcome reception, and one of the most attentive congrega tions we ever worshiped with. Brethren had never preached at this point before. The dectrine we held orth was well received, two were added to our number, and a good many more seriously counting the cost. To day we start for our home

Yours fraternaily

From Middlefeck Clinton Co , Ind. Dec. 8, 1879. Dear Principle: Our church mosting in

Brother David White's house the Bachelor Ron congregation, Car roll county was the ith inst. Not to the points of difference

The Beloto

In regard to publishing, or not publishing the debute, I say publish at hy all means. We want to bear Ray af-firm the practice of his church. We want to see lam reach back through an unbroken line of church succession and grosp the hand of Paul or John, To stop publishing the debate now ould deprive us of the benefit of brother Stein's reply, and negative rguments. According to brother Lint's statement at Timberville Va. our position is this: "Show us by the word of God where we do too little. and we will do more: show us where re do too much, and we will do loss Let the Baptiste apply this test where they have whittled down haptism, cut off feet-washing, trampled salutation, &c., and where do they stand? Let them apply it where they have attached them id societies, secret organizations. political associations, &c., and wh are they? Truth has nothing to lose the forms which error assur

### From Congress Ohio

DANIEL HAVE

To slider Mary Helter of Helliards, O.

Although I have written to you vately, but for the henefit of others who are similarly situated I will publiely announce that there is as on ed Board of Home Missions in Northeastern Ohio, under the care and supervision of the destrict meeting. Brother Jacob Mishler, Mogadoro Summit Co., Obio is secretary of the Board, and any brothron, sisters, or others, who desire preaching by the Brothron where there is none, are renested to make their desires known to him, and their request, will receive due attention I think you are located in what has been known as the Dela ware church, if so you are in the N E. Obio district, and outitled to the special cure of the Board of Home Messions. Will all brothren, sisters he thought "perhaps be will belp me." but when he recognized the nobleman who liveridaes probe nouse this, and te your requests to the proper place, and you will receive attention. Your brother, P. J. Brown.

### From Edna Mills, Ind.

Tour Bretheln : Brother Issac Billhimer

old one week's mosting at our Upper church since my last report. The reog was two additions sult of the meeting was two additions at the close, and we believe good impressions were made on many minds. JOHN E MERZUER.

#### From Fort Befance, Va Dec 13 1879.

Dear Brethren We witnessed to day,

at the Bridgewater church in the not's Creek congregation, the confes sion of sixteen precious souls, which were received into the fold by haptism. Fraternally, J. W. Click.

## A OCCEPTION

Brethren please correct through P C. where you had in last week, that brether Good was preaching in New Jersey for the Brethren. That is a take; he was preaching for (as I understand they call themselves) the United drethren Brother Nicholson had been prosching for us at the time of brother Good's visit to New Jersey T. H. STEVENSON.

ONDENSED CORRESPONDENCE.

FROM A. B Moanow .- I have seen but three brothren and one sister since working for the missionery cause of Southern Indiana, and we are glad he I left the Glade Run congregation. The last of Murch in 79 I heard the has sermon by our own ministers. We is mosting with some success at least stand in great need of one of our preachers here. We are located in a Faou J. Newton Chick—The brethpressions need to an occased in a room J. Argress Class.—Are break new town just started this Fall. There is of the West Uranch coogregation are tour dwelling because, one wages have been having a feat of good things shop rem by myself, one blackswith Brother A. Harper, an aged brother

shop and by next harvest we will have We will also have a raila grist mill. golden wheat Belt on the Salina South

retern railroad, sixteen miles south of Salina and on the Smoky Hill Riv- is given-"Come up higher," may be be Will not some of the brethren one smong the chosen e and preach for us?

PROV. ELD. D. BOSSERMAN,-I had

to project of establishing a home for the benefit of poor members who have no home nor relatives within the pales of the church to care for them, before our council meeting one year age, and it was received with so much zeal that I thought it would receive the enaction of our next council and be considered at our District Meeting last Spring. but some of our brothron ran wild i their imaginations, thinking it would take eight or ten thousand dellars to buy a farm besides the outfit, and con ently it was voted down at D. M. stall think the project a gofollowing is my plan Lot the middle district of Pennsylvania pur

chase a small tract of land, enough to setify keeping, two bouses, so some farming could be done. It should be near railroad so as to be easy of access and where the brethren could hold services frequently. It should also be near a market where there would be sale for garden truck that they might Such a course would prevent what has been frequently done, send ing our poor to the alme h

FROM T. H. HIGHS -We c. a meeting on the 23d of November and closed on the 28th. Two were made willing to follow their Savi and we trust walk in newness of life FROM E. B. SHAVER .- My brother

id I in the mouth of December visit od brother Jacob Trostle's concr n. the Pipe Creek, and from that or to Waynesboro, Ps. Here is where Manliw names which a few days ago descended so gracefully did not no the Advocate is printed, which by the way is a paper of which we need not The brothren seem to be be ashamed. well satisfied with the discussion and are only more confirmed in the faith We had the pleasure of meeting many brothren and sisters, among whom was our niged brother D. P. Sayler at Pipe From Waynesboro we wer to the Manor church. From there to the Brownwille congregation, and from there home. We were absent ten days and we formed many acqu and had a pleasant time, but we are doubtful whether it is the best way to spread the Gospel.

FROM T. B. DIGHAN .- I left my hom on the 14th of November and walked twelve miles to Bray school-bouse tweive mites to Bray school-bouse, where I held a meeting. I preached ten sermone Three were baptized and one applicant, Many more said they would come and I hope they will ero long. We have some opposition from other denominations who differ from us, but I trust the truth will pre I live four miles from Oakland Pa., and would be pleased to have the brethren passing th nat way to stop and

FROM JOHN E METZGAR.-Brother George Studebaker of Muncie, Ind. met with us at Edna on Friday even ing, Dec. 19th, 1879, and preached every evening until Monday eve. He also preached at our old church on Monday at 10 n. m. Although there were no additions to the church, pet we believe there were good impressions made or some outsiders and the members were encouraged. Brother Studebaker is

or Co. Mil

from Missouri and formerly from Rock. SNYDER-In the Woodbary church, Bal ingham Co , Va , has been among them ad depot and other radroad buildings. for several days, and has preoched sev-We also have a large store almost cral sermons already, and expects to re-ready for use. We are situated in the main with them until the holidays. He is an able speaker. May be go on in the good work, and when the invitation

Cotice of District Meeting for Scuthern Ne-brasks, Calerado and Northern Kansas.

Please amounts that the foregoing district will hold its Meeting at the residence of brother John Hum-

barger, four miles southeast of Abilen mes county, Kan., on May 10th 1880 Sister churches govern selves accordingly. For further infor

mation correspond with the writer. By order of the church S. A. SUTTAR, Cor. Sec. P S. Foast to be held on the 8th and

th of May, 1880.

Please announce that the District Meeting for the Middle District of Indiana, will be held, if the Lord will, with the brethren of the Ogna's Creck church, on Wednesday the 11th day of Februa ry, 1880, commencing at 9 o'clock, a m A foll attendance of delegates is re-quested. North Nanchester is the R. R. station. Jos Amick, Cor. Sec. Also the Sunday school Convention at ime place on Tuesday the 10th day of

ory, roumencing at 10 o'clock a m. By order of Cor. Sec of S. S. Con Also the Missionery meeting for the Middle District of Indiana, will be held with the brethren of the Squirrel Dis trict, on Monday, the 9th day of Peb sencing at 10 o'clock, a. m. Roam is the R R station. By order of the Sec of Mission Board

#### Altar

PART TOWNSON PARTY Time is ninging Works residence of bride's mother, Dec. 25th, 1876, by C. L.

ERRY-JOHNSTON .- At the residence ERRY—JOHNSTON.—At the residence of the brades unter Gabriel Rull. Occ 17th, 1870, by Rev J. W. Bell. Mr. Daw let S. Ferry and Miss Bello Johnston, both of New Paris, Bedford Cu., Pa. Rosse Snownesons

ETTER-BRINDLE -At Churchtown, Cumberland Co., Fa., Dec 20th, 1878, at the residence of the bride's parents. Sam-nel Etter and Annie Brindle. Anam Brazman.

AHMAN-GAYMAN -On the 11th of December 1818, by Jacob Hollinger, Mr Joseph W. Lehman and Mrss Katle B

MYERS-KELLER .- On the 18th of De YERS-KELLER.—On the left of De-cember, 1879, by the same, Mr. William A. Myers and sister Saids O Keller, both of Upper Cumberland church, Pa. Jacon Hostanoris JENNINGS.—Near Brownsville

Washington county, Md. Der 18th, 1879, at the residence of brother P. H. Janalogs by C. W. Castle, brother George W. Fouch Washington county, Mo., Dec 18th, 1879, 24 the residence of bendar F. H. Johnson L. John at the residence of the bride's parents, brother Heaty Fesster and Miss Jennie Phillips, by clder Stoubs of the Church of Ood O. W. Cartz.

#### Momh.

RRUBAKER -In the Wabash church, bash county, Ind., Sep. 24th, 1870, Eliza, daughter of brother Ellis and sister Mary Brobaker, aged 2 years, 1 month and 20 days. Funeral by N. W. Crumelne and HEERMAN .-- Also at the same pi

Drc. 15th, 1870, infant sea of friend Har vey and Mellada Ankerman, aged 2 mes Funeral by N. W. Cramrino and the writ OBLE.-Also at the same place. Dec. 254, 1870, infant daughter of David and Items Cobic, aged 1 year, 10 month and 11 days. Funoral by N. W. Crumines and the writtimere county, Md., Dec. 19th, 1979, siz-ter Mary Alice Sayder, aged 22 years, 9 menths and födaya

muses.

She was a mild, kind and anneau.

She in company with a lady friend of here, stepped cheerfully and full of his out of the door of a neighbor for home; but before they had gone twenty steps the was taken and the management of the state of the same and the s th homorrhage, retraced her steps, but he see they reached the door her companion id her down on the grass to die. How sad to die away from bome on the grand, with nean of her sisters or mether near! But so uncertam is life May we all be prepared to meet death. E. W. STONAN

FEATHERS.—In the Dungmasville congre gation, Blair Co., Pa. Dec 15th, 18 of Typhood pocumenia, cister Lucy Frank-ers, aged 31 years, 8 months and 19 days. ers, aged 31 years, 8 months and 19 de Feneral stretces improved in the Germ Belormed church, near Clayeburg, brethren David and Brace Sell, to a re-table nudlence, from 1 Pater 1 : 24, 25 The subject of this notice was a breaty to bust young auser. She was biving in the cuty of Altonia, and was loved and respected by all who knew her. Several weeks ago she concluded to go to see her grand percents, and while there took sick, and in the short period of ten days was called from the author-

legs and tribulations of earth, we trust, to the glories of heaven. Let this serve as a solute warming to us all to be always ready MORLER -In the Covingion church, MI ani county, Ohio, Oel 2d, 1879, Walter, see of brother Martin and suster Lizzio Mobiler, aged 8 years and 7 days Nov. 27th, their daughter Jennie, sgrd ! years, 3 months and 1 day 8 31

DAVID D. SELL.

STUDESAKER —In the Upper Deer Creek congregation, Cass Co., Ind., Nov. 29th, 1879, Fracess R., see of brother Lesse and rister Mary Studebsker, aged 1 year, 10 onths and 2 days. Sureral discourse by brother A. Rinshart, isted by the waiter from Luke 7th alante and latter clause of the 12th verse. Thus another tender little plant is taken from earth and freesplanted in heaven. May the be eaved parents ever live faithful in this lit

that they may again meet their dear into Frankie in the realms of otroal felicity W. S. Tonar. CARTER -In Browneville, Washington in the control with 1900 acts must be considered or for the constant of the co Rerbica Smith, both of New Enterprise,

who know are a considered by before her death she was amounted at her request, and we trust the realized the premier of G-d accord-ing to beain 43 2. "When these possess through the unders I will be with thee, and through the rivers, they shall not overtion theo." C. W. CASTLE.

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and Ray Delute

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Willow Springs, Kon., From th Yellow Creek Church, Sillihuet Co Meeting at Empry Pant -- A Few Thomsday, Fra

### Sermon Department. THE GRADUAL DEVELOPMENT OF

CHRISTIANITY Sermon by Elder James Occaber Reported by W. W. Cotton.

call year attention this meaning to Heliceus 11th chapter and 39th and

obtained a good report through teath provided some better thing for us that voted and happy lives, and such expe-

rience of God's people in former ages, which they were exposed "that they of the world, and to Hind, that we excuse ourselves for age is not equal to theirs in regard to lows, "To whom pertameth the mlop will. But in fact, our previleges are superior to thous. This is plantly trimedial and Mosnie ages, there are persons to whom God showed great for But they reyor and mercy, and their lives were made kapay and useful. But notwith, some better thing reserved for us who in the presentage of the world. men large desired to see those though were great, but interior to ours -

And the prophets were among the good, the first siegree of Christian thus; "It is the most highly facured with religious monifested lanuself at times in a very they obtain this good report? Of all him

Nevertheless, they buged to see a future. But they were denied the privi-

In looking at and sproming the text, I manuss. Although inverging in one op. in. Ann we have manuer contrasts the state powers.—I are allegave painty as the text of the contrast was the form of the contrast which is the ter and pertor! We may substrate the manifest in the putriarely and faithful bulls and of goats, and the askes of a And what he designs for his people (c) and perior. We may substantic the maximum of a six parameters as we parameter may substantic the maximum of goests, met are because of word first period, and then we shall have qual, between the maximum of the success with which fields to the parifying of the flesh, how grammer over tagging we have a sent tills, of clarative some case in a sent property size of reflect, here is a local supervised of the reflect of the sent property of the sent property size of the sent property of the sent property size of the sent property of the sent property size of the sent property of the sent property size of the sent property siz m, the positive the comparative, and brethren. That we be not dothind, 11 the superintive. The positive degree but followers of them who through initin and patients the quality of a thing initin and patients subsett the promise," without a comparison. The companitive shows that when two things are tive shows that when true things are prominent graves in the large of sever-compared one is of a higher degree at of the motion worthins. And in

method in developing and completing at the grant work of redemption, we pre-ceive a grantial advancement of that work. And the text seems to indi-work. And the text seems to indi-or the privileges and blessings that we

what like the three degrees of a per, use we make of what we have which reference has been made

These were the furthful of dafsecutions, and severe sufference expectably looking might obtain a better resource-tion xperience, we see that they were so severe trials, were superior to those around them who had not the knowl interwrity to them in inithfulness they had. To the peculiar precilegeknowledge of fied and of his and the giving of the law and the ser vice of God and the promises "-- Rom aght in our text, tor this language the promises, while in our text it i "tind baying provided said they received not the hing for no." In the par-They received many promi-

both in those promises sustained them But they revised the promises only and not the fulfillment of them. Nonof them lived to see the initillment of "the aromy," relating to the alread of Christ, and the dispensation which he introduced. We have seen that they desired to see this but shad before it that

immifieded lames fit at times in a very (fory obtain any good report of an limit are sums no ne aportic quotes peculiar and remarkfullo summer. And good men. It uses with them in, which we transport a mach of Good with the Christian Demarks, he had do not be proposed a mach of Good with the Christian Demarks, he had do not be proposed a mach of Good with the Christian Demarks, he had do not be proposed as mach of Good with the Christian Demarks. ture age in the world's history because truth about -3 John 12 v. And as approximing the things which find has ed for a coming period of the fis- inithinliness and participer and had the the spartle continues, "But find both lege, and died without enjoying it any Testament wurthles, it is evident that for the Spirit searcheth all things, yea, farther than by faith they unproved their light and opposite the deep things of God —1 Cor is 2. Although their light and op-

impuris apostle thus admenishes the Christian serve the fiving God —Heb ax, 10, ple of God, the works of the detal and then the other. The superlative describe of the separation of Abraham gree shows that one of several objects and Lot, what an excellent spirit we cleared to possesses a quality in the sec exhibited by \$\frac{12}{2}\text{long}\$, And in highest negree when compared with Anton accepting at the feel how many me rest. Non in regard to find's hice points of Christic experience we

shorts. And the text scales in male or see presence on accompanion or enter three stages, which we may call passess, that our improvement in the the cool, the better, and the host suggest. Christian like depends, but upon the thin class of words in our language to those pions persons of former ages I. We shall begin with them that had knowledge of God than we have, or good Who were they and tather less opportunates for obtaining t ware then privileges and one such knowledge, they had agore tath

populous? It is said of this elies. Secondly, I present to notice those by the apostle. And these all large for whom this better things were provided "tied having provided" better things for us." The "d The detter things' here spoken of no doubt to here without us should not be made furth in the promose of God when better covenant including all the second great and glorious though in the good of the former ages only san by faith, and at a distance. Our Land. hum rejoiced to see my day, he saw it and was glad '-Juhn voii 56. But saw the Gospel day at a distance, and saw it as through a place darkly, we like in the meridian of its light, and in presenger of its charmes provideges. The timped age was intro-duced by Christ, and it was not fully introduced until after his death resurcordon, the Holy Spirit was given to given. And the Spirit gave the dis-

inguishing character to the present dispensation and beare it is e-Munistration of the Sperit" to destin gursh it from the torner dispensations and the two are thus contrasted of energices in stones, was glorious the dablres of bruel could not curred. steadhastly behold the fire of Mos-Their privileges and enjoyments for the glow of his countemnia.

which glory use here' describt as writes though were great, but interfer to some — judicity girsy was to be donne array (virtual the networky that there wisely on be made prefer. This impose this by some miles must never them. The first girdy at drive reversible masses by low-bellet interfer interference and beginding the solid produces of former measurements and building, since that the collection of the solid produces are the solid produces of the solid produces are the solid produces and the solid produces are the solid produces ar

the prophets among those to whom he saw him after all. They only enjoyed ority of the present age over the past, not fad to maintain a walk a exples and honce, and then they But they obtained a good report to the least of man, the things which have an influence for good, and if that find gave his Spirit, and to them key through Earth." And of whom did tied both prepared for them that here influence is exerted for good, they will Thus for the apostle quotes have a good report from withe

vided better things for me a "good report of all men, and of the ing incapable of comprehending and that are very good, very needed, and they have there were better thangs they had such a good repart of their prepared for them that love him. But very good, and realous of good northhonor to be encoded in the list of Old revealed them unto we by his Spirit at the best in Christian life, Christian experience, and Christian enjoyment 10. And we have mother contrast be- made perfect "-This language plainly they will in due time realize

> sin will be destroyed, and they will be But I need not multiply pressures of fully restored to the ideal of true in Shift income among presses of the street of the first street of the first dispensation is better than the Mostic Adam as he rune from the hands of dispensation, or any that preceded it. God, and mothe second Adam, the This is very evident. Indeed we have the collected or concentrated light of rel in his glorified state. "We look," all the ages that have preceded ones the are Paul says when referring to Loyd Jesus the deallings of a oil with the people of a loyd with the people of Israel. Now all these things happened has much h unto them for examples, and they are, the working whereby he is able to written for our administration, upon whom to subdue all things unto himselfthe cuts of the world are come, -I Co., Phil. hi 21 x. 11. The world here means ages, and is so translated by some. And the ages probably refer to the pateurchal. This idea is contained in the het p age the Mosae age and the Gospel And the part has justly said - in the cluster of beautiful ideas that

"Upon the Grepal's stored page The gather'd beams of ages shipe And as it hastens, ev'ry ago

those of any other are or desirusation erationly should be also greater. We tained by their faith and party a good mostal aurst put on immortality They established a reputation or piety in the world, and what was still better, they had a good report of is an honorable report which God

spright man, one that plated and promised in the Christian and extremeth exil "-Joh i 10 And Job had also a good repeat among his triends. In speaking of the res

and honor publishes, he says, . When and when the eye saw me, it gave witness to up, burstise I delivered the svix 11, 12 Although Jule says this safter that y of himself, it was no doubt time. Paul with that Holy Spirit of promise says that an older armst have a good I Ten hi 7 All Christians should persession unto the proi

times now have for being holy, and me need "that they without us should view of the necessity that they exists not be made necessity." This implies

says the appelle. "for the Suvery the nigg" body, that it may be first inned. Ince unto his glorious body, according to which believers will be restored in-

sage quoted. This plea is contained we have given to us by the anostle in the following subline presuge in his

we shall not all sleep, but we shall be changed in a moment, in the twink the trannet shall sound and the dead when this corruptible shall have not m incorruption, and this mortal have not on immortality. then shall be brought to pass the saying that is victory. O death, where is thy sting? O grave, where is thy victory?"-I Cor. xr 51-53 Here is Christian

But man will not only be restored to the type of perfect tunnhood, 'in will be restored to him that he nowess a specification of his rights and posses sions A reference is made to these in that had none to help hom "-Job the following language of the sportle re believed, ye were realed

God's people are all dear to him time. "And they shall come from the East, and from the West, and from the they say. North and from the South, and shall at down in the kingdom of God." Luke xill, 29. The good shall all be gutbered together, and probably glori fied together, as seems to be implied in the following passage "For this we that we which use alive and remain unto the coming of the Lord, shall not prevent ( rather go before, for such is the meaning of "prevent" here) them For the Lord himself shall descend from heaven with a and with the trump of God and the pleation of God's command, which are alice and remain shall be that trendets out the corn. caneld up together with them in the clouds, to meet the Lord in the air

1 These, 1x, 15-17 The thought that all believers me t ve their full reward together, and at the same time, seems to be both reasonable and Scriptural And the time arems to be the second coming of our Lord. And us the apreent wor red patiently so much affin tion and suffering as they did in bone at no suffering too great, and no la vace, for we shall be abundantly worded for all, in the groce that shall be brought unto us at the revelation of Jeson Christ "-1 Peter i. 13.

### Essan.

### BY C. P. DETWILLIA

ministering

of East Tennesses

depart from it. In giving their account at the last District Meeting of aid reed in his side purket, from one who I not let his left bend know what ing sonle of the bread of life. his right hand was doing, and said it back to him again, while another one, would have met with the same mishap if it had not been for his mertacle hox. We must not some, how autors of this district, to explain their lack of service. The brother with passed from this stage of action, not wing called on any for aid, and so while many willing hearts and ready hands might have helped the caualone, they "lacked opportunity, as for the missionary brothren, of time and means, as we could expect of them, and I am attaid a great deal more than macy who are more able, financially, are willing to do, and

Well, it is good and projeworthy for to spend his times and means in so good a cause to the salvation of iramortal souls, but I am afraid we some times make the much of this feature of Gaspel service for the good of the There are two sides from which to view this matter. deal ensier to beast a little of never receiving and, and of preaching by the affection of another, with feel-the Gospel freely, than it is in many large correspondent in kinds, if not in s to do it successfully. When degree, a little confident boasting grows up uning souls, who call on every mde for the preaching of the Word and the descipling of primitive. Christianity, it.

evil, not to awear at all-not go to versal good-will to mee." sple are all dear to him, and evil, not to swear at an not go to touch a good in the sand sympathics with another to such un teach that these Scriptures mean what extent, as to do injustice to the Holy

When we read of Paul's behavior in the regions of Achsus, of laboring with his own hands to keep from beinv a borden to any one, of not using the provision which God had made verily for our salres," when using them would have been a bindrance to

the Gospel, we accept this as being pattern for us, stances under But there are circust which using "the things" are a furtherance to the Gos pel and not using them as a hindrance the whole counsel of God the right ap shalt not muscle the month of the ox v. 17, 18, and the various other Strip tures of like import, are a port of that which it is our duty

to preach. And the rewards of Phi 16-19 are such as the kind and faithful of our brotherhood should God given right to avail themselv It did us good at the Distruct Muct ing, to hear one of our olders speak of when the ministering brethren used to ride about on their fat horses, and especially of that part of his account that had reference to their finding times on their airival at home that some good brother had brought thom a bag of flour or some other

precessaries to living. That was the ld Gospel way of preventing begging How the idea of a sularied ministr THE SAME CONFIDENT BOASTING. would sound under such circuus tancer Who would have the effrontery to a-k for a stimulated salary upder such treatment? Certainly no one worthy nen-son as that Paul said no man should stop him of it in the regions of Auban and our us to be content while we have food of resmont. I am admid we are too to be stopped of it yet in the regards fearful of preaching this part of th spel, lest somebody might rob us of ary brothren seem to feel a delicacy to a little "honeting" or think we "desir a with " and by our newlect of this part our daty we deminish our labors in the Gospel, deprive our brethren and

### A FEW OF MY THOUGHTS.-NO. 20.

BY OVER BUCKER. Sympathy and obserty have about

s close a relation to each other as coveteemeness and economy The cov ctone man says he is only coopomical whale the spendthrult is ready to call the economical man, a stingy, greedy powerous man. Even so with the sym pathetic and the charitable. The syn pathetic is long and loud in his sup esitions that he is charitable, wh he spendthrift Christian professor is just as ready to sulogize the charitable man as a narrow-hearted, one usded, partial soul. But I will try to show more partic

irly what I mean by 'sympathy' and charity." One of Webster's defini tions of charity is, "In a general sense love, benevolence, good-will , that dis position of heart which incl to think favorably of their fellowmen, and to do them good. In a theologides supreme love to sense it inch God and universal good-will to men

Webster defines sympathy as "fellow feeling, the quality of being effected We have sympathy for another when we see him in distress or when we are informed of his distress. This sympathy is a corresp ent feeling of poin or regret. To have when we see compacedoi. This is right, and agrees

Gospel Whethers and twin that all theorem. Here we saw that highest the supplication and support contrasts, every notions and exists and exists that all the surest the weak things when guidested thereone give having of the chapter of the chapter contrasts and the surest that the surest the surest that

made perfect without those of the past. Our enemies, that we are not to resist. clodes supreme love to God, and uni that for nearly two centuries drained Europe of its life blood and treasures. We may But all to no purpose, the Standard of Islaem was destined to wave and bid defiance to the power of the Pope, Scriptures. This is the way in which I wish to present it seconded by the combined effort of the

Both sympathy and charity, and the rowned heads of the Catholic world and Jerusalem the birth-place and bome of pricets, prophets and spostles; difference between them are very plain by presented, in the Matt. xvi. 21-23 nessed the death and resourcection of Jesus: Jerusslem that he must go unto Jerusalem, and any things of the chlors, and the built upon the very site that contained chief priests and scribes, and be killed and be rassed again the third day of the bitter enemies of the Cross But what could not then be acdished by the force of arms, is being broughs about by the onward march of civilization and the King of the

rould not hear to have his good Lord and Master suffer such ignominates things "Then Peter took him, and began to rebuke him, saying, "Be it North. Turky, according to the divisfor trong the Lord: this shall not be up of Alexander's agricut empare unto thee." an. 11 4, has lost b er rank se one of nto Peter, "Got thee behind me Satan the mighty nations of the earth, and with it has gone, to a great extent, thos savorest not the things that he of God, but these that be of men.' ule over ancient Judea. England by Muny are apt to look on the reply a masterojece of diplomacy, has as

We amperely believe that the

the deliverer whom Jesus are

ng in our own day and age of the

world. Great changes are taking

fact to us by the gradual revelation of

important events and all will be ever.

Providence shall again smile upon the

THE INVISIBLE OHUBOH.

RY B C MOOMAW

depravity and apostasy:

threatenings they

ostered the

dy matters

of Jesus as harsh and disrespectful sumed that important position Indeed, the generality of Christian prote-surs would look on Peter's words ago declared, "Yet be shall co as neaver to the true isless than his end and none shall belp him." Dan Lond's words. But the veverne is the case Poter's words are the out-cropthat sympathy which sets and the Conceptionation of Goal and Jews to Polestine is simply a question which completed its inferior and after our Lord's reply to Peter is the outof the near fature. have progressed so far in the financial

oping of true charity.

Charity then is that principle which condition of Turkey as to call for an knowledges all the ways of the immense loan. The Rethebilds, mul-Lord whether we have to suffer our lionair Jews of Eurone, stood ready to solves, or some others in the fulfilling come to her aid, taking as security, a The charitable are born of mortgage upon the land of their lathe expanathetic of blood, or of ers. The failure to pay the dobt, will God; the sympathetic of blood, or of ers. the flesh or of the will of doubtless secure unto the once chosen man. The sympathetic leve their rela- people of God their ancient country, tives and themselves more than the and The charitable love the Lord of, as coming in his own name and being received by them, may really be re than self or relatives

If we take a porp into the church, we notice that the bruthren have advised that the meanest relatives of a place in the political and religion transgressing "Aliter should with worlds but the great contrast is need draw when jud pour is pussed. This that to us by the gradual revelation of is to hinder that human sympathy, to time. It is only when we compare interfere, which "exteresh not things which be of God, but those which be of men."

Among the watchmen on the w of Zues, there are still some, who, like f a reward, and many femish Peter, are too sympathotic. When a charge is brought against a member

the elders are apt to say, "me must be the first advent of the Messiah, while charatable," when in fact, the older to us it will be his second, without sin may not be aware, that it would be measure to his meaning if he had said, may all be prepared for the important pathy has spoiled many a son and danghter, and many members of the church, yea, verily, whole churches When members are drifting world ward in neglecting the assemblies

be saints, in leading a prayerless life, "Brhold I have left me seven thousand all lerael, of every kine that has not how upto Beel, and of every mostle that he not kined ham." I Kings 19-16 in being entangled with the affairs of the world, in the use of tobacco, in onable dress, &c., human sympathy will just let them go on, and some churches things have been left To until some of the uncient Gospel and-marks are nearly obscured by

so strange god.

#### THE STANUARD OF ISLAEM BY J. P. ESERSOLE

Ever since the self-called false pensant, prest and people had fors repbet Mahomet introduced his religion. Christianity has been made to suffer, for there is no religion or theory tensciously schered to, as the which is introduced through the channote of fear and ignorance. He taught that his religion could be propagated by the sword, and such was the progress of the false theory unong of Southern Europe and Control Assa, that within the lance of his and he found seven thousand names who were worthy to escape the ganizations exhibits a uniform tendena few centuries, nearly all had b at the first of the Crescent.

aword of vengeance. Perhaps in the midst of perils and The Turks or Turkomans, a rure of Palestine and milgrent countries, oversolitude and exile had fostered their integrity, or in

The nount to which we would call ttention is the general truth, that at every period of the world's history the Lord has bad an elect people to whom he hath revealed his established his covenant. Secondly, that at the time, they were comparatively unknow, and thirdly, that as a hody, they cannot be recognized in the es of any human organization avisible identity. In support of the first proposition we have only to glance at the historic panorama of the Testusiont," and notice the honorable succession of Antodiluvian and Post diluvion and patriarche, forming in the vast deserts of moral barrenness and dark degeneracy, bright cases of victue and faithfuln

Pollowing the patriarchal age, we have presented to us the vision of a chosen people growing in importance and inflaence, and spanning. fifteen bundred years of the world's After ti is comes the me could not have been otherwise for the glorious Christian dispensation, which proubet Daniel, hundreds of years still continues, and which presents to our minds the most interesting field for investigation.

Triumshaptly emerging from the

long looked for literal return of the furious tempest of pages per a short season of rest, again besieges intes We can track it by the blood of the martyra all the way from the tragedy of Calvary, to the fires of Smithfield, and the more recent alter untive of exile to the wilds of Amere ca. The oridence in support of the second proposition is equally conclu-Unknown and unappreciated the patriarche purened of their scays, guided in the path of duty by an unwavering faith, un mendful of neglect and contumely which was continually measured out to them. In the language of the apor worlds but the great contrast is medi-tle, they confessed themselves prigrims and strongers on the carth, and in litude and exile they comhours of sa the the mesent with the past, that we can forted themselves by the anticipation see that we me nearing the close of that heavenly home, reserved for the present dispensation. A few more the virtuous and good. Taking a

comprehensive view of the history

the Jows, we find that they were never once vine clad bills of Palestine, and recognized by the world as the choses coper a people who are looking for people of God, but were counted a common enemy, and a common object of redicule and bate. The same history is repeated in the experience of all unto selection. God great that we the Christian fraternities which bave successively burne sloft the standard of true evaporelical faith and obedience In every age and clime, the cry of a hated and oppressed has as ended to high beaven, and has added to the neumulating stores of wrath which shall finally be penred upon a guilty would. Godliness bas in favor with the world, and its The prophet Elijah had just made a chosen instruments have never been popular, therefore in our search smoog ory bitter complaint of the children of Israel, anto the Lord, as be passed the religious associations of the pres by unon the mount, horalded by ent day for the one which appr quake, fire and tempest. He wa imates prayest to the original model we must not lose sight of thes charme just from that memorable contest. where single-handed be encountered prominent apostolic features, we may unine howles, of Bual's monhets, lso expect to find thus one, whining and defeated them with conjusion and like a retaring grave in a golden setting slaughter. It was a time of universal king and d proposition involves the principle object of our investigations. he true worship of God, and had gone after the abenimation of the heathen, n the midst of a chosen people, in a so that the prophet imagined himself time of national anostory, there was a the only one that was left, and they remnant reserved unto God, and pre served from the popular and perhaps oven sought his life to take it away But he did not know how large a sect the legalized idelatey of their count As a body, they were not de fined by visible outlines, and were no and who had refused to kiss the idel. recognized even by the prophet himor to how the knee in sacriburious worsoif, but were known of God. The Lord consulted his book of history of all external, or visible or-

athelic Church is the direct successor

Lutheranism, Calvinism, and Wesley-

to the Apostolic Church in Ro

visable Church, that the "rates of hell near the moral state in a bub the givine should not prevail against it, but of the invisible within the visible. That is the bride of the Lumb, without Memith unnardonable because it everture the re-Divine Morey, or outreaches the promof ; in it are none but ories virgino sees of redemption, but been with hope brightly burning, and full of oil. External or visible organizacrushes out the moral conditions which render parden available. What can tions are the wounds of this "salt of even the fellest, freest pardon of the the earth" in which it is carried along Holy Trinity benefit a soul who cannot the generations, and when in the preaccept it? What is the use of applycost of time, and by the contamusing flame to a lamp that has neither son shines in von runt other instruments are found to for blind eyes. The most ravishing contrine the true and incorruptible harmonies that ever rolled through virtue of primitive Godliness, and to preserve to Future senerations an unefiled religion. We gather from these less grace and forgiveen treasured up considerations, first, a view of some in Christ for a soul that has sinned of the distinguising features of a pure against the Holy Ghest, than for one precede haptism." Of such Paul says: organization There are many at the who has committed his first sin by present day who claim to be the prestealing a nin or telling a file. No son nle of God, but see how they kiss can surpass either the Divine Mercy or image of earthly affections, exhibit the Divine Power. But man is fash-the unholy pressons of strife and war, loned in the image of God-he has spring; "Recause we love the brith and openly how the knee to the god reason, will, and consisence, and by of fashion and worldly fame, Secondly, these the Omninotent Law-river aboles, and so must we. If we turn remark, that true believers shor not be overwhelmed with doubts of the whole force of our moral being in- Bible endence of transition from death the perpetuity of the church, or de-Ex. ternal organizations may decay, but to repent or believe. He will not viore are not indissolubly bound to ther the spiritual economy to scornwe are united to the invisible-the struct us Such cases are hopeless, not because God stands on His dignity and

mill not save, but because the integrity

of His own nature and the settled or The application is plain, a great der of the moral universe nunder it le seem to h impossible "It is impossible to mace merely their connection with the church, and the practice of its ordi them again unto resentance." sential characteristics and functions of letter of the law, it is to them the spirit. When the organic conditions true baptism. acme of perfection, but this state of of life are exhausted or so decanged as things comes for short both of our no longer to sorve their ends death privilege and duty. Our minds should ones, and resuscitation is impoerect a higher standard, and our repisible, save by miracle, which never rations should reach out to nobler atyet occurred since the world begun tunnments. We should seek that consave for ends ulterior the re-stored subject. So long as there science which is void of offence-that is a quiver anywhere in the synote our spirits that we are the children of God-that daily communion with tem we do not pronounce the per son dead, but cherish a spark of God in prayer, unforbidden by self-indulgances and secret sine. What is as to the prolongation of his life. How the evidence that we have passed from is it with the young brother whose death unto life? . That we love the bretkcase is referred to my consideration and sympathy? "He is so sorry for What are the characteristics of This does not look like spirpure and undefiled relation? "That we viset the widows and fatheries in itsul death. Contrarywise it industria high degree of moral sensibility. their affection, and keep yourselves His feeling is in sympathy with God unspotted from the world as to the nature and desert of sin. Ho of one mind with God as to the righteousness of the Divine judgment

### ABE THE GATES OF GOLD GLOSED?

which Appers no correption.

against him personally. His sorrow BY C. H. BALSBAUGH for sin is the amon of his conscience Reply to a Pressing Inquiry and reuses and will to the Divine ha-It is difficult to disabuse the mind tred and punishment of it. It is the office of the Holy Ghost to reprove sen. John 16 · 8, unrest, torment, and onter darkness," in the innermost self-condemnation : the primary work of the faithful Souldover Sanctifier duageon of "Doubting Castic," and Saver. This conscious agency of the know what struggles and horrors are experienced to come back and up to Persoleta sa sudulutable proof that the young man is not only capable of being the realms of light and hope. Perhans renewed unto repentance, but netual repeating, and hence not beyond the sonly who have not at times felt overshadowed by the dread echasu of Golovisions of grace. He is suffering a gotha, when their most fitting ery was "Eloi, Eloi, Lama Sabachthani." If kind of anticipative hell, a prolude to If the horrors and self-upbraidings of the ing brother for whose editiesdamned, and it is only right that he tion I am writing could but see it, he should. It burns into the very mandly nothing to do with Heb. 6: row of his moral being the son 4-6. To enter into a thorough exc sin, and opens the way for a prosoundgosis of those passages would take us er and more humbling cone nto the niceties of philology and both the Davine Righteous and Mercy. metaphysics, where he would perhaps Lot him study well the gracious ver-find but few crumbs that would meet dict and soleson admonition of John his real wants it is natest that "he 8. II. "Nather do Leundema thee, a sorry for his trangrousions."-What stronger evidence do we want that restrains from sin and leads to holiness is the fruit of the Holy Ghost that he has not commutted the superstonoffe mu. In the 6th of Hebrow it is "No 10 1007, lest a worse thi not only a declerance or slichne back UPON THEE," which it specifiable will that is designated, but and a "falling with every new breach of moral in vir nway" as not to admit of owned t rity. Pray from the heart the 51st It is a grevious thing to alm which is the agonizing soul cry ain after we have at anestelly v wed of a penitent adulterer and murderer fidelity, but no kind or degree of sin It begins with supplication, confession, self-reproach, and bell, and ends with that moral callesity is reached which forgiveness, thanksgiving, consecution

shuts out the constitutional capacity of and bosanues

### BAPTIST-TUNKER DISCUSSION. The Supties thurshes possess the Bible strike which exhibit them to be regarded out of Janua Christ. D. B. RAY, Affens

BAY'S FOURTH AFFIRMATIVE. The repeated charge that we are esenting the Brothren," is not

srue. But Mr. S. beisrepresents our 5th Arg. We said "Disciples made such by Jos s Christ are the children Luke 14: 26-33. of Ged." Jesus. made disciples and then baptized them therefore his example systems the the Upper Temple are nothing to hun Bontist characteristic which demands whose cars are overfied. There is not unwitted reconcration and his in order to bustiem and church membership Mr. S. admits that "death to sin shor Therefore from sun must precede houtism and church membership. In his from death to life." I Leve to the brothron—the children of God—is the the whole sorce of our meria series or to the fixed halts of exil, so as to me to life. 2 Every one must love the duce a constitutional inexparity either brothern pror to haptism and church membership. 3. Therefore, every one mest have evidence of transition from

death to life prior to baptism and church mombershap. In the 4th affirmative Mr. S. surrendered thus. Tree baptism only be received by one after he loves 2. But "lovo" is the evidence of transition from death to life. 3. Therefore, one must possess evid

In the 3d affirmative, he was driven generally " If these to confess that "We baptize those begotten "abortives" are lost, what word." 2. Those who sao "ragenera- self for saying that, "The truly re ted through the word" are children of grate overcome the world?" (1-4 New. possess spiritual life Therefore, nerosding to Mr. Stein, the the world?" As there is but one plan

As Mr. S. concedes our position, that we are to be subject to the civil now. to hear the "sword" against evil doors. his batch of questions concerning the erils of wars are not in point. knows that Baptist churches neither the flesh. make war, go to war nor advocate

baptism

charges that Beptist churches have "Now the works of the fiesh are "legal hornes" to fulfil the lasts of the sumifiest, which are these: adultery,

In order to sustain the Tunker rea in order to / Acts 2 : 27; Mr. S. is foreed to make baptism in order to reted bimself, as seen already. To liberate and

Neg. Arg.," based on the succession proof pretense. We attend to the historic areament at the proper time.

The attempt of Mr. S to literalize the new birth by inventing "an interthe Sparit In haptism we have both mediate state between begetting and birth," has involved him in hopeless conjusion. He has the sinner "begotten of the world" even prior to reportance (see 5th affirmative). affirmative he tought that those that simply believed were liable to the Savior's charge, "ye are of your tather the devil," and that the dead 'faith then must be vitalized by subjeto Christ's yoke" in hapteen. He evidently thinks that the children of the devil, that samply behave, are "rogen erated" and "begetten of God," that they may retoms unborn of God through life and "become abortives" Such He ought to know that the terms "he gotten" and "born" rendered from the

name original, Granco, are both alike representation. To venture on the core of the financial display on the plateautor of the first properties. To venture on the core of the first properties of the first venture of

are the offspring of God. The con- and the new birth, when one is born of struction of the connections in which water, who, or what is the mother?
this original word is found, determines 2. Del the thief go to heaven without whether it should be rendered burotten Where there is but one

parent, the distinction between begetting and birth, is absurd and nonsonsical. When we "are begotten" or "born of God," we are "made partakers of the divine nature," and are the children of God. The phrase "begotten of God," is never, in the Hible, applied to an unborn "codryo." It is always applied to these who have already be horn of God. John says that loveth him that begat, loveth him also that is beretten of hum "-1 John niv the "ensbevo

mentioned as loved? Again John surs We know that whosever is been of God, sinucth not . but he that is beget ten of God kerpeth himself, and that 18 But our friend has it that the gutten of God" become 'abortives' used interchangably, and always denote the children of God.

In his attempt to answer our six ons, Mr. S. has bung himself. 1. He admits that one must have "sairif ual life to embryo" prior to buptism That one begotten may become aborative," and be lost for want huptism. 3 That "water is not the real mother of any one." 4 That there is but "one plan of salvation." in which baptism is a condition 5 once baptism! Our friend seems to be in of passing from death to life before the condition of tipsy Paddy's split

butter-milk-"Jest laying loose about are regenerated through the will our scattered friend do with him-Do "embryo" "abortives"

children of God, physicssing spiritual of salvation, and that by laspitam, life, are the only poor subjects of boarders. plan? As to his twenty o

less (based upon his false accurations) concerning wars, they will not be approprite till be proves his "figurialish charge that Buptist churches grant "legal license" to fulfill the u He did charge Bunton churches with all the crimes named to war with carnol weapons. He refuses Gal. 5 , 19-21, though he only quoted take back his vile and slanderous a part of each verse. Paul says

He does not dure try to prove fermication, uncleanness, lastivious or dolstry, witchcraft, barred, variance omulations, wrath, strife, seditions, dering of the Greek proposition on by heresics, envying, murders, drunkenness revelines and such like "

He must prove or withdraw the: pentance in Matt. 3. 11 He has con- foul changes, or he advertised as a dewilful slanderer of the make baptism a condition of repent churches of Christ. He, in offect, re-ance, is too bad peats the same bill of skander in his Mr. S. does not believe that his "6th kest Negative, without one line of When we made an allegation which he perverts, is valid. It is only against his church claims we put in to proof. 2 We regard it as proper hapten and church membership, is to burry in Suptism only those who sustained by the Scriptures made alive by

> an emblematic burial and resurrection. The resurrection to spiritual life must precede the emblematic resurrection haptism, otherwise the emblem would be false. 3. Christ's blood was the ground. The number of well prehed before and after his death, as 4. Believers should be baptized into the death of Christ, that quence of the influence of water for authority for happy saved greats at the marriage of the Lamb, is found in Rev. 19 . 6-9 and 21 : 24 6 The Rible does not say whother these tions of them that are saved" will exhibition in the Royal Museum as

become a part of the Bride City His other questions are sufficiently ct in our review Will Mr. Stein try to answer the fol-

the new birth? for God to have a child born without o Tenker administrator to deliver the 'embryo," which is not a child, into a state of childhuod? 4. If there is only one plan of sulvation, in which bap tism is essential, what did the Savier mean (Luke 7.50) when he said to the woman, "Thy faith bath say thee, go is peace?" \$5 Were those d the c Ghost and spake with tongues, bantied before, and in order to make the children of God? Son Aute 10, 42 to Our 8th Arg. in support of the lun

damental Baptist churacteristic that demands spiritual regentation, the nev birth-und spiritual life as rescatial to baptism and church membershire hased on the fact that salvation, in the

one "Abraham believed find and or nted unto him for righteens Now to him that worketh is the eward not reckoned of grace but of debt. But to him that worketh not ungedly, his faith is counted for rightcousness. Even as David also de-crib oth the blessedness of the man, unto whom God imputeth sighteensness without works," Rum. 4 - 2.-6

Paul did not oppose good works, but dal oppose works as a condition of nardon and salvation But if salva tion depends on haptem or church membership, then it depends on works.

This cannot by therefore, this Bentier peculiarity is sustained. (h,) For by grace are ye saved,

rough faith, and that not of your selves, it is the gift of God : Not of weaks lest any man should boast. For Christ Jesus unto good works, which God hath before ordered that we bould walk in them." Ep. 2: 8-16

Baptism and joining the church, are included in "good works," but salva-tion is "not of works," therefore our lectrine that none except spiritually saved persons are entitled to bantis and church membership is sustained. (c.) "Not by works

which we have done, but accordng to his mercy he saved us, by the the Holy Ghost, which he shed on us abundantly through Jesus Christ our Suvior." Titos 3 4 5 Tites 3 4, 5,

Being haptized and uniting with the works of righteousnes which we have done octrino contradicts Paul by traking saivation by tuption and church men hership. But "according to his mere; he saved us," "not by works of right Therefore, the Bapti characteristic that demands spiritual life, which is embraced in being saved,

SUBTERBANEAN FOREST -- In the neighborhood of Rotenburg. the Fuida, Germany, the preducist. Dr. Mousta, has discovered a cak forest at a depth of S feet under served tronks as encomons. The wood icas black as Irish bog cak, in conse "planted together in the likeness of centuries, but it is bard and sound, death." Hom. 6 5. 5. The libbs and forms an excellent material for wood carving and mosaic. The size of the trunks is astonishing. One of them, about 57 feet in length and 5 breadth, has been preserved for

> Berlin. The forest evidently belongs to some very remote peri formation of our globe.- Explorate The man who does nothing toy

#### The Arimitive Christian. PERSONAL WEEKLY. BUNTINGBON, PA

January 20, 1880. EDITORS | RLD. JAMES QUINTES, PROPRIETORS: J B PRUMBAUGH

which will appear next week

Bao D B Klepper wishes us to say stone, Tenn., to Cloyds Cycel, Blonn seconds There

Buo R Z Replogle, of New Enter Bro. R is an active agent and always sends as good lists of suler ribers

Tus Memorites executly deficated a large mosting loss on Laurenster

Or a meents and friends who are willshow them to your friends

larged form is giving the best of satis-

Tax compass of your judgment is sometimes exceedingly narrow

Eur Emanuel Shies, of Burkettsvalle Md informs us that they dedicated their new meeting house on New Year's day. The meetings are still in Four have united with the

Buy Joseph A Miller of State Conter. Iowa, says they are boving (Jan Had their quarterly coned on Saturday last, everything possed off very entistactori-

Is it not no terrible thought that those are mothers, in the church, that linge a seriet larking preference for ering their staughters in Assumeda careles and gay associates, instead of the church, and among the bundle Morers for Christ

Buckeye Horas Massilson and Jacob Huttman of Scalp Level, Pa., gave us a visit last week. They are both stockholders, and were here to see the school. We would be glad to have all the stock-holders and fraends

of the school give us a visit

Buo J S Mohler of Mo., is writing series of articles on the 1st Psain the first of which will monor next Bro Mobiler will be a regular contributor to our paper this year and

Bus Dalin S. Halo of Bourbin meetings on the 5th of Dec and conuntil the 13th. We had church asseting on the 13th. Buo Lints and brother Undbaugh, from Whitley county, and brother John H. Miller from Milford, Ind., were with us at one church meeting and remnined with us n lew days. Bro. John H. Sellers was advanced to the full ministry. There were ten follow, sermons preached and six haptized, church and one v ore applicant.

Bue, N. B. Carnish of Dawson com-Note says they have a most comry and desires the inethren to locate there. He thinks the prospects are good to build up a church. He cara-

Ban. Daniel Eicher, of the Sugar Creek chutch, Allen county Oldo tinned until the 4thot January. There were twenty mided to the church and Rothenberger did the presching

Title new meeting-house at John loged that nothing will intervene to and the progress of the work Johnstown, and we have the hu may be completed at an early day

our chapel on Saturday ever poor curse out for beatism Jan 3d. The weather has been you by the citizens. Including the school we have tolerably for congregations, and we are having a feast of good

Orn new hysmals me giving sate faction wherever they are introduced Good singing is a very essential part Only 50 rents, or seventeen 3 control honds abound be supplied with their samps for the year. Stringle roges do it and an effort should be made to

> We me very much belond with an this approprie Those sending more of because they do not see its acknowl-We are a month or more dgement.

Sisma Phote A. Holtz, of the Gre-Spring church, Ohro, writes us (Jan 5th; that brother John Wise is there and is holding a series of acceting The congregations are not very large n account of the melement wenther and bull rouds. The meetings how

Fith Greene Wolf, of California a At one time the mer cury use down to 18 decrees below cers. At present (Jan 1st.) the pres acet is good for a bountiful heavy 1880. Our church is in a prospensie

Wir suppose all have read autropal disaster at St. Charles, Mo-We me informed that Jacob Barnburt's son, tormerly of Preble county, Ohio, was conductor on the train that went own with that bridge and was killed He leaves a xenser a de to mourn his loss. B. A. W. will alrase note this lev

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 In-terests and Agriculture. It is neatly gotten up, and filled with article simpled to its character. Terms 50 ets a year. Address, The People's Journal Hagerston n, Md

Bao. S. T. Bosserman, of Dunkirk, Ohio, on a card dated Jan. 7th, says, he is holding an interesting meeting in the north-eastern limits of the Engle Creek Congregation. Six were received into the church yesterday, and two more confessed Christ last evening, and we think more will soon He sake the prayers of the church that the word of the Lord may

Buo, D. Bruker, of Iowa City forms us that brother John Zuck the hololays and gave them eight very impressive sermons. There were no additions, but good impressions were made, and the church was very much built up

Nothan Littles, of Gr Spring Church, Senera county, Uhio forms us in a recent letter that Bro Wm Sadler came and labored with them one week. Two came out on the Loud's side. Bro. John Wise is expected to be with them and hold a se

Bus, Martin Hass, of Rossville, Kansays there were but three members but perchardanal notil the Eall ole application for baptism. Some time after this brethren C. Flore and S. Baker of Willow Springs come and

Bin. J. B. Keller of the Ephra Church, Laureaster county, Pa., informs in a letter dated Jam 6th, that Bre S. E. Zug, missionary of the Eastern District has been holding a series of sectings in the eastern end of that congregation. Eight came out on the hours side. Bin Zing inhored carnestly, and there are still prospects for

As the atomical class through, which we look gives anyment color to all objerts seen, so the disposition through which our saul preps out gives upon nt character to things around. are in a lead humor, we look through that, and it makes us think that every person elso is provoking and media. And

Max M. E. Lift and Nords county, Kan, says, she has been in that countix seven months, and has not seen a brother since She reads the P. C. on Sunday and regards it as a welevisitor. She expects in go to Cowley n the Spring, and there are my brethoen there, also do sites that they write to her at Conner Grove, Norris county, Kan. ----

a Lausack, III lately held, brother J Moore was sadained brother M N Esklerogn was forwarded to the uson was elected to the min and brethren Wm. Herinoton and L man M Bby were elected deacons The church at boson's is now fully or ounized, and we hope it will grow and

From Eld. Isane Price we know that ster Sanch Major, of Greenfield Ohi loss been ill for some time. On the November, she had no attack of faces. Man three works the foreabated, but left her in a very weak coelition, and on the 7th inst. Price received a card, stating that she was very little better. Sister Major is well known muone our brethren as a unblic sneaker.

From Bro. S. J. Garber, of New Iope, Va., we have the following We not at the Brick church in the Middle River District, on Dec. 30th, to make arrangements for holding a District Meeting which will be at the shove named place, on the 8th and 9th of April. Two met with as who were made willing to join in with They were made orolinus by the death of their father and moth-know our offerts for this cites are same years ago-were daughters of Peter and Susan Garber. After the death of their parents, they were tentions. We suggest to such that kindly carrel for by their made C and they look at the purpose. If that is aminy varied for my their mode C, and they now, at the purpose, if that is man Cathurino Gurber. The Lord be praised. Hope he will suttain those trially don't make much difference we young sisters.

A minimum of La Pince. Ill., says he Sums miners are coming in right on took a copy of the Pinnerive along to couragingly and if our agents will where the bacthren were holding a se- continue the work, nar list can be in ries of meetings and the brethren were evented. This should be done a so well pleased with it, that he got to make our lusiness renumerative. It five new subscribers without any is true, there are a good many trouble. That is the way to do. The to support, but we can i look the

circulation of the P. C. can be largely mereased, if our agents and friends years to give our renders a good paper will just make a proper effort. How

But J. M. Muhler commenced a ceting in Trough Creek valley, on Saturday, Jan 3d. This is a territory between the Aughwick and James Creek concernations and the brother have not been preaching much there Of late there have been calls for preaing, and brother Mobiler being one of me district missionaries was solicited to so they and hald some meetings We are informed that the attendance is large although the weather has b melement and the runds very modely

A recovery of Charalusen Ind. says he "does not see why some breth ren object to the Stein and Ray debaff If they do not like it they need not If an article does not suit me I do not read it, neither de I obice to the paper on account of it." Just so. nght way to do. Some broth ren think everything in a paper most suit them, or else they will not rend i at all. Why not read that which ben ofits you. That which more not be usteresting and beneficial to you, may be

Some of our patrons are inquirifor number two and three of mesen-They should bear in mind that the week between Christians and New Year, there was no paper pub lished. Our first paper was dated January 6th, and the second, Jan. 13th, suppose that and we suppose that musber 2 reached all our actions before that date. You will find our paper is or time according to date, and we expect If the papers are to keen it so. oreived please let as know chally control any corors that may be some years are, and develved a good made and will do all we can to have our paper reach you rogularly

Ern Jose Calvert in a letter Jan 4th, says he was present at the dedi-catory services of the new church built by the Portage Prairie congrega tion, St. Juseph county, Ind. have built a neat and substantial hon 32x40, seven miles from the old church | ber The congregation was large and goo inmersolous he thinks were made Jan. 5th, meeting morning and evening. One restored. Jan 5th, services mosning and evening. Two hap-On the morning of the 7th brother Calvert left, and the meeting was carried on by P R, Weightsman and Longs Willer

o. A. Pearsoull, of Osuwker, Kur eys be is much pleased with the new orm of the PRIMITY'S and intends show it to every brother in the neigh borhood, with a view to lowing then abscribe. He hopes the P. C. will take the place of political papers is every family in the brotherhood. He is also much pleased with the sermon department, and thinks a single ser mon worth the pure of the paper Now in reference to these sermons, we would say that we have as an object in their publication the accomplish ment of good. Many of our reare included from the whurch and do not get to meaching often, usy, by taking the P. C., they con have a sermon every Sunday. angreciated A couple of brotheen have suggested that it looks too pr

baye been laboring for a number of

We might decrease the size of paper so that we rould publish it for 75 reads per year or lower, but that our brethnen surely would not want We hope then, such a course persued. in mind that if our larger paners are be maintained and encouraged, they

must have the support of the Church

Wat hope our renders will exoreforhermore toward to as editors and contributors, when ideas in reference to certain subjects are advanced that are not in harmony with their way of colung at the matter. We are all ble to have acrone views, and it is a question who of us is to judge, or who is to determine what is right. There too, we cannot crush erner by force, to ty personally audervalueing its adher-ent. If some of our biethren me pushing some projects too fast, or are season the matter with them, and not condemn them as novices, and try to excite suspicion in reference to their motives. We need to exercise forbearance towards those who differ from us, and in the spirit of the prophet say "Come let us reason togeth

Wa are informed that there has been wan by the name of Horst preaching among the brethren in Knex count Ohlo, and rlains to be a brother. brethsen were supicious of him, wrote us. We roplied to them 11. smed to be from our congregat This is not correct as no brother by that mane has left our congregation. The broths on will resembler that there was a man of the same name traveled among the luethren in different places

Brethren should by peire any man as a minister unless he produces a satisfactory certificate. Iniced no stranger should be received as a member of the church unless he has a rertificate, or produces satisfac evidence to prove that he is a men

It is said that prime is incr a rapid rate in Germany. In Prussia during the last six years at his increased from fifty to two or three hundred per cent. The prisons are all full. The chaptain of the imperial family country in a sermon before the emper or and family, said -

"Affection, faith, and obedience to the Word of God are unknown in this santry, in this our great German Fotberland, which formerly was inelly dled the home of the faith. contrary it venly scons as if it were the father of all lies who is now worshiped in Prassin. What formerly was considered generous and noble is no looked upon with contempt; and theft and swindling are called by the suphen Marriages are clarked without the blessing of the broken if not found to answer. We still have a Sunday, but it is only a Sunday is name, as the people work during church hours, and spend the ofternoon and evening in the public houses and music halls: while the maper classes rush to the races, preferring o hear the panting of the torture horses to bearing the Word of which is ridicaled in the press and turned into bissphency in the norman assemblies; the

### FROM OUR EXCHANGES

A writer in the Produtcolos Rosmo speaking of the ordinances says

"We should keep them pure and en-re. I. Pure, t e, free from any ad-inture of human inventions or devic-, "Goil would never allow the will mixture of bis creatures of any of wisdom of any of his creatures id he the rise, rule or measure of worship. This honor He hath red to Himsolf, neither will be part it unto any other. The Scrips abound with sovere interdictions against those who shall presume to do or appoint anything in His worship healths III. appoint anything in His wor sides His own institution. To odice anything of man's device religious worship is to pollute 6 holy ordinances Deut. 12. 32. 2. ture. As we should not add anyt to the diviso orderances of worship a has the has appointed it, we should observe al

SATOR YES To this The Christian Index says "Admirably put, Brother Prosbyte rium This is just what we have al-ways contended for; and for this we have often been denounced as bigots Perhaps, however, this is because practice what we preach."

We are glad to know that our Bap en are inchmed to p what they preach, but as they do not house such as washing the saints' feet and the holy solutation, nor practice the precepts of non-swearing, non-con formity and non-resistance, it must be inferred that they do not preach the whole truth. How is it?

In a sermon by Rev. G. W. Colquitt, hed in the Christian Index, we notice the following portioent remark in referring to the danger of temptations to intemperance

"Timothy was ndvised to take a fiv-vise for his frequent infirmatics. Whether he did no or not, we are not informed. But Panl, evidently, did not give ndvice to his son, in the go-lie, which would fond to the destruc-tion of his brutherse. If the drinking of wine, attitogole sential to health— of onegging in any pursuit or pleasure, considered by one hardly or insecent, if to our levelsher, or cause them to star-te our levelsher, or cause them to star-ley were also and the start of the start of the live was released. The first of the start of the live was released, but he had not a start of the live was released, but he had not a start of the live was released, but he had not not a start of the live was released, but he had not not a start of the live was released, but he had not not not not not not not the start of the live was the start of the live was the live was released. "Timothy was advised to take a lit. cause them to atum by the highest obii ration of Christian affection and duty

Yes we say by all means refruir ot only from taking it compalyes but om offering it to others. On class from a friendly hand has been he cause of thousands falling-re

THE Friesd's Receive in speaking of the condition of our colored people makes the following very sensible sug-

"Where they find themselves hope lessly struggling against injustice and oppression, they should emigrate to or parts as freely as white citizens When doing so, if they are sick and in want, they should be helped as any other sick and needs nessons and th more from their many disadvantages. Protection in every legal right, so as to be coust in all things before the law. should be secured ! to them by the States. Honor, justice, farmers, the true interest of the community, and morey, all demand this. Because they have had two and a balf centuries of slavery to depress them, they should

We feel more especially impressed try and bare the spirit and windom to with the accessity of exercising charty towards this down-tredden m exercising chariwhen we remember how we saw them while traveling through Kunsas, being dumped off by the car load, as if they were so many cattle ready for the market. To ship these helpless people out on the open preirie without any means of support, is not only a glaring sin on the part of those who persuade

be the objects of special consideration.

### edlestern Department,

PLUKS S. H. MILLER, EDITOR

STUDY carefully what you read, and read nothing but what is worth studying It is not the great amount reading that improves the mind, but careful atudy of good books and othe ood reading, gives to the mind strength and wisdom To improve the heart you st get the great principles and spir of Gospel truth, settled dosp in the affections as the ruling power of life.

\*\*\* It is often better to submit to a wrong than to recent it. Wast for time and ennscience to work repretance in the erring: it may do better than your reproof. Then it is good for your friends to know you are not getting out of fix about ev ry little wrong you meet. It is had to be all the time in fear of a friend taking use at everything that is said o lone. A great deal of forbeurance below us over many rough places in life.

Buo, Geo, Brubski 1 of the Howard burch, Ind. says that brother Je Sheart arms to thum on the lith of November, and remained until the Ten came out on the Lord's side year twenty-thre have united with the church, and more are under conviction. meetings on the 17th of January.

MANY of us admit we have our fault but many of us cannot see our faults and treat the faults of others as though to try and build ourselves up by standing on the faults of others sometimes to turn the other view and let others rest while we look at our own faults. We may fird a beam that would induce as to let others alone

Do not forget the Western interests of the church and the paper. Write it up by sending church news, give your dition, your prospects, your wants your indocements to brothren to come you to preach, or to live, labor make your church on interesting place to preach and a pleasant place to live. e write shout it and some will come to see you when they find you are saruest and determined workers

We hope our friends and agents will not forget our efforts to improve our paer, and we promise to give you son interesting and instructive articles on the most important subjects, to compraunto you for a little more labor in cet sing new subscribers to defray the exs. If you would expect a go never you must appreciate the efforts of your aditors to give you one, and on courage them by new subscribers for the paper.

Turn world was not all made inst to et you; then do not say too when a brother does not preach just as you would like to hear, do not say too much when some one does not just talk to suit you, do not think that all the og, singing and talk oil the views sentiments and wave of your friends most just soit you But prepare to meet many things in the world that are not just as you would like them, for this world was not made for you only. Then

You so persons abould take great interest in the matter of committing to memory the portions of Scripture that

you do not like.

sented to the mind on any sub When committed they bring on the subject afterwards and make it m familiar. They strengthen the memory, improve the mind, and prepare you for sin out be part of these was permissed (minus). Just discongress was more about the size of the size o

Whatever is committed in early life is pression, "It looks like a long time." able defense of our doctrine than broth-likely to remain down to old age. Im. Yours is the true Macedonian call, and er Stels is making, and we feel confident memory will help to make your conversation interesting, and make you a that letter and send it to the next Displeasant companion for intelligent and better understand and enjoy reading.

preaching, and all important conversa-

A RECTIER from Kansas Writes us to know what shall be done about receiving a man into the church who was divorced from his wife for fornication and We answer, it is best married again. at present to abide by the decisions of A. M. Though our own views are a tle different, we would submit to ite decisions until there is Eherty given to follow our own conviction. We cannot advance the idea of only accepting th decisions that soit our views and regrot ing those that do not suit us. Such a se is schismatic if carried too far There is a tendency with some now to accept only so much of the counsel of as they notes with in their nam feelings, while they disregard and condemn every decision that is not to has mone with their own notions. Such a be schismatic in any orranization: it is the futher of parties Without a spirit of forbearance, and a yield some to our breth ren, and allow their indement some weight, there is no assurance of union and peace lasting long-

#### TOME MISSION

to go and preach. Our peculiar condi-dition in the West makes the Macedoni an call "to come, come and help us" the theme of many carnest letters. It means a church work, no great place or great puions, but the zeal and determination of a few cornect hearts to have the work thoroughly done in the church Preachers are called shd many are conrerted, because they kiggw who to cull, how to work and help with all the means curnest, realous bearts can use. Though this is a small plan no larger than our church, it has done more than all the thers. Church work in this m the hardening of success it is the fourdation work, it is the sore work, its fruits are seen, it is an argument so plain that no opposition can stand against it, my attempt to stop such a work is froitless, it is sepctioned and supplanted by the word of Gud, by ex-

erience, by trial and proof. Though as a plan it may be small, it is the means should support now among us in the West; it has done and is doing great The district plan of A. M. is a good me and should be ansnorted by every

district. It is next to the church work, in fact it is a part of it, because it works in the bounds of the district. There are too meny plans, and too much talk about them. Some one finds fault with some part of it, and for a little objection sets about to kill it. This is the fate of meny plane, but the church work and district plan can be adopted and done in such a simple way that objections cannot do much, but often th belp more than hinder. These two plans, if we may call them plans, have done a great work in the West, and they have only made a good beginning. wful and persevering in their full work they will prove a great benefit to us, but we must not nim to do too much at first . some had failures have come from that source. It requires he calm and mild when you meet things great caution to not attempt more than can be sustained, for in that case it gives the opposition some advantage and discontares the work

## TO SISTER MARY HELSER OF HIGH-LAND, Q.

or letter of correspondence in No. I of the P. C. attracted my attention.

portant traths and Scriptures committed when you make it to the men of God it cannot fall to convince many candid they will surely hear. Sister, cut out trict Meeting. There is where you can It prepares the mind to get help. There are many able and willing hearts in your district to give a mite for your help. There preachers ready to go, but the willing

ther often has to labor for hi family and cannot pay his expenses The District meeting can make at that right if they will use a little effort. You do well, sister, to write out your condition, it turns our thoughts to neglected duty. You are not the only one in that condition There are many more, and we hop they will all, like you send out the wants till they reach all over the brotherhood. They make a Gospel argument that is strong to conviur brethren of one fact, that is, the burden and labor of preaching the epel in all these places is too great It will help to inspire a zeal and deter mination to baye the Master's work done, and the little objections and sudrances will vanish before the ad vancing cause of Jesus, as the dews before the rising sun. Trust in God and his church, and work as well as

#### pray, and we hope the missionary vis its will not be so far between. THE STEIN AND RAY DISCUSSION

to we have had some experience in public discussions, and carefully actived The great idea of missionary work is their results, we have no fears at all that the Stein and Ray discussion will injure our cause: but on the contrary, it cill eventually result much in our fastill more so if it was in book form There are two reasons why we believe this will be the result. First, the most intelligent and candid men look to argument and fair reasoning for the gro of their decision : with them sophistry. misrepresentation, or abuse weight, but rather weakens the cause of the man who wers them. An abuscause has its greatest influence over those who are led by prejudice; such as are anable to see the force of arg-At first misrepresentation and ridumle habitants. The people are intelligent may have all the force of argument with the most illiterate, but as time gives up portunity for thought, abose turns

cious as any you will had anywhere against the man who uses it While it may be unpleasant, even diegusting to some of our brethreu to read the abseive language, and see the mis-representation of Mr. Raw, a similar offect is produced on some of the more infellipent even among the Bantista so that we believe some good may come of the very things which make a discussion unpleasant. But the meneral result is that the judgment of the more intelli gent will prevail, for they give reason and argument for their decision, while these who have been influenced by ridi cule, ecc. by a little thought, that it is a or foundation for their decision. Mr Ray's efforts to abuse is a randering to caough to be deceived by his sophistry, to such an extent that we believe many of the store intelligent Baptists are di nationed with his rooms The second reason why the dis

will result in favor of our cause is that all this abuse, misrepresentation phistry, is often aved against us before We have often beard of it the world ng made in sermous, in or and in writing. From this fact the world is getting noth ridcule against our dortrine than it has often bad before. But is this discussion the world bears the sophistry exposed and the truth set forth in the strong ar guments, and the plain ressoning, on

which brother Stein relice. It is true. our brethren have to read and bear with the abuse when it is in the paper, but is it not better to bear this much unpleasant matter for the sake of baving

and intelligent persons of the truth and strength of our doctrine. While then are our views of what will be the result, from the beginning we have thought would be better, and do more good to bave the discussion published in book or pemphist form than to have it in ou papers, because it could be preserved and re-read to greater profit.

But there is another thing to now after publishing this much of the discussion. To stop now would give To stop now would give Mr. Ray au advantage of us, to still more suppostry, and eay we stopped because we were peinu ground don't think it prudent to give him that He would say one of our nances had deserted brother Stein, and id likely publish these things to the world to our injury ; hence we feel it is more pradent to continue as we have begun, and when it is over we want it in namphlet, form, as we still hold to that idea with more confidence now than when the discussion commenced

---From Riven. Wir.

Jan. 1, 1880. R. H. Miller Dear Bushes

Lace in the P.

C, that you intend traveling and preaching and want the address of iso lated members. We emigrated from Pennsylvanus to Wisconsin three-years ago. There are no members hvine within one hundred miles of ne. lived at Appleton two years, and while there Jesse Calvort came twice and proached for us and haptized our third e, son. In November last D. M. Miller and M. M. Esbeiman came and preach ed sax sermons for us in the Temperance Club Rooms in this city. It cost us two dollars a screeon for the use the rooms, everything found. The brothron at Lanark pard the bill. Th doctrine we hold was entirely now at this place, but there was quite an intertaken in our meetings and the prople want more of them. Many are scaroling the Striptures.

Discovering of the About and in

don't see anything to hinder the see

ess of the City Mission work here We can have the rooms as often and as long as we want them and for le money than we had them before, and here. Could you not arrange it so that you and brother Calvert could right in here on City Mussion service? The way is open here, there is nothing to hinder, and I am sutwied much good could be done stand there is money enough in the treasury of the City Missa a start, and it would not cast, much to start here. What are they waiting on? Will not you use your influence to have them start here? Brother Esbelmon dutributed so many papers and tracts among the people while here, that the way is prepared for you in the m of the people. We leel graved when we read of the brothren spending time and money travelling from church to church to preach while there are so many people in the land who heard the Gustel preached in its purity. We hope to bear itom you s telling us you are coming here at an early date. May God grant it.

Freternally yours, S. II Swinser. Yes brother Stupert we will use

ur influence to get some of the this Missten work done in Ripon, and want other brothren who can to visit The work that is done will be lost of there is no more added when the people once become acquainted The rooms will not cust us with na

### Jone Department STUDY A ORILD'S CAPACITIES

A texches might as well sould a child neally dull. Some children horn areast verbal memory, others are quite the others late. Some have great power of sequiring, others of Semo may notour stunid, because their true spring of obstructor has never been The dunce of a school may turn out in the end the laying, progress wonder-working genius them more fascinating. spirit upon which to exert that willing once, for with the 'human mind, we week with nature and not against Like the leaf of the nettle, if they were rending, or else did not obtouched one way, itstings like a wasp. we would do matter to the human mind, we must find its proubar char-I look back with delight, . Your reme tell you a little incodent which bears spon this worst. Last summer ! in all her studies. She was at the foot but little about her books. It so hap times during school hours enite in singure. I network that thus girl had a suid to her, Jane, you have a good voice, and you may lead in singular, She brightened up, and from that time her mind scurred to be more active Her lessons were attended to, and she on gamed a high rank. One day a I was role whome I overtook her and a school osupanion. 'Well, Jane,' said

the beginning of the quarter?"
"'I don't know why it is, she replied I know what she told up the atid what was that,' I soked Why, she said she was encourage

Yes, here we have it. She was en couraged. She felt that she was not dull in everything. She had learned self respect, and thus she was encour

eu. Some twelve or thirteen years ags there was in the Franklin school an exceedingly dull boy. One day the tencher, wishing to look out a 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 noner. "Yos, sir," said the boy, with a down-

I do not think it well for boys to draw in their books," said the teacher, and I would rub these out, if I w you; but they are well dene. Did you rer take lessons?"
"No, sir," said the boy, bis eyes.

rkling. Wolf, I think you have a talent for fit, and we will be profited thereby this thing; I should like you to draw me something when you are at leisure,

at home, and bring it to mr. In the meantime, see how well you can recite your lessons.

The boy felt he was understood. He began to love his teacher He becaree mated and fond of his books, and won the medal before he left school

this he became an engraver, laid up mency enough to go to Europe, studied the old masters, and is now one of the most promising artists of his years in the country. After the boy gained the medal, he sent the teacher respect; and I doubt not that to the day, be feels that the tencher, by the judicious encouragement he gave to the natural turn of his mind, has had great moral and spiritual effect on his character.—84. WBAT, AND HOW DO YOU READ?

Have we over thought of the great nount of religious literature that is in the world? It is all intended to do good-to benefit the reader. Why does st not more effectually accomplish its sign? There are many reasons; a few of them I mean to notice The prize cipal reason that those who most need the benefits of religious literature de not receive there herefits is because they do not read it. They do not read it because they have acquired a tasto How did they get it ' Their parents peripoted to not serve the necessity of placing in their It hands something that would be of more value to them in after life might have been just as easy to have had your child a lover of religious vading as of the trilling literature of the day, and if it is not as easy, to it not worth considerable effort to bring about this taste for good reading? The mistake is not seen until it is too into to correct it. The twig is bent, and the tree inclines. There are too many voung neople to day who find too httle atortanment in reading good books and naners and whenever they become awakened to their error, let them warn the coming youth of the danger to which they are exposed. Too many professing Christians are deprived of the benefits of relatious liter

the same reason, because they do not cure to read it. They too, said to say, find more congenial entertainment in reading something else. If they have not had the occessity of religious ing proved upon them in youth or if they refused to accept good couns from kind parents and friends who said, "Be careful what you read," has not the glorious light of the Gospel of pers it you do so much better than at Christ revealed to you the beauties the beginning of the quarter?"

(in religious reading? Has it not drive on the darkness away, and caused you to delight in the things you once do piece? Has it not awakened within

you as a desires? If not, be concerned about your condition, for the heart is not yet truly enlightened.

There is another reason why our zenlous Christian writers labor so much

in vam. The thoughts of the write are not applied to the wants of the reader. A great many professing Christians who do read, might be great deal Actics Christians if when they road they would feel that the wr.ter meant them, and would apply the good ideas to their own individ What will it profit as if we 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 ny better for having read it? Have we resolved to do and by what the and be? Or do we think that it a good hit for brother L. or sister M without taking any of it for ou Let us try and read for our own bene-

#### "IF I ONLY HAD CAPITAL" "If I only had capital," we beard a

oung man say, as he puffed away at a ten-cent cirar "I would do soron "It' I only had capital," said another

is he walked, away from a draw-shop where he had just paid ten cents for a drink, "I would go into business." The same remark might have been and from the young man loufing on the street corner. Young man with the eiger, you are smoking away your You from the dram-shop are drinking yours, and destroying your of the laity, assuring them that they body at the same time, and you upon were ready to assume their sourced

wait for a torium to begin with. If mission was given to the church come to want the church should procan make your mark, if you will But you must stop spending your meney for what you don't need and somen-

### dering your time in idleness. A RUMSELLER'S ADVIOR

A conseller in Gratian, bad a son a bright, promising boy, whom he regarded with prode and affection. long time the father kent his son from the bar. But at length, in nce gave way to avarice, and the son was made bur-tender. The father t the son behind the bar, and pointing to a long row of bottles, said, 'Do you see those bottles?" "Yes" said Well, there is poison in every one!

But the influence of the bar proved Example is mightier than than precept The son drank, and went through descending stons of sin and shame, tall be deed a miserable drunk rumseller recoils upon his whole family, and his iniquity is visited upon his

### Missionary Department.

ONFERENCE HELD AT PETER'S OBEEK MEETING-ROUSE ON SIDER THE SUBJECT OF DISTRICT MISSIONS

The first meeting that was over held the state of Virginia to consider the subject of missions under the ausperes the church of the Brethren and what the speakers said concerning so important a matter, will doubtless be cresting to the randers of the P. C. The day dawned incurrecionsly. Clearly and rain and slash was the meteorlogical order of the morning. In come-quence the attendance was small. On-

y four congregations out of sixteen The meeting was opened by singing the hymn commencing, "Go preach my Gospel suith the Lord," and exhortstion and prayer by brother B. F. Moo On motion, brother John Purs ley of Rockhridge was called to the Moomaw of Botetourt county was appointed secretary. On secount of imperfect representation it ras concluded not to at ganization, but to spend the day in an storchange of opinion, and a general The speaking was commenced by brother John ubaker, the patriareh of the Roan oke congregation, who endorsed, in general terms, the purpose of meeting. Moses Brubaker followed in an enthumastic speech, unrently advocating the necessity of ministerial re lief-thought the burders of the minis try should be shared by the laitythought the ministry were doing about all they could under the present

tom without doing injustice to them selves and their families,-referred to the fact that instead of the lasty assist ing the ministers, the ministers usually eere the most generous contributor to the ordinary expenses of the church Elus Brubuker maintained that the laity should bear a share of the burdens of the ministry J. Puralcy supported the name proposition is an en-erretic speech. B. C. Mosmow called the ministry, as the spiritual guides of the church, for a plan of co operation that would merit the confidence

susand dollars a year, through her representatives—the aposand spont it all, you would be poor tice, and that, under our system of still. Our mon of power and influence electing our prenchers, the church was did not start with fortunes. You, too, morally and legally bound to render material assistance to them,-thought that we held our property as stewards and that we should use a suitable

share of it to assist in spreading the Gospel,-thought that it was unjust to send a person to perform a delegated work and not to supply him with the means to perform the same-gave the salariod ministry a few left-handed ompliments,-thought there was not one person in the membership of the First Dustrict of Virginia in favor of t-was forever opposed to bill laxy prenchers and their families on the charities of the church. J Grimo &c. expressed his full sympathy with the church in the desire for more extensive

munisternal work. B. F. Moomaw main tained that the ministry should have material aid-said that he had always labored free and would always do it, but that it was not just to the ministry that such burdens were so unequally di vided-advocated that they should make full preof of their manistry by serving the church wherever they could do successful work—referred to the experience of St Paul with Corinth brothren, and recommended it the church as a model-thought the assessment plan wrong-(when a c gregation is assessed ought not rich

mbers be assessed who will not pay without it, B. F. M?) thought ought to give with a ready mind—advo od liberality as a Christian viete and the ministry were renerally fauth REPORT OF THE PROCEEDINGS OF THE ful-exhorted the laity to strive for the joy of saving souls—glad that the meeting was so barmonious. J. C. Moomaw was pleased with the tone of the speeches-impressed with the nessity of more ministerial The objection to ministerial society ance, the outgrowth of the salaried ministry system of the sects-would always oppose a system so correpting ocated the apostolic system missions, asked who was responsible for the non-action of the ministryaround that the cause creets in the fact that we have not utilized the material wealth of the church, strongly

> ne the sole combition of encountiel mission work-thought the ministry gen orally faithful, but half the work not done because material aid was wanting-would not receive any such aid but wanted it for those who need ed it-God has blessed him tomporally and he expected to be a contribute and not a beneficiary-thought St Paul would not receive anything cause he had no family to suppo (you think his example worth a brother with ten children and a wife to provide for do you heather J. C. this initial movement, that we take no Ill.advistd measures—the South a rice field for our ministry-let us give it an apostolical form of munisterial service advised to support all evan families and pay expenses. B. C. Moomaw, the laity representative, ca'le 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 giving-stated that he had never has discourse on that Christian duty delivered by a brother-thought they had not done their duty-neministry of derelection of duty in not

The congruentions of Franklin and Floyd were represented by letter. letter from the Germantown concrete tion was read. They were opposed to the meeting because they had a plan of their own. They would give neith er aid nor consent The Blackwater congruention reported already onese the street-corner are wasting yours in barriers of the ministerial depart. incided and did not wish to cooperate, idenses and forming but habits. Dimes ment. He represented the latty. D. Magedee advised that the ministerial make dollars. Times is money. Don't C. Moonaw maintained that the come should do all they can and if they

providing a plan to utilize the wealth of the church.

vide for them- (would you give our dangliture and some liberal work for you and contribute to your plethoric coffers?) would not aid any organized effort in the district Red Oak Grove, Playd county would oppose may movement in the mi ry cause-wanted the ways of the old bretheen to stand now and forever -these movements tend to the salaried You have sent the Son of God on a mission to the earth bad you ruled in heaven 1880 years ago !) Church, Playd county wishes to assess ize the district-wan ark, und they to be amenable to D. M.,

Brother J. Slusher and others urge carefulness, feare musionary movements thinks they see the salaried munistry ghost, calls on the ministry todo thows fers to the examples of others showing the corrupting influences in the church elder in each congregation to be up pointed to say to the ministry of their barge to go and they ought to Muomaw comments on the letters-thought the dissenting congregations should co-correte, with the trict-commends the plan presented by brother Flyton of the B Ployd county-thought that all the ongregations should have mot for con forence. He then read a plan of ormanization for the reflection of the sembers, which was as follows:

lot The First Discrict organize by appointing a board of Evangelism 2d. The district should be divided into four sub-districts and each sub-district should be supervised by a c

mittee of elders. 3d The Board of Evangelism should point a chairman and other accor

4th, 5th, 6th related to the duties of

7th. The sub-nistricts should organordinate to the general bear and should be independent of each other. The districts shall be responsible to the general beard and th eral heard to the D. M.

After an informal interchance of inton on the subject of the "plan C. M. moved that the meeting adours to meet in Franklin county on Thurday before the next Dieta Meeting. Adjourned by singing 118th bymn and prayer by brother John Pursty

It is with cratitude to God that we emark upon the beautiful harmony that prevailed in the meeting. It was hardly expected that such a unanimity of sentiment 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 one sentiment seemed to provail and that was, that there should be conserted action among the ministry in proaching the Gospol more extensively, and that the buty should co-operate with them and render material and whenever occasion required it. We sincerely trust that the ministers of the district will at tend the meeting in Franklin next Spring Especially should our Franklin brothron, who have already orga ized, meet with us and give us the results of their conserted action. Perhaps it will be wise to combine the strength if the entire district, especial ly if there is any truth in the maxim. In union there is strongth

Many people fall into error from the idea that it is smart to be fast o wicked. They should be taught from childhood, "line upon line and precept upon precept," that the smartest thing in the world, that which requires the greatest effort and the most hereis sacrifice, is to be and to do good,

### Correspondence. To the Munisters of the Northern District of

At the last Numbay-school and Missionary conventions held in the Nolomon's Creek congregation, Kosciusko Co., Ind., the mirantages of a Minester's Association was agitated by brothren Quanter, P. J. Brown of Obso. S. H. Bashor and other ministers.

We have wasted to hear something from some of our ministers through the press, but buve not yet, so we tht we would call attention to it Brethren, what think you of such an nization? Merchantshave "Beards of Trake," dortors have Medical Asso cutions, Farmers have Agricultural Societies, and teachers have Institutes Why not have the ministers of the et to organize an association for the benefit of their holy culling? The not connected, either directly or indi--no side asme nor foreign topies in produced. We all ought to know what to preach but how to preach might be a question with some of us. We feel

in an association, it would have a refining and an elevating influence upon the numbery at large of the district It is a said tact that there are the many edle in their calling. Have we not Every one would say something and Il together would not be some than one sermon in coads and less than one in thought and opirel. What will remedy this? We feel that if we, who are inexperienced, uncultured, untrum er under the equalizing influence ociation, we would be come assimilated with higher ministerud attainments. The following are sone of the advantages we class for

some of us are! How little sympathy we have to one another in our work It is often seen that the want of co op eration among preachers brings reflettion upon their holy calling and upon the church. Sociability gives strength

2 Euromaniment How often there has been a factory in meetings and in a acrone, for the want of proper encouragement. When we have ing upon the prest of indecision, the adhesive power of encouragement would draw us to the right and good

2d. Interchange of thought. We will become acquainted with one snother's manner and experience in preaching In preaching, buptism, faith charity, habbies we rade every time we go to preach. Interchange of thought and equalization preaching more and cause us to interm our-cives upon the

4 Intellectual benefit An Associa tion would advance the intellectuality of the ministry. How little some of us know of the Seruptures and of the natural things in the world around us, a knowledge of which would be of inestimable value in prenching. If we were to as-ociate aftener with one another we would strive more to advance

in our preaching. There would be less drife and jenlousy among the reinis-5 Comperation at the linky with the

Interests should be co-equal. Advance of numes accounting new from other the Lord bines your paper. May our hondred nemious, and dispirated in the first other paper. The contract of the ministry and you in the general restriction of in studies; prove the contract of the ministry and you in the general restriction of in studies; prove the contract of the ministry and you in the general restriction of in studies; prove the contract of the contract of the chart of the char

and you increase the energies of his when I look around home it is not so Restleres how would it do for us to meet and organize such an organiza tion previous to or after the next Sunday-school Convention or District Meeting? We would like to hear. through the press from our

and ministers regarding the Associa tion Suppose we have a programme PROGRAMMS Depational exemises

(2) Organize (3) Introductory sermon, subject The Minister's Self-watch. Text.-1 Tim. 4 · 16-Davis Younce. 2. Revival Preaching.-Jose Calvert.

Munitered Qualifications - Wm. G. Strmons-their matter.-P. R.

The relation of the numbery to the church - Isaac Berkey. What should the preacher read be-The prencher's private prayer.

Duniel Shively. Choose of a text.—John Sturgis. Public Prayer -John H. Miller. 10. What steed work can a minister outside of his pulpit?-Lewis Muntz

We ask forbearance of the brethren hose names we have used above. We hope that if our plan meets the approbation of the ministers of Northern one of the phove s, that no named brothren will wish to be excused from the subject which has been

hopefully assigned him. Birthica let hear from you Bespectfully sub-John B. Wrightshan. Rethreat West plate runs

From Willow Springs, Kon.

no of the advantage we claim bir do not see why your people in the East this claim are represented as a proper of the section of the section and the section of the East this claim is a section as a proper of the East this claim is a section as a section of the East this claim is a section as a section as a section as the East this claim is the East this claim. See seems to be about an analy, exclude a Maniferty Assertation.

See Section 1. Seconds funder. How self-to assert the East this claim is a section as a section

at from 84 00 to 85 00 per sere and give of the Mexico churceleven years time, one-cleventh down. To day, 31st of E bothding stope. Coal cun be had at \$450 to 86 00 per ton at railroad stations, which are at a distance of one to fifteen miles according to location. If ony one wants to know more about and feel to ask the Lord to pardon us this hand they can write me at Willow Springs, Kan. I wrete this because I

this country. I believe it would be to the advantage of some brothren in the East to buy there. The church at Willow Surings is in eard working order. We have bed no recessions since my last but hope the mithful preachers were impressed deeply upon our minds. Brothree Samuel Baker and C. Flory have gone Brothree

dred units north among the isolated E W. FLORY. brothses. From the Yellow Orcek Church Elkhart Co., Ind.

Dec 23, 1879. Britlain Editors

Our church numbers More respect and sympathy about one hundred members with 

pleasant, because we bear more hout division than about conversion I think it is time that we as a chur waken up to a sense of our duty. I think it would be better for the breth-

ren to pray carnestly to God that Anand Meeting would come right down to the place word of God as we read it, and establish only one order in the church This I think would be better than to circulate politicas over the new to you, but it is the case with u It is said to think that our brothron are engaged in such business, instead of looking to the welfare and prosperity of the church. This angears to be the result of their convention held la Massi countr O. I have written this that some able brothren may gir counsel through the P. C. about these JOHN NUSBAUM.

preceedings. From Huntington. Huntington Co., Ind.

Thus Primitive On the 18th of December I left my son-in-law in White county, went to New Waverly in Case Co. and in the evening preached in the M. E. hencey. I was very strongly solicited to come back and preach for them While hore I visited old brother Soletention of our kenrers.-Duniel

mon Hygher, who was quite sick with oryspelis. Also visited a sick woman, an old friend of mine, who was convalescent. From here I went to Mexico, enent several days and evenines very pleasantly attending meetings. Presel ed five discusses to very attentive hearers. The congregations very large on account of bad weather and tey roads. This church seems to be me healthy condition, with about the me healthy condition, with about four hundred members Gorge Brow-

er. David Hieffer, Jacob Barnhart and price. lease Fisher are the elders of this church. Daniel Balsburgh and Jury Prus the Areadis Church. Hamelton Cu., Door Buthing. Figure are in the second decrees of the Fig. 42 are in the original digres of the garden form of the first production of the first production

I saw nome of the first land be a Christian." Ob, I would to God at the meetings. Yesterday was quite I ever saw, in fact I was suprised to they were altogether persended. O know there is such land in Kanses. This lind is mostly in Wabinesee, South and them to term in with the Morgan and Davis countries and is late. Many thanks to you, dear brethlargely railroad land. It can be bought run and sisters, and your dear children cherch years time, one-cleventh down and the bulance in equal yearly pay, other year's labor. When we started When we started at this year we intended by the grace of God to make advancement in the divine life, but when we look back we might have done a little better. We discover that we saw but perfect, one of these that means work might be asked, have we no minister.

of all our wrongs, and help us to bug a of our own? Yes, but all are in some the labors of another your in his great way affected either by age or ill health name. O Lord help us to be more could lake to see the brothren settle successful in our labors, in the great work of the salvation of souls. is true through the new past year we had many pleasant seasons God's people, often met in heavenly | Dear Buthers | Jan 24, 1850 |
The brothren of the Wash worship together; and how often we were made to feel so very sad when friends. O my dear brothren and sisters, let us all be faithful in our Christian calling, that we may be so happy us to meet ont on a preaching tour some one hun-

year's labor, but in 1879 we traveled 5 293 miles, and in great weakness es. If the bord prenched 173 discours

will spare my life tall the first day of next April I will be 71 years old "Bless the Lord, O my soul, and all that is within me bless his boly name."

From Mt. Muriah, Harrison Co., Mo. Dec. 25th 1979

Dear Brethren When I read the well fill ad actumes of the P. C. it brings to my mind the time when I used to en joy suon pleasure as some of the breth ren do in the East. They have so many preachers there and they complaining all the time that they can not fill all the calls I admit that yo cannot, but brothren look at the mattor on the right side, and it will show a different light on the subject. church I live in is very scattered There are some four families here in one vicinity and the balance are about forty miles off. Our minister is seven and we have so many disappointments heard but very few sermons prenched Now send some of your mass out here and see if we don't want oreaching. This is one of those lated places I hear so much talk about If any of the munistoring brethren will stop with us, if you come by rail road, stop oil at Princeton. That is my nearest station, which is twelve miles from my place. You can let me know and I will meet yets. If some baother would wish to move here in county, there is good land.

ern land, and I think there is a large field onen for some minister here in Harrison and Mercer counties Some one come, please come and give us some consort in our old ago.

I would say to our musisters in the were not East that have no homes, that land is

case of the church. The metaters of are await rough. Our, the Areans and one restored. Among them was a this church are very kind and planant, church, is about as usual, except there and one restored. Among them was a hore rough planent children. Some seems to be a better interest. Our very prominent Methodist and two disagresable but we had a good conpregation. Our brother J. Gasho was with us from Stony Crock and preached for us J. Caylor from the same church was to see us two weeks and prenched for us Brother D Cuy for from the north, we learn will also pay us a visit and preach for us eather Jurob Rife informed the broth ven that he would come and hald meet ing awhile for us, and the church over our year's labors, we see where agreed to accept his services, and that too very willingly. Brother Refe is

> From Warraw. Ind. Jan 2d, 1850

I N Brane

gton church dedicated their new brick meeting-house on the 1st mst The building is the largest in the state. costing the brethren considerable Elder Jesse Calvert and John mosey. Knisely officiated in delivering the ded

in heaven where parting will be no early serious. Brother Jesse delivered a splendid sermon. Before sersore. more. We have nothing to boast of our vices began the brethren took up a es, but time alone will tell whether or glad to have them come The church here is under the control of older Jesse

Dear Primative:
You will please insert

in your columns that the brethren of taken the Orphan's Home question in to consideration six years ago, August of the A. M. was as follows: "This Annual Meeting does not see the prepricty of adopting such measures at present, but if the Middle District of Indiana desires to do so, we will not opnoso it. Now wo, the brethren of the Santafor District of Indiana, have taken into consideration, the great nethe attention and the consideration of the brothron in the Middle District of Indiana to the question that we have to present to our next District Meeting Inantiuch as the Orphun's Home question has at different times been before the District Mooting, and Annual Meeting, grants the privilege to essoldish such a home where ornhan children of mombors can be cared for under the influence of the church and also such members that have b come a church charge, that they will he seared for Wall this District Mont ing appoint a committee say of six in the Maddle District of Indiana, and think it is as good as any of the Westfind how much of a fund can be raised as a free-will offering for said home and if a sufficient amount can be rais

Dann Perm Ind

at Then let the said committee se lect a suitable location, and make such arrangements as may be necessary, and report to the next District Meeting Sent by order of the church.

Buthon at Work please copy

From Jares Galvert.

I went to South Bend Dis trict. Northern Ind., Dec. 8th, and con meetings each day. The result of the meeting was thirty added by buptism. prominent Buptists, one of them Baptist preacher's daughter On Doc. lovefeast indexi. We had the single mode of fact-washing and suppor, and the bread and wine on the table at the time of feet-washing. There was as good order as I ever saw, and as good believe all an ived it and it will he remembered by us all Eld. Daniel Whatmore and Isane Early preside

bere. Two brethren have been elected to the ministry. The church is in a prosperous cos May God bless all and may many more be added to the church, and all les gether happy until we all meet above Old sister McDonald of 73 years, and sister Whitmore 69 years old atte all these meetings. May God bless them in their old days. Many thanks tor their kindr

Meeting at Green Spring, Comberland Co., Pa. Dear Reethren

Commenced to labor with the bestiren there on Saturday evening the 13th of Dec., and closed the evening of the 28th, with seven additions and some very flattering promis not they are true to their convictions realization, resulting in the donation of not they are true to their convections area on. We were very sorry that Six precious gifts were given on Christ there were not many brothere from a mas and one on the Sanday following, distance, as we would have been very One young brother remarked, "One year ago I married a wife, I the I married a wife I then I learned, that though I have a noble

### A Few Thoughts

BY E. D. SENDO

I wish you all dear brethren at Huntingdon a happy and pleasant

May the good Lord who is able to to exceeding abundantly above all that a beautiful day. you can ask or think, assist you in the great and good work, in which you are engaged. Many hearts are lightied, many homes are made happy, brighter, and many a saint kept from or the weekly visits of you paper, bringing 'good tidings of great

The present form of your paper is not liked quite so well by the Mt Vernon readers, as the old, yet, a are so passedierd as to show the least satisfaction which they experience in the Sormon Department, harmonsonsly consistes for the change.

This is the first day of the New year, and it is warm and pleasant. We now have a good and well attendsinging school at our church. Bro. D. F Kendig of Blinois is teaching for We do especially approxiate the visite of our friends when they can make themselves useful in amount on preaching, or in any way assist in the road work. I want to remark right here that a good singing action to a outy results in good in more serve then one. There is social englete can be effectively done through this

### From Brother Knisley.

Den Both

We are still gathering : know there is peace and union in our church. We thank the good Lord for it, and hope it will remain so. To day being Christmas, we had meeting in our church, but not many came to meeting. as it was bad going on account of ice. Some, perhaps, had no porticular incli-nation to think God for the gift of his Son, whom he sent into this world 1879

years ago. It may be it being so long ago. have forgotten that Jesus cause to seek and save that which was lost he did more than all the world Gospel dottrine. Seven pers was able to do, as there was not weulth Savior, when rightly applied to the heart will save all the world. We need no fant. money to buy it, but we must deny ourselves from all the worldly amagenents and not go to the towns and cities to have worldly enjoyments, for the Savier had to take up his abode in a O, bow different to this, our day, when prople, and even professors take their children to where there are Christmas trees, and all unnecessity things carried on. I have been to some ued several works. Ministering breth bein us need the word s after Christmas day, when I would are the overgreen trees. Iring before the arch bouses where they had had their Christman trees, &c. The hake of Beth them was not taken into fine church- Door Brethree houses, but was poor. He became poor

reake all and follow him and not neglect the assembling of ourselves together as the manner of some is what we cost From La Place. Bl.

for our saless that we may be made slob

Jan. 1st, 1880.

I will storp a be a variety of the property in the promision of the great of New 21 and I will drop a few words

something and find it better than we looked for, we surely each to be Stark Co. Ohia. coked for, we surely ought to be thankful to giver of all good be we could receive nothing were it not for his loving kindness. He guards

the receiver, and also the sender. I can hardly awast the time from the one paper to the other. To day, is the first day in the year 1880, and we have This evening we will had meeting at the church. Eld. Jacob Ullery preached. He took his text from the 14th verse of 2d chapter of the Gospel recorded to St. Luke. Glory to God in the bighest and on earth, peace, good will toward men," from which he delivered a very interesting discourse, to the spint and sinner. ow close this with my best wishes to

### Protestedly yours. N. Stutzman From Walkerton, Ind.

Jan 5th, 1880 Bothern Editors

would say, that on Saturday, Doc. 27th, elder D. B. Sturgis came to ings The interest of the meetings increased every day. prembed seemed to be a companied by the Spirit of the Lord. Sinners were awahened, and we were made to rejoice, to see so many come out and take upon them the yoke of Christ, in the ordinance of baptions Bro. Sturgis inhored folthfully, presciing two sermons a day (in all one were added to the church by huptism, and we believe there were Christman. May the Lord help th who onlisted in the cause of the Mas-

### From Brother Buisloger,

We still live and move on in the even tener of our way. In the church, I think, we are prospering Brother Beer and I lately held a protracted meeting in the Stony Cre corner of our Berlin congregation. Wa continued over the bolidays, having services on Christmay and New Year and tried to preach nothing but sound ed the word and were bantized. Among nor blood coough in the world to save them was an old ledy, one of her daugh-But the blood of our blessed ters and two of her grand daughtersthree generations-and still not an io-Over fifty persons have added to the church at this place since last April. And there are still many apconverted persons within our terri

ters. We writt contagence a series of n ings on the 17th instant, at the Grove so, near Berlin, to be contin-

on from abroad are invited to come and From Dunkirk, Ohio

Having prenched twolv days at Pleasant Ridge, I closed the meeting pesterday, resulting in nine ac cessions by baptism. Others were much of their duty to serve God getter is the measure or some as that we would always remember and think they will come noon. After preaching a few days, the brethren and sisters became very much aroused, and tears began to flow, and provers, except m behalf of neighbors and sinners everywhere. Soon the rock gave slaners were converted to Christ. The meeting was an enjoyable one long to be remembered. The breth ren and sisters did murk valuable ser-

Brother Worst of Ashland Co , and brother Holderman of Wayne Co, came here on the 20th of Dec., and preached for us at the Lake moeting. house over Number and Monday. the 23d they commenced preaching at the brick meeting bouse Here they preached twice a day until the 30th They labored hard and earnestly to com vince those sutside of the pales of the Church of their duty, and seven were made willing to follow their Navior, and were baried with him in Our congregation numbers shout 140 members, who, so fer as is known to the writer, are in love and

> A. BRUMBAUGH From Grdar Grove, Terry

Jan 4 1980 Prote Burthers

We have just closed to-day As an item of church a series of meetings which commenced on Christman day. The labors were blessed One very old sister, upwards of 82 years, came back to the serve the remainder of her days in the service of God. Six precious souls found a watery grave and rose to walk One applicant, and others said they would come soon. The New Year bas been a harny one with

Brother Deirnek baptised day in another part of our church, mak ing reven to day, added by baptism To God be all the glory, now and forever. Any Merson

From Somether Pa. Dec 27, 1879 Buthern Blown

Since my last report according to previous arrangements, I conducted a seriery of meetings to Adam Phoil's district, Fronkila county, Pa. Twelve made application and were added to the charaft by happens I must say that I never have been at a place where there was more christianity kindness manifests d scoon the members in general thun in this district Hope they may all prove faciliful

### Mamh

ANGLEMYER .- In Union Center Dist Eikhart sounty, Ind., Nov. 28th, 1879. Bro DeLoraus Anglomyer, agod 30 years, 8 months and 25 days He died firm in se faith of Jesus. He leaves a wise and

PENROD. - In the bounds of the Sugar Creek congregation, Nov. 18th, Birder Rolandas, son of Jones and Sarah Penrod aged 5 years, 5 months and 19 days Funeral services by friend Arbaugh of tim U. H. church and the writer. NAM JOHNSON

F. ANGLEMYER

TINKEY-to South Bend District, Ind. Doc 21st. of fover, sister Rebrets Tinkey aged 16 years, 3 months and 15 days Foreral Dec, 201 by the writer. JESAS CALPRON BOWER - In the Rome church, Hancock

gowell — In the Borne church, Hancocke county, Ohio, Dec. 14th, Adam, see of friends Heavy and Lydin Bower, aged 2 years, 4 months and 12 days. Paneral discourse by elder John Krabill ad L. H. Dickey, from 2 Kings, 4th chapt S. W. Labanowa

BROSE.—In Postoria, Blair county, Pa., Dec. 15th, "29, Elickytander Ambroar aged 89 years; 5 months, and 20 days. He was the father of 12 children, 4 living grand children, 22 living, 52 great grand 

MODHAW.— Brother John Mossaw de-parted this life on Nov 3d, after a short illness of conjustive chill. He attended the yearly meeting of the nat of Oat. He was taken sick on the night of the 19th of Oct. and died on the morning of Nov. 3d

oged 25 years, 8 menths and 21 days Joseph Z Reployin

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These fields are considered as a first state of the first state and a first state of the state o The Young District is no interesting we apper spectrally adapted to the weath of each young a spectral point of the product of THE BRETHREN'S NORMAL,

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### "Eurosetty Contend for the Faith which was once Delivered unto the Saints."

#### HUNTINGDON, PA., TUESDAY, JANUARY 27, 1880. NUMBER 4.

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Emarti Paag-A Sol Accident, From From Willinburg Pa , Proto Wash -From the Poplar Bulge Clauch O.11 the lifting up of smake." Wickelness
A licenses former to be to this church existed and

### Sermon Department.

### Errmon by Elder James Ourster. Reported by W. W Cotton. reace and others save with four outliner

them out of the fire, hading even the ga ment spotted by the firsh "-Jude 1:22-33 I have read this epistic, in order that you might have a chose makes standing of the connection between the text and the body of the quetle, You heard me read in one part of the be study in their love fonts or foots harity. There were unfaithful believers in that day in the Church There were men and women, who had motives, and had not moral convenwith, and consequently proved unbuthful to the body principles that they had alsofood these lves to observe. Our text has menial reference to the recovery of these authithful members from their apos-

While the amoth admonishes his brothern to labor for the recovery of these unfaithful members, that admonition is equally applicable to us us a all who need it, and not only lot the recovery of the Juke-warm and luck-

text shows the imminent danger that sin, no matter have have compassion making a difference, all things and others save with few pulling them

ment spotted by the flesh." that present this view of sin. notice sale. That will be enough to -u-trin the position which I take. all year attention to I-amb rx. 19 For wieledness burneth like a fire and shall builte in the thickets of the rounty bourses forest, and they shall mount me like

and new they fell into the fire of sur lattle (hold falls rate the five it not watched carefully. These tors it was learning them up. Then Chrisstroy them. Sin is a fire. I number to notice some of the points of sumlarity, and resembling between surand a fire. The first pound quesding sature. They both spread You know how rapidly fire spreads through the material which is burning It spreads with Irightful in-pulity. The progress of the fluines is assemble and it consumes every thing way, How rapidly it will go how Son it will extend over sonar and reach points at a considerable distance from the point at which it started! This spreading tendency of fire And how is it with sm? Precisely the same thing is observed. It has this same spreading aracter Knowing this, we why there are so many and such great singury in the world. Sin suscepts Sin sprend There was a time when the worst men living, were men of muovent character. they are builty be mentioned in society, were once larles as appoint as any child in the But when they came to age of maturity and accountability, nesteed of pursuing the paths of even it has surend over them until they are tionsness and and many cells. It is sprending tendency of sin that it is likened to lire. We know by

There are three points that I will we disobeyed God's commands. When can remember the great free in Chings open as fully as my time wall permit we gree older, there was less remorse. It even when we haske greater comto which sinners are exposed. The mands The sprending tendency of expression, quilling them out of the one should be guarded against. firs," implies that they were in the want to my to you who are including first. If these fallen members of the many in however small, that you Christian church are in the fire, be are unsafe. I would say to the Christian cause they me in sin. then all persons turn that we should make a practical who are in sin are in the fire. Heave, application of this principle to our I make the general statement that the selves. It we are indulging in any sund it may be. are unsafe. That one little sin Secondly. The work of the will beget another, and the two will becharch in peaking them out of the getn third, take utire it will run when once it fire," and in recovering them from and excatually it will bring about our It is strong their lost condition, and in restoring expulsion from the church, notes we them to God. Thirdly Some suggest die without our sins being exposed have it is for oil somes to give up pana, is wring to be effect of sin tions relating to the manner. In which In this case however, we will be found similing to break away from their is effecting the whole evention. I . Of some guilty in the eyes of God, for he knows

Mr. amountmental triangle althorach out of the fire, buting even the gar, you are not in the advanced stages of undalence in my sin. It is like tire, First, the manness danger of the anal it will burn. Young men and anner. In the text on is compared to women, von had manighetter queuels women, you had much better queuels the fire of sin while it is in its first stage. Sin will obtain a greater influ care over you from time in time, and after awhile it will assume that ugly climateter which perhaps you cannot now here to think that it ever wall Our second point of comparison will

> ming combi stible matter turns everything my apopurphameter. It matters not what it is everything is exthing into their own destructive elebut even their norm and conscience is defiled —Trus 1 15. To the sinful person everything is more or less in-Sin is just the opposite of holi

> ness While sin transforms everything transforms everything into its beautiful and glucious character. It we become holy men, and live out our principles in our lives, holiness, will transform us into its character. All mon and women who are trying to do this, my brcoming more and more admilated to the may and hely character of tind There is a transforming power in holiplanted in the heart; if we cultivate holiness as we grow older, we will be er and more assimilated to The more we mentale with companions, and practice boly permeintes, the more we boliness of character. There will also evil associates. The more reducement Thus is a solenou truth. From thes ways of the Lord, and of walking thereis it we would be holy

ment of fire and the element of sm, is power of show much that they had, seen in the power of the two. You energy to leave it and all it disconsists, know something of the power of sm. and accept holiters, with all its joys. You know that it is said the is a very just where they are non. od servant, but a very bud muster When it enry seizes men condustible is lism. These two elements are

all this world, and not only to be

The state of the stat

commenced very small, but grow un-causes a great deal of your to us. til it become so large that thousands know the pain producing tendency of and handreds of thousands of people fire upon man's were compelled to fly for their Onward and onward it went in its very pointil. And, how is it with powerful course of destruction. It six by May my dear heaven, it is six. some one had poured swater upon it and six alone that has preduced all the when it started, it could have been pain that is in the world. stopped - But it soon assumed such a powerful force and gignatic magnitude mark waste by the spostle Paul, with that it defied the power which was reference to this point. He says in brought against it to stop it. Sin is powerful, it is a powerful, it is a powerful muster. Growerful for the She chapter of Romans. when onte it gets the mastery over us whole creation groundth and travalleth trol, how difficult it is to subduc. How grouning and travailing of creation in

We have a nowerful dissersion of affecting even the annual I refer to the sun of What grouning i of life

oull be the transforming noner of six the old halat comes over them, and includate antimies and passes, many cases they full 1 do not cay iganty are found wishing mixed on. The flower tourstorm rate that it is impossible for a dranking) to liberty, and the engagnents of their ment. So it is with sm. The upostle. Hence, we admissible our young men supply from your knowledge many in Paul says. Cuto the unic all things to alerain from even a temperate use stances of the kind to which I have no are pure but unto their that are destal intexicuting drink. Do not use any forces. The whole remaining goars aliely and unbelleving is nothing pure beer. Mere may be the start of a hulo and sighs, with pain of some kind or every one.

Young men and women there are mg all in some way or other namy old sutners that if they could is not a sin, but that is followed by ting gway from their success couly and pure. That is not the worst. The as reality as you can turn front years, pain will be everlosting. I will read a they would do it at once. If they pursage of Scripture upon that point rough do it us easily they would be "And the fitth rangel poured out his do not turn is, because it is so diffiends for them to ston suming. Because doing it at all. As in the case of the cause of their min and soces, and remy moul. They have long been ground to meeting They have considerable regard for the truth. They pay attention to the preschance. They would like to be members of the Christian They would like to share the joys which they see that we have. they have settled down in their These are fixed upon these Imbit-These limbits have green with their sporth and strengthed with their age we see the necessity of chosing the They may yet come, and they may more come to Christ. The reason why they will not come, is because sin The third point in the comparises has burned so long that it has a great between these two elements, the circumstratorer them. They are under the

wer of fire. I am afraid that death will find them uniterial, how difficult it is to control for with respect to the effect which along we may save ourselves, whereas

Let me call your attention to the re-

When one it gets con- in pain together until now." is effecting the whole creation. It effecting universal lummaity this It is only one of the many You do not yet feel the terrible shock manifestations of sin. There are It has not reached all of us yet in itmany sintilar numificatations of its worst effects. You have not yet fully power: but as this is one of the most experienced its panaful consequence drunkenness. When a man has be- You are in health, but how many myn come a continued drunkard, how diffi- lids are upon their beds suffering with cult it is for him to change his course pain. Some disease is preying upon of life. I have several cases before their system, tobbing them of sweet my mind us distinctly us your faces sleep and rest. You have plenty upon come my before me, now of men, who which to subsist, but in host many have tried for weeks, and menths to lovels of the poor, there is grouning overcome this limbit. They meet an and wishing for bread! How much old companion and are asked to take a misery arises from that source. Yet Then the power of can also see the effect of sin in our

it that you may have great trouble to other. Why is this? Breause the first The power of sur is so of shr is it work. It is harning many great that we do not want to let it get up. It is learning out what innoveney there is left in humanity. It is effect

vial upon the sent of the beast, and his langdon was full of darkness, and they gazzed their tougue drankard. I have several newsons in pented not of their deeds,"-Rev xvi 11. Whatever mystery there may be may be to fix the time of the fulfill ment of the peoplery, it shows my friends, the effects of sin in producing into se meery. It will be faitified ome tunt or other, and the ungodly will experience at. The terrible event referred to, will come to pass. independs of field against sin will some day be visited upon them that are in fellow-hip with the power of darknes. These threatened indements show us what a terrible time is coming mean the wicked. But there is a way of carage. If no take timely warning corape as Lot dol from Sodom which was consumed with fire horven Sin is God's enemy, and it is

a strong one, but he will overtome it and those who will adhere to it must I pass to another point in the paralic experience an overthrow. So we led simi- much better part with sin, for by sr

o man shall spare his broth-And be shall sauteh on the right on the left bond and shall and he estinfied, they shall ent every man the flesh of his own arm: Manusceth, For all this his anger is not

to which up oudly professors and sinners are exthey should surely become plarmed and make their escape from heliare they are consumed with it. With what withnessess and ghalness would the inmutes of a house be re-cued from the devuncing flames if escape was possible, and if help should be offered them, if the house was on fire! How much more willing auxious should those burning in sin he to be saved from their persions condition! This can yet be done The next point in my remarks is the week of the church, in rulling dwelt at considerable length upon my first point, and as the time now pretty well spent, and as the other until to merrow, and if we are per-mitted to merit again then for the worship of that and the consulcration little thing that is a monster. The to self, fellow-man and to God. of divine truth. I will resume the -ob-

presented to-midit, have the attention it is deserving of and remember that in is fire, and that it will burn as up "Escape for the life, look not behind then neither stay then in all the plans scape to the mountain lest them be The tongue is a "beg" lattle thing. Gift of patety is Christ.

### Casan. LITTLE THINGS.

BY LEWIS W. TRETER.

It is from the want of a proper compachension of things, that, com-Three me two kinds of little thing: I. There are little Matt. 10.30. Humble yourselves, things that are of not as little import- therefore, under the mighty band of 2. There are little things that are of injuste importance, consequent time, easting all care upon him; for by, there is quite a difference in the line careth for you."-I Peter 5: 6, 7. kind of little things." For illustrathe little drops of water, compose our globe's surface, these are little things, but if they had not been of vast im-God would not have made themsoland and water are composed Jesus' thanksriving, and say with f these, therefore they are important, It is also a little thing to fling a handfull of sand, or a cup of scalar into the air, and it is of just as little importance. The cause of this inability to see the "big" meaning in some little man to aspire unto greatness, as it is for sparks to fly upu rards. Therefore man with his baughty spirit and a high look, and a proud heart over leaps the little things, and like a feel pacity. thinks he can take and possess the reward of doing little things, without Sain. doing them. There are too many Syrian Lopers, (Naamane) Naam was very anxious to be elemend of his it was of great importance to him-but he wanted it without doing the little thing of going to the river

That was indeed a very little thing. if the man with a withered band, had disuboved, when Jesus told him to Rphrmim, and Ephrmim, Manassahr arreth at forth, do you think be would and they together shall be against Jusemple thing, but the core was withhold until the conditions were rose-

plied with Such, with many others, have been the results of doing "httle things" that are right. On the other hand I will notice a few little things that wrong. Moses was commanded to smite the rock. He did it. The second time be was told to speak to the same reck, and the same result should follow as when he smete it. But instead of sneaking to it, he smote it acuts. This was a very small chine apparently, but, behold the effect on "I'nga's top" Moses was permitted to are the land of promuse, but not to onto it, because of that little de-

parture. When Saul was commanded to go ers cont of the fire But as I have and offeely destroy the Amalekites, both man and beast, he wont and did as be was commanded excepting a remarat. Because it was not atterly, de-

stroyed he was rejected from being I over Israel | Little things must be of im portanco, 'A little leaven leavemeth the whole lump." There is another apostle James gives un account of it and notice the other points.

If e says "The torque is a lattle normal now let the subject that I have

ber, and box-toth great things. Behold bow great a matt or a little fire kindloth,"-James 3.5 It is a fire-a world of miquity. if we are in it. And in the language whole body, it setteth on fire the course of nature: and it is set on fire of HELL. The little tonesse does this

yes, kind of brasts, and of birds, and of screens, and of things in the sense tamed, "but the tongue can no man town it is an unruly evil full of deadly It can bless God, and it or ioustum of water, it can send forth be guided by wisdom from on High

sweet and bitter I am glad that little things are so mportant, and that God takes notiavely, so few are engaged in doing of hith things. Jesus says "The very bairs of your head are all numbered. God, that he may exalt you in due The Gospel is made up of little things The little grains of sand, and There is nothing great required of us, because we are not capable of doing good thones. We are little children. therefore can do only little things, we feel like entering into the Sparit of him . "I thank thee, O Father, Lord of had these things from the wise and prudent, and bast revealed them unto bakes Even so Father, for soid account thy sight .- Matt. 11 25, 26 of in thy sight. - Natt. 11 Ze, we.
As long as we cannot do such a "lit-

tie thing," us to "make one hair white or black," let us be content with the little things of the Gospel, and reshor that they are units adequate to our ruwith "contentment" and that is great

## EDUCATION.

BY G. M. BRUNGATION. "I may so well shrough a your as the calt of my reading and observation

Jordan and washing himself seven in the matter of education, that I rectimes. 2 Kings 5 10. If the prophet ognize but one mental acquisition as had told him to do some great thing, an essential part of the education of a be would have done it. If the blind lady or gruthenan, namely, an acuognize but one mental acquisition as had been stubborn, and had not rate und retard use of the mother went to the pool of Silcom and washed tongoe. Greek Latin, French, Gerge would never have been restored.

This was a very hitle thing, but a cal aciseces, neisuwe, netaphysies, his 'eround,' creat Newing swored.

The was a very hitle thing, but a cal aciseces, neisuwe, netaphysies, his 'eround,' 'eround,' 'I henge the reasons are many, yet as the control of the reasons are many, yet as 't in the control of the reasons are many, yet as 't in the control of the reasons are many, yet as 't in the control of the reasons are many, yet as 't in the control of the reasons are many, yet as 't in the control of the reasons are many, yet as 't in the control of the reasons are many, yet as 't in the control of the reasons are many, yet as 't in the control of the reasons are many, yet as 't in the control of the reasons are many, yet as 't in the control of the reasons are many, yet as 't in the control of the reasons are many, yet as 't in the control of t

Through the wrath of the If the attendants had not been obe | delightful, both as training and as acqui- | they may be brought under two brads. faird of hosts in the land darkened, dient at the grave of Lazarus and roll-sition, to him who studies them with Tho one is the lack of intellectual deand the people shall be as the fael of ed away the stone, do you think Jesus intelligence and love; but not one of volopment, and the other is prejudice. would have raised him from the dead? them has the lengt claim to be called Under the first heading the an acquisition essential to a liberal edu. cation, or an essential part of a sound

> several of them obtained in school, guage, makes a richer, stronger and more papers trustful mind, than a superficial ac-The fruit of liberal education is not learning, but the capacity and desire te learn, not knowledge, but power."
> Pres. Elhet, of Harvard College.

To-day, many a young man and wein is laboring bard to acquire a liberal education, To-day from all the Church comes the blassing upon our institutions of learning-long needed. To day, by the help of God, all me shoulder to shoulder, we shall rear what "to ourrelves and our posterity will be the greatest blessing, affording the means of mapartine pure science. scasened by the "seed, pure and und filed." Thoughtfully and prayorfully must we weigh all pertaining to this

natter of a "liberal education." these days of eager pursua after the somerficial, stable and stand, over 'thorough, practical and above mentioned old progressive

ness let us discharge our whole duty life, and is placed before him, yet pre-To-day, nobody stands in greater Chruch. idle-Satutreaps the barvest. "Awake, thou that sleepest" By sending forth from our balls of learning these who are prompted ever to elevate emoble those who curry "u coal from the altar forms, as revealed by science and the eyo of futbactionners we to bless and

Brother, sister, friend-lead yo aid May fied direct and bless all en-nobling efforts. May our youth in curse men. It can do more than any their pursuits of this great toon, ever

### ORDER, BASKET -NO. 4

BY DANIEL BRIGHT.

A dear brother, whose nearly four

core years have bleached his locks allvery white, writes, in a private lettor, "What a blersed thing to have a heart to work willingly for the good of others-such a heart finds its 1 reward in the countingspread of housest work for the good of others thoughts thus directed, move the hand to print on paper the signs of ideas Hot when deeply thought of that the band moves, prohenven and earth, herame thou hast pelled by the will, putting signs on paper, which can be read by dis friends-and then the wondrone type and press, by which those signs can multiplied, so as to be read and direst-

by thousands." While reading the above, I won od why it is, that not every one in the ing. the art of writing and hiethren and sisters, when he reads or drink it out of a bowl. It is does? The mystery is not so deep but soul-eurapturing, heart-sanctifying that it can easily be solved. I will blessing has been manifested unto us, mention a few reasons, but the subject by the communication of

many, especially in these parts around here, where the Pennsylvania dialect training. A thorough knowledge of a is spoken, who have no print in few of them obtained in college, added their mother tongue, but must learn

to a very elementary knowledge of the English almost like a dead lan Many who do not take on papers would, willingly, if they could understand the English. who are taking them have not the full benefit, because they cannot compre-bend so as to be in communion with the writers. This class have our

sympathics.

Under the second heading, I do not know whether there are many or few, but I know that there are some. Though they themselves would say they are not prejudiced against the yet actions speak louder than words, and their actions against them plainly prove their prejudice. For example if a brother looks upon, and against the writings of the brothren with contempt, and yet he himself is a both nuclent and odern writers, is such an one not projudiced against the writings of ethren? Hence, this class does not sure should we find in our church papers, what the brother does, because of their prevadice. One diseas God-given talents direct and urge us ed with prejudice, is like unto a man is a certain course-by divine sid, diseased with lock-naw-though the thorn ever with real and thorough- inmost soul would crave the bread of

udice prevents him from taking thereof. This class advances many objecneed of cealous workers, than the tions against our papers, and if they Chruch. Should laborers here grow could be induced to read them, they only read, trying to find son thing that does not agree with their ideas, so as to be able They do not heed the inunction of the apostle Paul to "Prove and have negatived the power of com-minutes with Ged in all his visible as send "They reverse the injunction. proving, and then hold fast to that which they think is not good. There, You drive a hord of sheep into a field of pasture; they will grave in delight, and if they should happen to find the plant of deadly night shade, or other poisons, they will not touch it, but tions pasture. They will not refuse to eat, because there field, poither will they cut the noison, but the sweet grass. Hence, they come scarer fulfilling Paul's injunction, than some men, who first no over a whole field of posture, looking for something that is not good, and if it is und, they will not cut at all, but o This is what some do with one church papers-condens all bese they find something objections. ble in them. Writing is the communication of thoughts, as well as is preachter only in its art of operation. If the thoughts are good, instructing, on couraging in well doing, comforting in stress, having a beaven-ward ten

er it is right to communicate them to lf, however, they are not ood have an exil tendency then it is wrong to communicate them, either through the art of writing or speak He that writes erroneous does church appreciates and realizes the trines, will also, when he speaks preach Polson is poison, whether you printing, as does this dear old brother take it in pills or in powders. A good He decas it a sacred privilege, to find nutritious soup as wholesome, whether his "spirit in communion" with the you cat it out of a dish with a spoon, their refreshing and soul-encouraging good or evil thoughts, which render it productions. It is a blessing to him, right or wrong for us to communicate when his soul feeds on the "ideas thom, and not the art by which it is felt" by others, communicated to him done. What a demoralizing, scal-corthrough "nights" put on jupper, by "dis-trough "nights" put on jupper, by "dis-truct friends " The query with me is, the human family through the comma-why do so many not find is our church periodicals, what this dear old brother from the deril! But again, what a

pasture is aircady propared, and is yes preparing, for the By the communication of thoughts of the ancient, as well as the modern Christians, in their writings, should do as sheep do in the pas ture-ent that which is good, touching that which is not good.

Brothron, let us exemine our thought econting to the word and Smirit of Christ, and then communicate such only, as have a christmaining and envolunted tendency. It is a great blessing to the virtuous mun or woman to communicate mod thoughts as well us to him to whom they are comm cated. Hence, writing good thoughts is a blessing to him who writes, and also to him to whom it is written

MEN OF OBEATEST INFLUENCE

The best citizens of our town, were at the manuferade ball last night. Men of greatest learing and influence go to these places of worldly amuse ent-such us shows theat nics, etc. Such are the express we frequently bear, and which botray at once the carnal judgment in them Men of the worki are apt to call that creat and cood, which is most pleasin to their carnal desires. Rich men, and highly educated men are generally looked upon as being great, and eee tainly have the greater influence upon their fellow beings The Church of Christ in her infancy

was also possessed of this weakness nd has certainly not yet tally re ed from it. When a rich man with "a gold ring and goodly apparel! ate their assembly, they were apt to look upon hun sa heing somewhat greater than a poor man, ment." The rich man was invited to sit up in a "good place," while the of here under my foot-stool." James But God judges altogether differently He regarded the low of tate of his hand-maiden," and exalter her that "all generations shall cult her guilty publican went away from the temple justified by Him rather thur the proud Pharisee. God has not sought after the best citizens." the ich and worldly wise to establish ha Church in her infrarey, and it is doubt inl, whether he makes a speciality of them. Not many wise men after the firsh, not many mighty, both chosen the tealish things of the things of the world to confound the things which are mighty; and the things of the world, and things which are despiced, bath God chosen yes, and things which are not, to brize to naught things that are. That no thish should glory in his present Cor. 1 . 26-29 The rich and worldly wise, the noble and mighty, always did bayo, and siways will have a de toriorating tendency in the church It is true, such man have the greate influence with man, but not with God Humility, justice, love and mercy, our weigh all the wealth and worldly dom of all the world combined .great, whose positions they may envy them God may regard as he did the rich man, whose ground brought forth plentifully. (Luke 12: 16) and address them as he did him, "Thou fool."

#### EXECUSIS OF THE PIRST PSALM to A S. MOREAR.

"Blessed in the man, that walketh not in a counsel of the ungodly "-Pa, 1.1,

David, who was a man after God's wn heart, was well qualified to give the best of instruction. Though he was king over the many thousands of Israel, and was vastly rich and his good earthly prospects were such, as to brist minister to all the desires of his heart, oughts, over springing out of Christ minist reman." the See of God, the fountain bear of yet he look more delice in serving.

Though the reasons are many, yet all good thoughts! What a field of his God and admonishing to do to than he did in these temporal things that the world so much admires When we consider his emment, poet

ical powers, his deep piety, ferrent real, exalted position, and devotion to his God, we ought to attach great importance to his teaching.

Not to walk in the couns godly, means, to walk in the coun sel of the Godly, and, by so doing we us, in all ages of the world, who have served God, can testify to the truthfulness of ist's language. To walk in the counsel of the godly, means to do God's will-to do right. Whenever we do right, our bearts approve of our tions, that they are wrought in God. We are not only blossed, but we con-

fer blesungs upon others.

The godly, will counsel to be honest When we are hopest in all our transs, we build up a reputation that is worth more to us than great riches hes [may be taken from us, and if we have no good name, we become a perfect wreck in society, having neithr riches, nor renutation m, but the per son who sustains a mod name though infortunate he may be, yet he has a convulsions of society. "A good name rather to be chosen than great riches" Prov. 22 : 1.

The godly will also counsel to be When we thus walk in their counsel, we experience all the blessings of temperance, by enjoying good h alth. long life, and by overein ing all the attributes of our pature in order, and under that control, God designed, we should in our cres-

The godly further counsel to us proper, Christian we do so, we are blessed. Our words are with grace, presented with salt, a ree of comfort, and consolation to others. Our conversation has much to do with our happiness in life as well as in the world to come, "For by thy words thou shalt be justified, and by thy words thou shall be condemned

Thus we might go on, to notice eve ry virtue, our nature is canable of atning to, and show the blessend of the godly in every department in life, but the few illustrations, pirendy made, are sufficient for our present

If, to walk in the counsel of the dly, confers a blessing to walk the coursel of the ungodly, must cona curse, which it surely does, When persons walk in the counsel of the ungodly, their own bearts con-They are not happy Their conscionce testales against al How many have fallen, by walking in the counsel of the augodly

The ungodly counsel to be dishonest, and untruthful, when it is of pecucia ry advantage to be so. Why he so sest, or truthful, or consciention By a little misrepresentation or disty, you can make lifty or a hundred dollars, thus beginning to walk in the counsel of the ungody, they go step by step, till they great misdemesner and are sent to State prison for life, or perhaps are led to the gallows. Others will say why soperticular about a little whosky Come drink or come treat bearly ing to their ungodly counsel, he begins alk in their ways, stop after step till at last he becomes the reclina staggering, filthy drunkard. walking in the counsel of the ungodi Many other crimes might be pointed showing how persons first the dark and downward way, by giving beed to the counsel of the ungodly, but we bone the few we have already referred to, will be sufficient, to prompt us all, to take heed to our ways, and enable us to walk in the coun and enable us to walk in the coun-sel of the godly, that we may be blessed in this life, and much more in of faith." Fight the good of faith."

THE "GOOD FIGHT." 2. TIMOTRY IV. 7. BY JOSN RUCK

I shall not use many words to intro duce my subject, and so I don't write very much for the press, I still rend a mond deal that is written. And what the writer will not buil down, and the editor will not shridge, the poor reader that mays for his informaon must undergo the painful necessity of boiling down-and sometimes it gets very low, before he gets a single clear idea out of it, that will make

him better, wiser and happier. 1. His early transmiss, was that of a

Jow, bore in the city of Tarsus. elementary training was no doubt that of prudence and care, with a father's ention and a mother's love, he was early prepared with a view to enter the st stages of life

2. His office at educa We eather from the secred word that many of the Jews were like people of the present are Some had great learning while others were illiterate and indeed ost of the immediate disciples of Christ were of the latter class, chosen for a noble and wise purpose—to conand the wise, and give the dectrine

Christ greater prominence and wer. But in Paul we find the Lord making a choice of one that has a p d education, and that was tra in all the arts. early day. The city of Tarsus in Cilicia, was famous for its learning and was the rival of noted Athons, and or this account Paul in after life, could with a heaven directed eye, say, thank my God, I speak with tongu more than we all."-1 Cor. 14. 18.

3. The kind of education. It was it Paul like people of the present time, c., the kind of training in early life shaped his course in after years was the prespe of framing and mould. ing his mind to carry out with good intentions and a "good conscience" those rade persecutions, that he was afterwards guilty of. His ed was largely of a religious character.

4 He note a revolute mon Stability, unness, and holdness are qualities of haracter that characterize all men of eminence. This was exhibited in a very broad sense in Paul, although the in Paul was good, was without proper application, therethe means of much eril. No doubt he was looked upon by his comrades as a great giant of resolu Christian shall be caught, bound and et into prison, they call on Saul of Tursus, no a leader in the work, that

accomplished. Dear brothren and endly readers bear with me in a few remarks. I wish to be quite brief. Many of us are raising children future prosperity of the church hanging on our shoulders. Are our children getting that a rely training that they so much stand in need of-the ng of faith in God, in their hoarts? Muny children are getting early training-gotting an efficient education-taught to be resolute and manly, but the land of concerns is still partial neglected by many. time hasten to come that every beeth. er's home may become a bonse of prayer and dovotional exercises, that oh Lord's day in reading God's we oved thaternity may be found engaged in giving the youth that proper and efficient education that makes wise nato salvation. That the young, like Timothy, may know the Holy Striptures from their youth up. This will be drill service for the hely war

D. D. RAY, Affins J. W. STEIN, Dealer

STRIN'S POURTH NEGATIVE. As the larger part of my friend's 4th iffirmative is a rehash of issues heratofore met, I refer the render to them It is his misrepresentations of my posi-

n, and his own indiscriminate appli cation of ambiguous expressions words whese originals are not interchangeable, that is 'mixed," 'confused" "laws loose about." &c. His methods are the same by which dals and skepties generally claim to prove that the Scriptures contradict themselves. As he seems curious about what is not written perhaps he will inform us -1. If water is "the mother" of those "born of water? (John 3:5) 2. If any human eve 3. If to be endowed by the Spirit of God with the gifts of tongues, prophe ev. &c. is the essential prere-rative of od's children? Will he? If so he will unfold the mysteries of his curies ty. How can a distinction between getting and birth where there only one parent" be more 'absurd' and ical' than the terms themselves? Will be explain? Christ did not require baptism of the thicf that He does of us. Mark 16 16; Acts 2.38. Baptism, like faith ting to Christ's salvation only when you quired. "Melaneless," translated "roentance," certainly precedes baptism but John bustized into repentance of 11 Mr. R admits that our means in order to in Matt. 26 . 28. Why dony

in Acts 2:38? He admits the Christ's blood was shed in his double ask 1. Was it officacious in remitting sins except as connected with his death? 2. Does it lose that efficacy when we are "bantfred to his death We believe that salvation is by grace, through faith, but we have shown that faith without works is dead" (James 2: 29) and "how that by works a man is justified, and not by faith only "-Jomes 2 - 34 I sak him to define his position in 8th Arg. more clearly? Does he apply without works to the law or to the Gospel? Please answer. He denounces my statement that "Baptists" do such things as "hatred" "rat and 'shift" whenever they engage in carnal worders, as downed. ' vile and

slanderous" and myself 'a deliberate is that I can bear to be falsely accused I did not charge Baptists with any thing in Gal. 5: 19-21 but, that on bove, of the truth of which his witness. (1) I ask my triend again it Baptists can engage in war on any ac-count without encouraging, develop-ing and doing those less of the flesh, "hatred, variance, wrath, strife? Come to the point my fivend. mo. If it places you in a fatal dilemma and you must die die like a manpray for the success of, and fellowship those members who go to war and fight and kill people? (3) Are Baptist churches free from what they justify and fellowship in their memb I urge again my plate questions in 3d Neg from 1 to 15 pertinent Rand mean and mark the ceply, "yea or nay It is not true I concede Mr. R's point by stating that Christians should be "subject to "the powers that be." He sims to the very point to be contested. I ask

7 : 1) by falsely impugning my metica.

Baptist succession scheme is fair, and that no church which suspends its Christianity upon such a pretension can be a church of Christ. Dr. Graves originally and properly means to dip or : "They (the Buptists) claim that plunge often or reportelly." they can trace the history of commuties, assentially like themselves, back appeal to lexicographers of neknowl through the wilderness into which they were driven by the dragon and the & Scott dofine hyptro "to d benst that succeeded to hum, and the by," &c. Dennegan says, " beast that succeeded to him, and the y," &c. Dennegan says, "To image of the beast, by a trail of blood, repeatedly into a liquid," &c. ighted up by a thousand stake-fires. until that blood mingles with the blood is of the sportles, and of the Son of God, often to dip," &c. Kourns says, and of John the Baptist" See Trolemma, pp. 119, 128. Speaking of othwe could not treat them as men quali-fied to preach us Christ's ministers" of organization on earth") fails, then in this event the world is still left to grope protolly, &c, not one as far as we l the name of just one denomination meanings of haptize, when they define during A. D. 1-1500 just like the Bar- it, to start, to start, to closure, to pure tists? If he field to find such a pec- /y, to perform abuilition," & ple bis claims are lost.

heretical and papal tradition. 1. The correctness of my argument or these effects are secomplished by appears in that their arguments in musical or by reported dignal support of the single dip virtually deny one sets colors, or when you wash your the tri-personably of the God-head, hands, or clothes, or perform any other They tell us they can "haptize ture the abilition, is it done by our or by repen and of the Holy Spirit" by one day he baptize is ever used in sacred or classic cause "these three are one." They Grack to denote more than one dip, see the "one" but overlook the 'three." (See Hay's 7th really ). The following see the "one" but overlook the "three." (See Hay's 7th reply.) The followin They are our in the sense that they examples which I take from the New are one" This is not true of the Buptist's single dip. The divine Unity is exhibit the relative use of bride and the Unity of Trinty. A Simple stip bas logistica no trinity and honos enamot represent its maily It will appear under the (inpor) them and the living hird in the further development of the subject blood of the slain bird " that the single dip was really invented. Thus, when a thing is to be dipped,

Goddwed annears in that Baptists cannot transte Paul's (in haptions) "one haptism" Could it be translated by I thenk God by one du. some word bearing the same relation and nulligeed for the truth's sake. I to "hopto" that "hoptiona" does to hapthrough his behiness the work may be ask him if such is the spirit of Christ? tize, the Buptists would have an argument for their single dip. "Raptissia" corresponds with "haptize," frequentative Greek verb. Bullion says, "Freforced confession or fatal silence be the quentatives express repeated action. also, "Frequentatives are those which signify repeated action." These commonly end in 2, Gr. Gram, \$72, 193. 8, § 115, 214, 3 To this class of verbs lones Aratizo to bautize. Andrew and Stoddard say, . Frequentatives express a repetition or mercase of the setion expressed by the primitive. Lat. Gram. § 187, ii; I a. h Prof St after showing from Tertudian and Jo. rome that bustice, was early translated by myor's; says, "It would appear, that a feeling existed among some of the harbinger of Christ was a "builder the Latin Fathers when they remlered

bration by mergifo, that heption is in its tiss church" are simply "buptai." inclusive. They are appropriate sease, what the grammamane and lexicographers call a "frequestative verb"i e, one which otes repetition of the action which it Nor are they slone in this indicates. some of the best Greek scholars of the present and post ages have expressed e same opinions him again 1. If the powers that be" shape. Buttous lays it down as a principle of the Greek language, that 2. If to "be sugject to" them requires a class of verbs ending in 20, formed

on of fractiontalizes. (Gram

5th Neg Arg Continued. Notwith- 119; 1, 5, 2). Rost lays down the same standing my friend tries to evade this principle, (Gram. sec. 34, 2, b) In no (violates our rules of debate and Matt. sins have given their opinion and the that the husbal unthauter of worst date in his graphy have devoted in the same noty, (My italies) "Presow Bestschweid and Donnegan, all affirm that leading

and McConnel Deb. p. 11. We next edged scholarship and ability. Lidaell says, "To immerse often and repeated Bretschneider says, 'Properly immerse, to dip repeatedly into a liquid," &c. Rost and Palm says. aptist ministers, he says: "If dip is or under often and remeatedly." they proceded the faith, in all respects &c. Gaza says, 'To dip repeatedly, that was once delivered to the soints, &c. Richardson's large English like onary defines haptize as anglicised in feed to preach as Christ's ministers" King James' version from hopitos. "To Idem. pp 77, 78 Mr. 'Ray says. 'If dip or merge frequently," &c. Our noit (the proposition that 'the Bapter' sition is still strengthened when we re church possesses the only, righte, seriets, member that while these pressions member that while those prominent legroographers define haptize to the ren the imponetrable darkness of infi- been able to examine denies that it is delity and confesion" Ray-Dittler frequentative. I think I will not go Debate. See Supint Buttle Flog, vol amiss if I say all legrongraphers he 2, No. 29. I ask my friend again for granted all we claim in the tropical

son in his lexicon of the New Testa My Tik Neg. Arg. is founded upon ment gives as the first New Testament the consideration that the Baptist meaning of hugher "to wash, to perchurches are destitute of Christian form ablation, cleanes," Ac., and hapbaptism. The single dip which they tism is expressly referred to in the all baptism instead of bring the one New Testament as a washing (Heb baptism of the gospel appears to be a 10 · 22). Here I appeal to the candid, serious mand to decide for atself whath

name of the Father, and of the Son, of applications? Mr. R. denies that ayant (which is closes as well as secret) "He slepped (sleeper) his finger in the blood," Rev 9 9 to oppose the tri-personality of the our lapte is used, which samply means to dip without any piece of 2. The correctness of my argument 'Nanman dipped (deptents), bismedi seven times in Jordan " 2 Kings 5, 14, We see here when the action proted, legalite was used

mberefo its compound, occurs only six times in the New Testament Greek and never of buptism The following are the examples: Matt 26:53 Was een dipping (confupros) his hand." Mark 14 20 "dipping in coalout near) with me." Duke 16: 24, "that he may dip (hope) his finger." John 13: 26. Shall dip (hapess " and "having am) with me." dipped (carbosom) the sop." (Roy 19 13) parment dipped of chrommonous is Here we see the application of feeds while feeties is a eighty times, and wherever the ordi nance of baptism is reformed to, it, with its cognate, and corresponding substantives, is caploved.

Administrators of bantom in church of Christ are laydedta" rhat is known as "the Bap Ray is simply a "baptes" tister." like John

No man use lift bimost shows the world unless be takes bold of something higher than the world; he cannot live himself out of himself unless he grasps omething higher than himself.

God has premised forgiveness to your Christians to do everything they may as!? from other verbs, have the significan represence, but he has not promised a to morrow to your processination

### The Primitive Christian. BUNTING DON, PA

January 27, 1880, KDITORS ) BLD. JAMES QUINTER, PROPRIETORS: | D B ERUNDAUGE

turns a meeting in the Beech church Ohm, conducted by Bru-D. A. Workman eighteen were added to the church

Ern J S. Mohler, of Clinton, Moon a card, dated Jan. 12th, says that the religious prospects there are en-

Bao, E. W. Flory of Willow Springs, Kan , says they have had some twelve or fitteen additions to the church by

Wx are sorry to hear of the death of Billhimer's wife on the lat of Jan. He has our sympathies, and we pray that God's blessing and nd gracomay be given to sustain hom in his trials

busines. Pa. informs us that brother away Calch Malott has been with them and preached a number of interesting ser. know. mone. The meetings were well attend-

Buc. R. T. Polland, of Armstrong nty Pa., informs us that Ebl. John Nicholson has been preaching for them The compressions were not very know on account of last reads.

Buotann Michael Myers, of Ihili Valley, who dropped in with us a few days ngo, informed us that 884, Abraham Funck is poorly. His son Isaac, of Beatrice. Neb is more at

We have on hands a very intereog getrele from brother Babilungh but in order to give our other broth ren n bearing erowded out this week. Will appear

Harry John B. Weighbarners of Ind. patorus us, (Jan 10th) that he i preaching in Eld F. P. Loche's church Van Buren younty, Mich. The bretheen, he says, are very much seat tered, but they appear to appreciate unynehitas.

beetler Christian Swigart, thather of our clock W. J.; who as we previously announced, had a paralytic troke, is slowly recovering. The paralveral side is readually, becoming sensitive, and it is hoped that he will regain strength of his built-

Many persons sund in lists without indicating who are ministers. All such are charged full price unless personally known to be ministens by the clerk. Many think some of the editors know they are ministers, and probably they

WE notice the recent rise in the arice of paper has offerted the heft of a majority of our exchanges. Well it is no wonder. It needle want their reading matter on good paper they be willing to pay a nch a price as will instite the unblishers ...

We direct the attention of the Western district of Pa., to the requ of brother Minser. It should have ap-peared last week, but was crowded It is to be koped that no congregation will fail to raise the small sum of \$2.00 for so worthy a cause.

We think our patrons for the man-If our paper is a medium through is, we hope they will be nativested in

learn that Bro Beer of the Pour one of the feachers of the public schools in town, and right or nine more had made application. The meet-

Buo J. H. Robetts, of Mystle Point. Oregon says they are having heavy runs and high water, but notwithtanding the rais and and a few make the effort and succeed in assembling Brother and sister effort' will sur reed where boother and sister court

Bare Joseph Matchet, of Carlton, Neb, informs is that they have been having some very cold weather. Mercury down as low as 22 degrees below a Health is good, with the every line. Abram Showalter of Three tion of dephtheria, which is talmany of the children. Th

> Buo, P. S. Miller, at Cook's Creek congregation. Rockinghum county, Va. says they have had quite a reviving time recently. Thirteen souls were added to tind's people. Also four in the Beaver Creek congrugation at the same time. Others, it is thought, are ounting the cost and are near the kinedom.

Bas Doover, of Sometset county Pa. last been menthing in Hill Valley and Hare's Valley, both places in the Anguset congregation. We learn that Angwick congregation. four additions to the hmich at Hare's Valley. propted lost Summer and the care

Ban J. A. Clement, at North George town, Ohio, (Jpn. 16th ) informs us that brother Bashor arraved their that evening to commence a series of meetings. The weather is mild and pleasant, but roads are very but. They nevertheless anticipate freshing season from the presence of the Lord.

Tax work of the American Hible camittee was finished, as far as the New Testament is concepted, on it to remider the final action of the British committee on the work expected that the revised New Testa ment will be published this year, by the English University presses, and it is thought the alemand for it will be vere great.

. Lowis E. Fahrney, of New Gorden, Rent county, Kun., informs us that they had five additions to their daugh before the holidays. He requests ministers passing that way dop and give them a call. They can

It is said there is at present a fam Russin it exists between the rivers

Room it would acknow it works not a married of in the dark, not very just to some induction in the ... ) any want broad in both and and a some and the some and t

Ban S. R. Zug of Mestersosville, ner in a hich they are commending our bancaster county, Pa, after giving the work. A word of their does us good, results of the meeting in the Ephrata congregation, which were given last week, says they will commence a meetse Chiques congregation on the 17th of Jan. Brother Stouffer of Mary land and brother Hiram Gibble of that county are expected to be present.

> Swo J. H. Roffmulaneer of York prings, York county, Pa., informs as that they have received six by hap tism the past Summer and Full. Bro Ephrann Stoney of Md, romanemed : meeting on the evening of December and continued until the 29th The attendance was good, good preach use, and some lasting marrosoms ale. There were no addition

Bao, John Hertzler of Bethel, Berks onty, Pa, informs on that the mem-

hers in their congregation work tool union houses in which they have resular meetings. They have five munstors. Have bud Secretors additions to year, and at tage of writing expected to commence a series of meetings on the next Friday evening.

Mobiler commenced a meeting in Trough Creek Valley, a mission field of the Moddle district of Pa. The Two Others were seriously impressed and say they will come soon. The brethren have not neenched in this locality or some years, and by a continued of fort it is thought a good work may be It is to be heped that every effort will be made to promote this the couse in this new field

WE are glad to hear so many reports trom the chapmbeant successful meetings. It shows that our brethren me at work and that the cause is moving snward. This Winter has been rath or unfavorable for holding meetings e-pecially since the holidays, but not withstanding all this very successful meetings have been held. There is There are always some that will necest the truth even in these days of relithous There is much to do, the field is large and woo be to those that are at

We welcome all our brethren to our one and will try to save a variety. There is certainly a very marked improvincest in the communications of our writers and we often think if talent and about moust what an evcellent paper could be published. complains in this way "If no want to cet all the church news we must get a half dozen papers which is becoming to be rather expensive. There is truth in this, but we hope that everything will finally work to-gether for good, that God will be honored and his cause promoted.

We in commonly with wife had a very pleasant little visit to sister Hopp's of Petersburg, Pa. This is a the village some five miles west of step now year.

Nedoston Reno rounty, Kan. Ether a, the only menaker living there, and of them will be glad to meet any of Hantingdon is her nearest point to them will be glad to meet any of Hantingdon is her nearest point to make baselmen, either there providing. We were glad to find her hand to be successful to the ship with the people of her choice, but do not permit her to ine in parts of Ireland and Russia. In meet with as often. Her husband is not a member of our church, but very

We are puried to annothing the presse whether I build on the sand or WE BY pures in standard Ser, Se, a on the death of Bro. Joseph Kittinger, Se, a on the but all denomin the Marsh Creek church, Pa.

Marsh Creek nearly may years ago in a mining.

The was a promunent deneon for many falls under you when you attempt cases it "A be is as good as ness with the world, us well as deliber, ations in church council. He was also secretary and treasurer of Marsh Creek church many years. His work on couth has come to a close. May his children, grand-children, brethren and trine, but we wonder why Mr. Moody

of Bro Bright's "Crombs" this week

They contain good thoughts. cality do not take the church papers the prevalence of the German langange. It is true this may be a enuse, of our brothren, a institude one. But is not the English language taught in As stated last week, brother John Rearning to read English? Would it wise to get the church name for the children? They will real some. thing, and if they are supplied with religious literature when young, the accepted the truth and were baptized. taste for that kind of reading wall be cultivated We have known brethyou's obildren who did not own to read anything but the secular papers, and even in those they had a distrate for anything but startling tales and stories. There was a runse for they had early in life enlitivated a sents should think of The kind of literature our this. hildren get to read has much to do with shaping their future characters

Saux persons in their investigation of Bible truth remind us of the sturdy old notices or a resulted. He connever find the hole he went in at, you may lay down nearly a whole mannel of fence and yet he em't find his way out. He never sees the opennaping his more against the little erocks in the fence, that a small pir

could not go through, and in this way he gors on until worried and almost ex bausted his eyes are opened to the right way of egress. Eve m then be p coit with a look, that indicates, that he is insulted, because we put him right Now just this way, apparently, I ple act in secking the way of sub-vation. All who are out of Clarist are on techicklen ground, and the plain, still they way of egress is not find it. Then, too, ROME seem very much in cornect and claim to be seeking the right way, but act about as woody as the porker that attempts to go through the small crucks. dealers recently that he could not see the propriety of feet-washing. s plain in the Scriptures, and in his attempts to avoid it he bumped against every little opening he could find. Heal his mind been willing to see the right way there would have been no

onble in finding it.

Ove of the most dangerous -Ove of the most dangerous errors, and one especially prevalent at this time is, that which asserts that one belief is as good as another if the person holding it is only ansere. There could be no error imaginate so calcu-

but all my sincerity will edifice built on an unstab to remain five become in the March News Arms. The contraction of the Section of t a man to say these very word-since I have been in the city. Mosdy, as reported in the St Trace of Dec 20.

The above is certainly is ter world when life's weary journey is believes what he preaches. His efforts as a revivalist have been to awaker summers to the importance of necepting Christ, kut were never cited t We direct attention to the remining church. They were left to go to what Why did he not preach the whole truth? Why does he not represent a least to practice the whole troth? The apostles never-kept back any part the doutation in

#### FROM OUR EXCHANGES. The following we clip from the Al-

cus. Pa Tridum The annual auction sale of pows in Received church took place on Tues neveners church took piace on Tu-day exeming. The highest premis paid was \$500 and the lowest \$ Seats \$9 and 50 were taken at the & ner figure by H. B. Claffin and H. Y. Sage. The total sum realized from t mer figure by B. B. Claffin and H. W. Sege. The total sum realized from the premiums was \$27.437, which with the greeniums was \$27.437, which with the aggregate relative \$1.2562, gaalies like placents year \$40.259 Last year via \$38.005, and in 1875, daving the height of scandal, it was \$38.007, like the properties of Our worthy exchange unto it in about

as liberal language as the circumstan somely a little loose to call a professor sanetuary, a bouse of merchandisc on the synagogues is as old as the Scribes and Pharisees, but it is probable that they got the visite at a less

Wante Penitonburies, as a rule, are expensive institutions to the States scens from the following as stated in the Weekly Wifaver, that Maryland is making this a source of incom not all be self-supporting at least ?-The Maryland Penitentlary, instead

The Mary land Penitodiary, metent of taking money from the State treasury, has turned late it not less than 813,000 het year. There were about 603 prisoners in the institution, and their health appears to have been good, the doubt-rate being only a little over two per cent. The above surplus does the death-rate being only a lattle over two per tent. The above surplus does not represent all the profit of the work done by the converts, as, brisides the money needed for the support of the prison, \$6,953 were expended in perprison, \$6,935 were expensed mannest improvements. The carriipps amounted to \$98,543, be hoped that, while thus really ing for the State," the prisoner improved morally, and trained port themselves by honest in Tox following we clip from the

ald of Tradh -

Hould of Total.—
The Wiselvennanam or Church of tod has within the half kew years, had difficultien mixing from difficences of opinion among some of her members which has resulted in a division of the church in merbers Indian and its Kansas.
Kansas. Khansas have determined not to fellowship as brethree with my who belong to served organizations. Those who have determined most proposed of the control of the control of the church of t

portant Christian doctrines that are not generally recognized, such as wash-ing one another's feet, and non-emi-ticantly to the world in dress. May we not hope that they will again make

Facu the Sunday-school lesson in the Obrishen Union we glean the following in speaking of Jesus being Juptize

"The inc civoness of his (Julin') peraching by his adoption and corplay the people, but to which he gave a no significance \* \* \* \* \* \* \* \* \* The unitural symbol of moral and spirits swelferstom. . . . . Among the comof heather. He was washed as a to-Len that he had aside his old faith and ald life and entered freely and elem-

Yery well said indeed. And why to-day be washed as a token that they are entered mon a new life !

Among those who come to his hap-He instructively felt that the doctrine of repentance had no application to Justs, and therefore the nite of laprism (to hum) no significance. He m tested but Jesus over-hore his protest and the two entered the water togeth As they came up out of the river \* " then wa after the immersion given to Jesus and to John a sangular and brantiful witness to the character

and mission of Jenne." We give this as an exiden mersion, by honest medo-bantists who are not afraid to add testimony to

### THE THEOLOGIAN AND GENERAL.

In looking over a morning daily while riding from Omsha to Kcarney we come across a selection from the New York Observer, written by Dr. Prime in which the question is asked Must a man have the devil in him to make a good soldier?" The Dr. in speaking of the late General Hooker,

"In August last I spent a Sabbath among the White mountains, at the Profile house, with General Hooker, He spoke to me of his mother, and of He spoke to me of his mother, and on the religious instruction she gave him, and he was not able to say that he had lived up to the lessons of his childhood.

"But the truth is," he said, "a man anot be good and be a lighting man, c must have the devil in him. To the devil in him ir, men must have blood up, and then they are just like devils. Now, there's General—, naming one of the generals of the last war, "be is toe good a man to com naming one of the generals of the liwar, "be is too good a man to command an array, when two arraise con in collision he is afraid some one winget hurt, he can't hear to have bloshed; he's a good man one be shed; he's a good man, very good everyhody loves him, but he has no enough of the devil to be a good gen

I sought to take another view of I cought to take another view of the subject, and argued that many spicedid generals had been men of high moral and religious character, who pursued the preference of arms as a duty to their country regarding war a outy to their country regarding war as a necessary ovil and the last resort of government.

"Very true," he said, "but when it comes to fighting, all the devil that is in a man must come out."

How foolish it scome in men who profess to be expositors of the humble and peaceable destrines of Jesus to try never ean be much done with man morto 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 Spirit of Christ cannot prompt the Hooker says the fighting man most have the devil in him he fests a botter knowledge of theology than Dr. Prime, who through Satte tried to make him believe that Christ will do the devil's work. No wonder that mon are inclined to inidelity,

### diestern Department,

Wg learn that brother John Metzge of Cerro Gordo, Ill., is afflicted with a sore leg, so be capput travel. We hope will soon be better, for he is a faith fol worker in the cause of our Master. and his many friends will be glad to earn of his recovery. ---

Waste not your time in idleress in orld where there is so much to be done Weste not your labor and strength for vanities and fireting pleasures. not your talents in the service of sin to buried in darkness and ruin. Waste not the value of your immortal spirits in rebellion against God, to aweit selgment and fear of Him who will do atroy the soul in hell

Wr. learn from brother John W. Meth. ger that there was a communion me ing with the brethren near West Lebanon on the 29th of Dro. Brother John rother S. H. Sayler, and brother J. I. Neber were with them. This is the spirit to work for the suread of the gos To hold communion in the w er, shows a determined purpose to serve the Lord, and will bring his blessings and establish the trath.

Scene earefully beforehand how you should treat your brethren and sisters how you should trest your neighbors how you should treat strangers; how you should treat the old and the young bow you should act toward them nade all circumstances, to show a Christian spirit and respect for them. You need not study to show style and affectation, but to show real Christian kindness and due respect which will win for you the cause of truth, and the name of eze, 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 made to bosor and glorify God! Make every day and every opportunity of importance as they pas improve every moment and privilege of doing good, for ill soon be gone forever Like the st lives to give light, and warm the living thile it is day, for the sun will s warse tris day, for the sun will soon go down, and "the night cometh;" like the refreshing dows, give life, and I vigor, and beauty to all around you, for the morning cometh, the dows are gone, but benefited that have touched it, so you may live to bless and begefit the world when your work is done

#### THE OATER OF TEMPERANOE

After all that has been said aminal the evil of intemperance for the last arter of a century, and all the labor and plane to put it down, it still increas and proves all the efforts a failure The reason is, they have been made with the men instead of the children When men have grown up in the ways of sin-its power fostered upon them. the efforts made to reform them have cenerally failed, and left, the pononular errent, the balance of power, against reform. To turn all our efforts to the children, and teach them to shun the viper as a deadly poison before they have learned to take him in their hosem. is the only way of succ ally, religiously, and socially without the child is trained in the beginning West. From childhood they are trained in by them to reconcile these cure their intemperator than to change to important work in training the child, to time the innocent brithers should be receive, is giving our opposents liberty show the ovil of intemperance and be warned of those leaders who will in legic to say we teach substation by

training of their children to shun, to hate, and to fear the evil of intempersuon as soon as they learn to list the word.

Next to the mother is other means anloyed in training children. If half labor and money that has been spent in temporance work had been turned to training the children, it ould have affected a great deal more. The common school, the Sabbath hool, the pulpit, the juvenile papers have not done built what they should have done. There has been enough reason and argument given to the old to convert the world on the subject of mperance, and the abundance of argument seems only to make its failure ore clear. But let temperance men and all other men working for the good of mankind, turn their lal nore to the young. Begin your work with the children if you would insure

#### OIRODLATING PETITIONS

We have received a number of let ters from brethren immining. what shall be done in the matter of petitions being circulated in some chu have the A. M. go back about thirty years to the order of business and go grament then: to have no series of Sabbath-schools, salaried meotinus. dristry, &c. Now these petitions are not the work of the council of elders n the Mami Valley; they send noth ing about circulating potitions in the different States, to get up trouble in the churches. The work of that cor eil of olders showed a desire for peage 1 do not form and union. their council was large enough. It give him the liberty of drawing that should have included some olders of the different states. They would have been more likely to have affected a posiect union. I wrote to brother Samuel Garber that I was willing to work for that pu. To in that way. Now I will say I have no particular objection to the proceedings of the council in Mismi Valley, for they are working according to established earler n our brotherhood, through their own District Meeting. There is but one thing in it I could not endorse, that is, ng to hear all the comple dissatisfied brethren,

This thing of circulating potitions through the churches is wrong. not authorized by the council in Miami alloy. It is not authorized by any conoral order of the church, or by J It simply means secresoon, and as ceret outside work of same leadces who are working for division instead of naion. It will deceive many mnocent well-meaning brothren, lead ing them into division and trouble they do not know what they are going into, for not one in ten who sign can tell just what they will get, or the subjects they are harring over What will these leaders decide on feetwashing? Will they say expel all who use the siggle mode? Nobody knows what they will do, and they do not know themselves for after all their abuse of A. M. they do not tell what they will do, besce I say there will be many decrayed and led into this matter And I would advise lumbers to have nothing to do with t, and I would advise the these petitions are making trouble an your churches, to take no action in the atter new, but wait and look to A M , and the brethren in Miami Valley who have the matter under advi Look at the Catholics around us in the It may be that something may be done good judgment tells them hotter. The their religion, but intemperance is learned. The most of this trouble has been made When grown, you can no more by extreme views and misrepresentaon of facts when there is no cond their religion, because both are the train- solid reason or principle to justify it ing of childhood and that makes the man. With sadness of heart we speak of this of mature years. Mothers have the most matter now, because we believe it is not saving power to the works of the

the single mode? Will they expel all who go to any school, more than the school? Will they expel all who hold more than three meetings? They say much about salaried ministry. That is for effect because it is oppose by A. M Bet will they expel all min

isters who take any mency or help What they will do is not known in those who sign the potition, hence we ony they will decoive many

### IMPORTANT EXPRESSIONS

of such terms and expressions as may give these who oppose us an advan ago or chance to meropresent our dectrine. The term assential is one of those common words that requires its use. It means squething import ant in the highest degree, and to apply carefully the proper use of the term re generation. It is so common that we that term to any human action, u t equal to the work of divinity. old be very earoful in the any term that makes the works of the resture equal to the works of the term, and that makes it more import. nt to be careful in its use, fo menning is varied, which gives our oppo nests an opportunity to apply any scaning that the aso of the word It I say that baptism, feet-washing, the kies, is essential to eal without any qualification of the exprossion, it gives an opponent the adtrue no infant or adult can be saved without it. You do not mean that of course. But does not such an expression

say hantism is essential to pardon of ins, then he will say you mai annul to the blood of Christ in the nandon of sin, and no pardon without heptiam, not even by prayer. When do not mean that at all; but still your land guage gives him the liberty to draw such conclusions. To say feet-washing essential to salvation you give him a chance to say that if a man believes repents, and is buptized, and should die before he observes feet washing he can not be saved. You do not mean that ither, but the question is, does not dure it, than we run a birth without a

your inaguage give him ground for such conclusion? We have hinted a little rapelusion ? at the danger of using this expressi to make the brethren more cautions. There is a better form of expressi the truth to say that bentism is made a condition of pardon to a proisent believ-

er. This gives the gospel doctrine in a form that it leaves no advantage for the opposer. It is safe to hold all the ordi poes as means or conditions, on which God has promised to give His blessings We should no more be willing to give op the ordinances than the blessings; at in speaking of them it is safer to emply the term essential to the works of the Divinity, and apply means and aditions to the works of the creature. Another expression that requires a good deal of cantion, to prevent an advantage being taken of me. It is "ear ing ordinance." This expression at her This expression at best only gives a part of the truth, he the only nower to save is in the Father the Son, and the Holy Spirit. As ordi some or command may be a means of salvation they may constitute the right se or good works, which God fore ordeined that we should welk in them In the Scriptures we find expressions to show that we are saved by faith, by works, by baptism, by peayer, &c , works of the creature; and by the blood of Christ, by grace, by the word, by the spirit, &c, works of the Creator. But to use any one of these expressions to

bence their offerts are not turned to livet washing? Will they do away with means and conditions in the works of

Baptism for the rem an expression used by the inspired writers; not in the sense of haptism only, but in connection with faith and repentance, its anteredents. The express ion "baptismal regeneration" brosner there is no such thing. The fathers got su idea of haptism as being a means of salvetion without its auto-cedents. They called that haptismal regeneration, because it, in their view, would regenerate un infant or solul without dependence on faith and repent-It is important that writers upd sace. But if faith and repentages speakers should be careful in the use anything to do with repeneration, then it is no more a baptismal rege then a faith reconstraint of faith copentance and baptism have anything to do with regeneration, then regenera is of all three of them, not of one only

This briggs us to the work of netty

soay become careless in the use of it

Regeneration does not come from han

tism, but baptism comes of regener It is the cause, baptism the effect, Generate means the beginning of life or growth, and regenerate means to gene to again, or the beginning of a new life. Regeneration is a translation the compound polis, which means again. or repeat, to do something over; and nests which means the beginning of a life, or state of being, hence regenera tion applies to the beginning of a new life or a new state. It occurs in the compound form but twice in the gospe Matt. 19 : 28 "Ye which have followed oo in the regeneration ' Here it means the beginning of the Christian dispersation , and Titus 3 ; 5, "By the wash ing of regeneration. Here it means a new life begon in faith and repeatence, nclusion? You may change it and and resulting in hantlem, or the bath of regeneration. Gravely without the con gound refer, occurs but twice and means erthday in both places, Matt. 14 and Mark 6 : 21, showing that it " fers to the time of beginning, a state of bo ing; not to conditions in after fence, from which it is derived occuroften, and is translated either by the term begotten, or born, one meaning the beginning of life, and the other the be ming of a new state of being. we can no mure have a record bantism

> reporation prior to it. Bantismal revacratico is just as absord or other effect to produce its consaptism has been called the act of reexperation That cannot be true, besuse all acts of regeneration must be the work of some power that can give the life that generates and gross Bantism is no more the set of regeneration then an eath of office is the act of legis lation, which requires it We make these observations to induce our breth ren to be careful in the use of such terms, for they may be so used as to inince the cause of truth

is, we "do religion. This expression is only a port of the treth and when made in a general form, without any qualifi-cation it is likely to give liberty for conclusions that will injure our cause The Christian roligion in a grand system of troths to be received, believed, and enjoyed, as well as to be done. The size of religion consisting only in deine not the religion of Jesus, any than pronouncing a word is knowledge of its meaning. We should not use such expressions in a way that excludes the spirit and principles of the great as a living power in the hear giving fellowship and communion with the Son and Spirit, as well as the works of rightcouspers which religion require as to exclude the others, is subverting us to do. To present the good works of the gospel plan of salvation, and to ap religion alone is not enough; but the apirit and principles that are manifested in them make the inundation, the life, and power, from which they came, that fluence is not fully known by them, themselves What will they do on in the works of the Creator, and the powerion works. Always leave the power to save should never be excluded by any ex-

### Jome Department.

ECHCES. BY R. D. PRICE

Shapheres board the angels of light frees betwee round them Liging 1 distant school rive.

If the sagels, since then, peer, Haze been board, by us, ferest Extres with whouse Through the hearts of men; so hash to said, heaver obserting

### LANDLORD AND TENANT

The following story of the honors ble dealing of a noble landlord and her tenant is taken from a late English paequally just, how few grievances would com the relate "A farmer called on the late Earl Figwallian to represent that his cr of wheat had been seriously injured it

a field adjoining a certain wood when us, when he wants nationed to have his landlord's bounds had during the wanter freemently not to heat. feet and entire wenting nothing and that the young wheat had been continues to say, "Be patient therefore so cut up and destroyed that in some norts by could not hope for any nexfor the bushoodman, waiteth, for the Well, my friend, said the Earl, precious fruit of the earth and b I am arrays that we have frequently mot in that field, and that we have early and latter rains. done consederable injury; and if you can procure an estimate of the lesave sustained, I will repay you A SERMON PREACHED TO A PREACH-The former sended that, anticipating his lordship's consideration and kir noss, he had requested a friend to as airs him in estimation the damage and hey thought that as the crop sees solicited a piece of bread and some destroyed 50% would not more than water. The servant was directed to rapay him. The Earl immediately give the child bread from the crumb im the money. As the barve walking slowly away and shifting the gift between his fingers for a pioor approached, however, the wheat grew. and in those parts of the field which web! The most trampled the wheat was The farmer went most juxurisat. n to his Lordship, and being introhad ever learned to pray. On receiving a negative answer, he directed him duced, said, 'I'm come my lord, reseh a wood. Lord Frewilliam im mediately recollected the circumstance. Well, my friend, dol not I allow you sufficient to remanerate you for your Yes, my Lord, but I find that where the houses have most cut up the holding up his orn land, the crop is most premising, and therefore I have brought the 50% back father: aren't you askamed to give 'Ab,' exclasmed the venerabl Earl, Whis is what I like !- this is as it your little brother such stuff to cat should be between man and man. He then entered into convensation with things for yourself? the farmer, asking bim several ques-tions about his family, how many childrop, and what was the age of each

His lordship then went into another There is one little piece of kindness n returning gave the farm bich almost all people, old and young er a check for 100/, saving, 'Take care have opportunities to perform, and b of this, and when your objectson shall whose practice they can very material become of age, present it to him, and ly add to the comfort and happiness o tell him the occasion which produced ess fortunate persons. It is to avoid Thus, while secreting an l onderando looking at deformities or marks of dis act with a reserous return. Lord Fitzcase when they are met in the street or at home. If a person has a mis most effectual mosts, of transmitting a lesson of interrity to another are and or hears men the face, some distinguiof stamping the deed with his appro hstion disease, we may be sure that the fact

PATIENCE

Few virtues in the growth and char actor of Christ's followers are made more prominent than patience, nor is all ; it surprising, when by its profession we are made to everyone and suffer affliction, pain, toil, calamity, provocation, passion, and other evils, with a calm and unrofiled temper, enduring without murmuring or keeping us contented in waiting long justice and reward. It is a staff to our resignations, a support to our offorts in doing right. It is a barrier

THE ART OF TALKING

ger kindles, patience flees, but return

as the passion recedes, and if we hole

to it, will set as a guard in retaining

working a good end in what was poor

ey will only spring up to a man who

bears for a time with patience, and

that we wait (be patient) for the Lord's reward, and go not aside less

we fall; that sorrow will be upon him that has lost patience." Luke cave.

"In your patience possess ye your

claiming to stand for Christ, patience

have it and hear an essential part in

feeding, strongthening, and finally sav

ing our immortal part. Paul says w

need it for in writing to the Holsows

that after we have done the will of

God yo might receive the promise

that if any one draws buck, my so

ing that there is no crown except

shall have no pleasure in him, signify

the end and to obtain the one we

er perfect work that we may be per

brothron unto the coming of the Lord

one nationed for it until it receives the

A little shorblack called at the resi

nco of a clorgyman of this city and

heaket, and as the little fellow was

large enough to chew, the misister

d him back and asked him if he

say 'Our Father,' but he could not

"Is it our father-your father-my

monenced crying at the same time

"You say that your father is my

ONE PIEGE OF KINDNESS.

apen foot, or lacks an arm or a leg

is sufficiently impressed upon his min-

by his own thoughts and by the mark

thoughtless, without any stares or re

marks of our own. The keen suffer

Of course it is the most natural

thing for the eye to fall upon that

which is marked or unusual; but that

ought deliberately to school ourselves

not to add, by look or by word, to the

is a poor excuse for unkindness.

grooms with a noticeal

is evidently suffering for

is such as one wh

it of bread, and ex-

understand the familiersty.

claiming between his sobs

ially acculcates its cultivation in

must patiently await the other. Jame.

nust not only follow, but

The preacher save "that

ong that in

and exemplifying other graces gem it will be to us in awaiting and

If we notice closely, we shall find ular in social life are those who meder and not only how to talk themselves but how to make others talk. This is s very valuable gift. To be able so to on as to draw out the opinions and quicken the thoughts of those with whom you talk—this is an accomplishment indeed. It makes each a contributor to the enjoyment of all, and it leaves with each a pleasant sense of having said samething which others were glad to hear. There is a good deal of this sort of conversation al missionary work waiting to be done and the time which we spend in chat tering about the weather might be ory profitably devoted to it. It shou he borne in mind that there is scarcely any one of average intelligence who ot, if he is drawn out, talk inter catingly and instructively about at one thing, the thing with which be is practically most familiar, or which by their dirges (merr), is connected with his regular labor. Whoever talks much thus with specialists upon their chosen department of learned from the books.

PAULTS

Do not attempt to cover your faults but try to get rid of them. Every person does wrong at times, and confession is no new thing in this world. One must own that all is not right, or become ridiculous as well as hypocritical Other people will see, whether we try to blind them or not; and just for bat we are worth will they value us Let us all be beneat no matter what we may be, and not pretend to be

> LETTERS OF TRAVEL BY JAMES CHRYSTAL, M. A.

On the morning of Saturday, Oct. 19 1878 I avoso and went on deck and numed that we were speeding our v n a comfortable ship and over a pleas ant sos. In the course of the day we saw two large islands which are often spoken of in the usues of history. Corsics and Sardinia. The French term Comics La Corne. It is situated, ac The boy looked at him awhite sud ording to Bankker in his Guide Book en 43 degrees and 41 degrees and 21 minutes North latitude and it 55 miles distant from Italy and 116 miles from Peopeo and is senarated from Sardinia by the Strait of Roulfa ols, (over which the course of our steamer lay) which is nine miles in width. Corsica possesses an area of 3365 source miles and a population of 251.861 souls. A broad mountain chair terminating toward the north in the Capo Corso, consisting of gray grapite and limestone formations, occupies alit rises abruptly from the sea, forming a number of held promoatories and deeply indented bays. On the ofast] towards Italy, the alluvial d its have been more shundent and have ormed a level coast of some breadth The west height to which the rooms teins rise within a comparatively smo move (p. r. [forinstance] Monte d'Or 8690 ffee it, Monto Rotondo 9053 ffee it.) mports a wild and imposing chara ed attention of the unkind or the the scenery. Nine-tenths of the while the mountains for the most part ing given to a santitive percon-and are clothed with marrificent for The flora of the island is remarkable e deformits may well be supposed to be sensitive for its rare luvuriance and diversity. on that subject-is such as one who has felt it can alone understand to the eries of plant found on the shores of

and Italian dock-yards.

to that of Sardinis.

their country, and, at least in the more remote districts, still retains many of those peculiar features described by ancient writers. Their insatiable thirst nge (remictio), formerly one the chief couses of the denormlation of the island, has never been thoroughly erndicated, sithough the author have adopted the most ricorons, mose teract the evil. The per natestors of these dark deads withdress themselves from the arm of instice and retire as outlaws (locality) to the moun-His ascentors, were however not Cor. toins, where, hunted like wild beasts emigrated to it in the exteenth cents for this express purpose, they frequently protract their miserable existence ry from Sarrana in Tuscany. Carlo Maria Buonsaparto, the litther of Nap many years. At the same time leon was at first opposed to the Fronch this revengeful ferecity is to a certain compensated for by bravery. love of freedom, simplicity of manner and hospitality, virtues which usually aracterize a vigorous and primitiv aco Their ballads, too, and especial with poetical pathos, while few countries of similar extent have produced more illustrious characters of or thought, will get together a ed more thrilling achievements, than fund of valuable information not to be those recorded in the annals of Cor

izing effects of advancing cavilization.

island are Italian, as was also its his-tory down to the year 1768. Since the boginning of the present contury its union with France has been still more closely comented by its connec tion with the family of Napoleon. now forms the Soth Department, the spital of which is Ajaccio, and is d vided into five anondissements. Ainc rio, Bastia, Calvi, Corto, and Sartona Italian is still the language of the na tives, but French is employed for all official purposes, and is spoken by the

The great attractions of Corsea : its beautiful scenery and its interest ing historical associations for it can ast of no antiquities, or treaert." So in the main writes Basdeker ers," part I, third edition, Leipzig

1874, pages 370, 371 Though the minaders are re as but little rivilized and of had character, and though the soil poorly cultivated, and sparsely at that was sought by different races The Phocacans, driven from Asia by the Persians, founded the town of Alalia, on the east coast, 556 years be fore Christ. Since that day it has been in many bands. The Phoeneans were compelled in B. C. 536 by the combin Etruscans and Carthaginians to shandon their settlement and to immi grate to Marsoilles. Then the island secame subject to the Etruscans, and afterwards to the Carthaginians from whom the Romans took it in 237, B. C. ome established here the Aleria (the former Alalia) at the mouth of the Javignano, and Mariana, but both were destroyed. Corsies was frequently made a place of banishment the occlesiastical inriadiction of Rome Senece, the philosabout A. D. 325, long betore Rome had opher spent eight years during the reign of Clausius in the first contury eca gives rather a hard account of time before she secured such jurisdic-He says of them : the natives. Their first law is revenge avolates are reckaged with the hist

Their second to live by plunder Their third to lie. Their fourth to done the mile And these lines are partly true of them still. After the fall of the Westorn Emadro which occurred A. D. 476 Corsica lay at the mercy of any coa strong enough to captur though in its low state of civilization it was not so tempting a prize us the cities of the richer mainland. But the Moditervanese. The timber of Vandels, Byzantines, Ostrogoths, Corsica was highly exteemed by the Franks, and Savacens rapidly succeed, ancients, and still supplies most of the ed each other as its Mesters. In A. D. 1070 the Pisans got it, and in I mineral worlds, however, is far inferior the Genoese, who hold it till the cirkteenth century. Then Pacli and the

Guences transferred the teland to the corresponds with the wild aspect of French. Pack and his countrymen however opposed the French, and the did not secure full control of it till 1774. Even afterwards Paoli, who had gone to England, returned, raised the standard of rebellion, and invited the English to his aid, and they in 1794, under Heed, conquered the island, but in 1796 they were compelled to shandon it, and since that time the French have held it.

Here was born one of the greatest

cans, originally, but are said to have

ilitary geniuses the world ever

and was the secretary of Paoli, and was compelled to flee from Aiaceie to escape them. But in 1769 be returned to it, secured the pretection of the French General Markgood, the conqueror of the is and, and in that t two months ofterwards his son None leon was born. His first practical mil some nearly tound Cornicon battalions occurred in 1791 In 1793 h was sent by Paoli to join an expedi tion against Sardinia, which proved a thorough failure, and Napoleon narrowly escaped being killed by the in Soon afterwards he brok off his connection with Paoli, and with his family, was compelled to quithe island for France. In 1700 on his his roturn from Egypt, he visited it but never thereafter. Yet at St. Hele no he is said to have remarked fro quently, "What reminiscences Corsica has loft to me! I still think with pleasure of its mountains and its broutiful scenery; I still remember the fra grance which it exhales." Two Corsi cans, the physician Antonmarch and the Romish priest Viguale, shared the exile of their great compatriot, and were with him to the last. A singular inn, not French in origin, that at first it opposed the French occupation of the island, and only when it was for the interests of its members took the side of France. And to this hour it has not wholly outgrown its race traditions. Latin in race, a portion of has recerally been domical as it had any religion at all, moved in that describes Cardinal Forch were an uncle of the great Napoleon, and there was lately, and, I think is still a Cordi nal Bonaparto of the same stock. And Sapoleon the great and all his li have died in that faith. Napelees III intervened in Mexico during our civil ur, as he said, for the Latin race and the Latin church. And God had morcy on us, or we would still have had on the other side of the Rie Greade an emperor and a church hostile to the and dominant. According to authors cited by the learned Bingham ies of the Christian in his Antiquities of the Christian Church, book IX, chapter I sections 9 to 12 inclusive, Corsica was

Some of the sea rice Mantinoceline of French steamers are Corsicaes, and have Italian truits The aspect of the mountain slopes and woods of their island was pleasing as we glided past them. But sics, inhabited by American or European Protestants it would be vas ore advanced in the average mental moral, and spiritual tone of fructifying influe God's Word in all the parts of a high civilization. If a nation steks first the righteomeass revealed in its pages, all temporal as well as oternal the List a barrier undapplies of those who have already. The character of the satires, not
for when our as- enough to box.—Sanday School Times, withstanding the levelling and equal
labed except Basic label, as Christ teaches, be added to

label except Basic label, as Christ teaches, be added to

sytended it over Britain, and some

ios in France. Now the Corsican

archy of Franco at least by the civil

#### Correspondence

My Trip to Mound Valley, Ohio.

On the 15th of December at 85 a m. I borded the train at North Munchester Ind Son our iron stead was in full speed, frettieg, and rearner like young hon, his hoofs like first uls whirlwinds and characts ice ling through the streets Nahum 2 2 4 Onward we broad ed over bill and dale and at 11 a. marrived at Anderson, Ind., the terminus of the C. W. & M. R. R. Changed ours for Harsersto at 6 p. m. Lodged with elder David Bowman's fumily and had a pleasant interview. Next morning started for New Hope, Ohio, arrived there at 11 m., visited some relations, a them Jonas Crumpacker, an aved or cle who is afflicted with rhoumatism Had a few meetings with good inter est. One morning walked up to the graveyard. Here I found myself standing at the bend of the grave of a nce kind mother who died Feb. 17 1839, nearly forty-one years ago. O how solemn the meditation after many long years to vasit the grave of a love She was buried when I was of the recollection, when but a very low days before her death, of hearing ing, "Come here." We gently stepped to her bulside, when she said, "I now going to leave you and I want has these words saluted my care. "meet me in heaven." It often huner to say recollection that kind Christian moth Leaving this solerun place I slowly weaded my way back in deep medi tation and renewed determination to the brethree until Christman when I filled my last appointment here. Take to, I was conveyed by elder Jesse Roper to John Fulls, a co orning took the back for Doyton Here failed to meet the expected veyance owing to some informality in surrengement. Then took the train for Osbore ten miles distant. walked eight miles to Reniamin Frantzes' mear New Carlisle. Here I had appointments for meetings commone ng Saturday evening Dec. 27th. Here made the acquaintance of William Backulew from W. Va., who labored 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 som our congregation. Here our extended older Joseph Coffman lives tives, brothsen and sisters, and was conveyed to Tinnerance by Her Here took the train for Pig ma and from there homeward to Manchester, where I found all well for

which I thank the Lord, All brothren that I visited have my kied regards for their Christian courtesy shown me while among them A. Larroy From Oregon.

Dec. 22, 1879

counties. One meeting in Clark coun-Hoff's who reside near Vancouver western Washington Territory.

I left home on the 234 of October for Washington and Idaho On the first page we have a sermon Territories on a presching tour Held by brother Quinter, which nine meetings in the lower and of this valley, in Multnomab and Chekamas ol again with the familiar faces They were very glad to see us, not having seen any brethren since they emigrat ed from Mercer Co, Mo They enjoy ed our little meeting very much. From we went to Walla Walla City, W T, and there cone hundred males to the their character. Then again, we meet terest connected with the Master's by regeneration and become the sons Broussville circuit. The larger posneighborhood of Moscow, I falso Tee those who nover wear out, and the lon- cause, suggested the idea of reporting and daugesters of God. Meeting again it on of our members are around the

Here we had a council meeting, the 14th, made arrongements for a communion and other meetings the latter part of November. From here little social meetings in the

I wont, in company with brother family" which were led by him, and Thomas Stowart, nearly north to although several years bear passed, Hangman Creek, Whitman Co., W. T. yet the 100m and faces are vivid to Held five meetings in sud county, visited the Huffman brethren, some fortyfive or fifty five miles from Moscow. ed to Meserow the 25th, attend ed eight or nine meetings there, in cluding the communion meeting held brother Abraham Stewart's 29th On Sunday one sister put on Christ by baptism. Brother Isaac Horskey of Kansas arrived here on the 6th of October, and expects to make this country his earthly home. Elder Hershev has taken the oversight of h that we organized there a presses a beautiful idea and we thought little over a year ago. May the Lord the "Sunset of Life" would be a grand on that arm of the church

ess that arm of the church subject for an essa. We left here Dec. 1st, arrived at Brother Sell give alla City, W. T. the 4th, thomes to our much respected friend O. W. Hartness, who resides in Uniatilla county Oregon, about ten miles south of Walla City, W T. Here we held four meeting. O. W. Hartness and family treated as very kindly, took quite an interest in our meetings. It any of munistering or other brothron pass that way he is willing to show them the country and give all the information he can. His address is Walla Walls City, W T. Brother George Bushore took us to his residence one mile east of that place on Monday the oth, where we remained over From here we went to The Dalles. Wasen county, Oregon. Here we vis-ited brother John Leedy and brother Affred Bultimore and families. The ome, at which place we arrived Dec. Found all well thank the Lord. Prayeled a little over one thousand mifes by the following ways railroad, atronitous, wagon, stage, buggg, hor back and on boot, sometimes on an Indian trust over very many bills as tle valleys. Bnd very good health und was very well treated, May the Lord bless the brothron and friends for these

Brother S. J. Petiloy of Ladoga, Indiana accompanied me on the above trip, who started home from here on the 19th of December Brother M M store and family arrived here from Colorado the 11th of Dec. Presched us here yesterday and last wight His address for the present is Salem, Marson county, Overon

God willing we expect to commence holding mostings here at our school-

one on Christmas day and continue over Sunday We now have snow on the gro six or eight inches deep and the

weather quite cold, which is not emmon here. Love to all. DAVID BROWER

balten, Marios Co., Oreg A Welcome Visitor

home in the East in the form of the PRINITIVE CHRISTIAN STrives, and is beartily welcomed No. I reached us a few days ago arrayed in a new dress and looked as neat and clean as a new We like the change of form very nuch, and although some may think it not so convenient for binding, we know it will be much more so for

quite a desirable feature. While readng it we imagined ourself in the chanaround us. This department should be highly approciated by all. "He which are often carried home to us all-We often most people who do not wear well." They do for a while but the more thorough our nequalitance the fewer excellencies we beheld in

Next we have "Love one Another" by brother Knisley. Memory recalls

neighborhood. It is a union Sabbath-school Brother D. Snyder was elected superintendent at the beginning of the fourth quarter 1879. The majority of the attendants are Methodists. yet the soom and faces are vivid to night. Sister M's Seed Basket con-There are four teachers-two Metho dists, one Quaker, and one dunkard tains, as it always does, pra-Our Quarterly Review considering all truths "Tre old Order," by brother things was very satisfactory. Average number of attendance, thirty-four. Ebersole, explains in what particular we shall observe it, and especially are Number of verses committed during the quarter, 1452. The carnest man we called upon to stand firm to the principles of the church. Sister Leah per in which some of the little b Reployle talks to young Christians and and girls (the girls especially) went to work in committing verses to memory, arges them to be faithful to duty. deserves special commendation. They though a sufferer she still wields the pen and observatho desponding heart ommenced with a few and kept stead by the interest she feels in the goo ily increasing until between thirty and cause. In the last paragraph she exfifty was the common number, and one little girl on the last Subbath had 121 This is the first quarter that anything of the kind bad been done. Last quarsubject for an essay. Who will try st? s us some god ter we used the Berean Lonf and Jourvice on a plain subject, and such as nal, this quarter we are using Mr. Cook's (of Chicago) method. As there should be more generally beeded. young women were careful of their are many errors in the teachines of would not excourage these men, and the simple truth is hid os and dissipation in young amidst a conglomerated mass of isme mon as much as they do, a better state

shere we can be made pure from the defilement of sin, and brother Emm speaks of the 'Beautiful City' Wa olways call him, is in Philadelphia he often sees sights that draw out his sympathies, and remind him of that city out of sight whose builder and maker out among the distressed and pour in

seciety, and

of affairs would exist.

serman tells as of the "Open Foun

the "oil and wine," and no doubt his field of labor is much larger than at Huntingdon In reading the editorial items as ac-

count is given of the last prayer-meeting of the students for the closing year This again reminded us of by gone days and of segons that will never be forgottened. Those closing meetings, both religious and hterury were of a bighly instructive and impressive character, and the sentiments on expressed will long remain in the hearts of those who participated, but who are now widely separated. In years to come may we all look hack with pleasure to these social gather and may the friendship then formed remain through life and incite to prepare to meet in a better

It seems strange that sor bject to giving an account of the progress of our schools. Surely such are not much interested in the welfare and duration of the young or they would be glad to bear of the fany means that is instituted in their behalf We hope to hear of the Normal occa-

sionally, and even if a few do not appreciate such information we know there are many others who do. Here at Lanark we have been boy.

ng a considerable stir during the last two weeks. Brothren A. Harper and D B. Gibson called with us and gave us some sermony. On the even the 30th of December brother Harper, by request, preached a sermon on "the kingdom," Funded on the 27th verse of the 7th chapter of Daniel The congregation was very large and while he talked over an hour, perfect silence pervaded. He is a mun of seventy years of ago, yet he speaks with zeu and carnestness, and won for himself many friends while here. On New Year's morni

assembled in council and continued until seen on the 2d. During this time J. H. Moore was ordained, M. M. Esh olman advanced, S. J. Harrison called to the ministry, and W. H. Herrington and Lyman Fby wore chosen as dea-WEALTHY A. CLARGE

Sabbath-School Report, &c.

ritory. Arrived there the 12th of No. gor we are about them the better we the result of the humble efforts put in the evening at this place and ale forth in the Sabbath-school in this at the West Campbell church. At this

and falso doctrine is doled out nuder the gurse of fensibility, yet it is to be honed, with resolute and hold firmness for the truth seasoned with reasonable caution, that by the belo of God and the prayers of His children, some good oventually he done in sowing the

seed of truth in the bearts of the young that may bring forth fruit unto

Before closing we would say some thing about the little congregation at Just Buthun this place. At one time we numbered Three have gone to other congrega-county, lows Held eight meetings, tions, and the remainder, where Gono back whence they they? ame. The wolf indeed has made and have amongst the little flock. We good meetings, best of order and atten-know not who is to blame, but one tion given to the word preached. May thing is certain, the brethren made certain promises with respect to peri,

filled. They very abruptly discontinued their visits down bore. and waited, until at last the people ontirely lost confidence in them, it is cust in our teeth that the bretl ten have abandened us. They often ask us "when will those be preaching again"? What can we say? Now brethrem put yourselves in our place. January, 1880. On the day last m We have opposition on every side, and the enomics of truth throw every ob-

oaching which w

stacle they can con But. God be thunked, there are yet a few faithful, and they can be found at bome 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 second morting. KDWARD MASON.

Erom Campbell, Mich.

Dear Privator On Christmas day at 10 o'clock we had meeting in our church. Congregation not very large but good attention given to the word spi On the same evening meeting again. "the Good congregation. On Frid ing meeting the congregation was larger. On Saturday morning met in church countil, being our regular quartorly council meeting. Fair turn out of members. Brothren Issae Miller, David Flory and L. N. Miller of Wood

land and S iunfield churches were presont. All business before the meeting corning the church was disposed of in a brotherly way, and hope good may result from that Meeting again in the overmeeting ng, house full of people and good attention. All these meetings up to this ministers Mosting on Sunday in the West Campboll church, the writer and brother Kepner did the preaching to an orderly congregation, from the

ords, "Go wash in the pool of Siloam " Your solicitation for all items of in- Hope all that heard may be washed This meeting-house is within the prest connected with the Master's by regeneration and become the sons Brownsville circuit. The larger per

place brethren Isaac Miller an Flory came in unexpectedly and presched to a crowded bonse All were entertained by the good sermen preached by brother Miller. Mosting again on Monday evening, good turn out and good order. Thus our little series of meetings closed. Hope that the seed send sown may be cast upon the waters gathered muny days bence. Fraternally, J. G. Winer.

Prom. Elkhart, Irona

Door Beetley & On the 18th of December 1 left home on a little mission of love to

the brothron in Carroll county. Ar rived in due time for evening service We had five meetings with them and we trust profitable ones, with these few members, numbering ten, with on young minister. They very much de sire brothren to come among them and preach for them, and also look at their ountry as it is yet new, I think they have a good country, wild land rang ing from five to fifteen dellars per sere Any one wishing information dress D. W. or D. E. Shirk, Maple River Junction, Ioua. I think goo could be done there by assisting our dear young brother

S M Geronvorn From Clarence, Iones.

Jan. 5th. 1880. Just arrived home a few

found brothson plive to the Master's cause. Was much pleased with the friendly character of the people. Had

God bless our bumble efforts to the Juny Zees From the Broad Box Congregati

saring of precious souls.

On the 28th day of August 1879, the brethren in the vicinity of Burkittsville, Frederick county, Md., com memoral the erection of their morting house and finished it by the lat day of ed it was dedicated, or set apart for the worship of Almighty God. Tho istering brothren present were older D. F. Stouffer, Wolf, Brown, and Yourtoo besides the local ministers. The lay was quite time and there was a large turn out of the people from the surrounding country.

Brother Stoufer preached the first emon and was followed by the other brothren on Friday, Saturday and St day. On Sanday brother Stouffer again areached to a very large concre the bosse could not secon date them all. On Monday morning all those strange brothren left as and the meeting was continued by the local preachers. On Thursday morn ing it was concluded that we send for brother Stouffer again, and he came or Friday morning and continued with us until the following Sunday evening at which time we closed our meeting The last two appointments were large

ly attended by the people. Thus the meeting continued eleven days, yet owing to the had state of the roads part of the time, and also reinng part of the time, and the nights g very dark, there were a number of night appointments omitted also one day appointment. The fruits of the meeting are very en-There were seven persons udded to the church by baptism, six of whom are hends of families, and all bid fair to continue faithful members of Christ's kingdom upon carth. There is a pres port of the good work continuing This meeting-house is within the

Brownsville meeting-boose. We now have about twenty-five or thirty men bers in a recyclicat distance of the new house. The elder and one of the prencheralive mentit. The other two ninisters live near Brownsville. The rost of this house with ground attoched vill foot up \$1300 or \$1400. The munority of land attached is a little over two nores, part of which has been already disposed of for private burying The money we obtained for said lots, belord us materially to build the hoper, yet there is ample ground left for free interments, I do not design to dis parce or undervalue the efforts of any member or friend who as-isted us it building said house, yet we feel it obli catory muon us to say that brother Ausbernien, Janes Flonk and David Beaching would share all others in their efforts to raise the building The first in rausing the means necessary the building May God bless all wh assisted in the work. Such a house we long needed

A Sai Accident

On the 16th of Dec., 1879. about four miles from this place, Chra busco, Ind., our of the most striking accidents occurred ever heard of in this rounty by a gas expiration of a sawmill Immediately after dinner, on

the 16th, after the hands bed all gothplace killing five men. One of the men was in the act of filing the saw, and af the explosion was seen in the sir, per hans a hundred feet above the tree tups. as he descended his gerr cought in the tree tone and bongs there This was the bardest shock e feis in Northern Indiana I was five neitee from the piece and jelt the stroke window lights to reach for males from the place. Pertita that were some thirty rods away were struck to the ground, and caused them to bleed at the mouth. It seemed as bodgh these parties were all conscious of something. At different times that and something would happen, and they left that their end was nigh at had Thus we see in the midst of life there is The above scrident happened C. K. ZUMBRUM.

From the Gener Greve Church Tenn.

Jan. 11, 1880.

more into the church by haptism. We joy to see souls returning to God. Con-are having a real good time, and we sidering the inclemency of the weather, all have been laboring for it, and we had roads end dark nights, we had a are realizing joy that the world knows My brother returned nothing of home yesterday, from a trip of eight proper. May these kind brothen and days. He is one of our evangelists. He reports good success during the moetings. Four received by haptism. three re claimed and two applicants, and other said to their bushands. I am roady, let us go, but they said arm O! how sad th at word mut. We have two evangelists in the field, doing a Dear Brithney; Apr. Motsour.

> From Millimtawn, Pa Jan. 2, 1880.

We the brothren and sesters of the Lost Creek church purpose holding a sories of meetings commenting Jan. 24, 1888, and we give a hearty invitation to all the brethren and sisters that desire to be with us, this your attention at once, and help of and especially ministering brothron, the glorious work of the Lord in a for and we desire the sincore prayers of all eigh land, and relieve the sufferings of the brethren and sisters, that we may our dear brethren there. If you can't a glorious meeting and forst of ruses two dollers, say what you will raise. Yours in the hope of eternal life.
Mank Minsen

Press Wada's Reamb Minesi Co. For

Jan. 16, 1880. Don Bothon

According to arrungements of the board of directors of home mis ions of Southern Kan , I left home or New Year's day and came to Paolo where I was met by brother George Myore, and by private conveyance of twelve miles, where an appointment was made for a series of meeting. Ar ved late and found a very small co gregation assembled, the weather and roads being undercrable. We however tried to discharge our duty in worship ping God. This is the neighborhood n which Z. B. Mumert lives. Mumert's wife son and daughter, are he only members in this vicinity. Ir onscouence of the inclemency of the reather, the exceeding durk nights and moddy roads, the attendance small. Through the meetings there to be an increased interest and we hope and have reason to be lieve that good and latsing impressions were made from the encouraging re

marks made by some of the attendants We tried to deliver, in all, eight dis This we are glad to say for the neighborhood, they all conduct prest respect, and the acquaintances id associations formed there were very pleasant. May God's blessings be thears to enjoy. Arrived here at the home of buther George Myer's last evening. Met in the school-house a goodly number of attentive bearers M 'F Beau

From the Poplar Bidge Church, Chie-

Heather Teans Stuckman of the Mawmen district opened a series heen very little preaching done by the Brethron Only two members live there. The meterity being members of other

denominations. Brother Jacob Aros berger ussisted in the services until Tuesday morning, when duty called him away. His pisco, however, by request, was filled by brother R. K. Berkeybile He remained until last evening, the 11th when the meeting closed, having preach ed fontteen sermons Eighteen baptized, two old fathers in their sixties, their companions, and two of their sone and daughters were made happy through faith and obedience to their Master. They are all heads of families Others almost persuaded to be Christians. O, that all might be fully persuaded to come out on the Lord s side. Oh! what

cowful time indeed We solved the prayers of all who know the worth their labors be over blest. B. VANCE

A Remost.

DECKER'S POINT, PA ) Jun. 6th, 1880.

By request of brother Enoch Edy, of Lenn, Ill., I will say through the Parteries to the dear brethren composing the Western District of Penn's., that I want each con gregation composing said district, to report to next district meeting through their delegates, whether they will, according to request of last Annual Meeting, raise two dollars for the Danish Mission, and if so, to forward the same to the treasurer of said fund immediately Now dear brothren we ask you to give SNIDED -- In the Sealer Suring Valley con-

months and 2 days Deceased was married to Sarah Hickard (Franklin Co., Pa., Margh 10, 1879, with where she treet in matrimery nearly 61 years the is about two years the younger, and our trees him with a large trees of relatives upd friends Finereal occusion reposition.

Jacob Miller, in German, from the words,

"And new, Lord, what want I for 5 My impairs the."—Po 39 7.

J. J. W please copy RENECKER -In the Aughwick congre-gation, June, 1973, sister Mary Renorker, aged 81 years, 4 mor, and 12 days

RENECKER -Also in the same generous tion, Jan. 1st, 1890, Smile, youngest daugh-ter of brokher George and meter Cubarine Benecker, aged 6 years, 7 mes and 23

HOOVER - In the Chorer Creek concrete tion, Blair county, Pa. Dec. 14th, 1879, sister Cathanias Hoozer, aged 70 years 6 mo and I day.

deve

was a consistent member of the church for many years. She cut lived her bushand and all her children but one. She died with a all berchistren on on. . . . . bright prospect of a glorious lumoriality

J. L. Wannann. LEMEN.-In Florid, Pulson county, It) ,

Dec. 20, 1879; brother Michael Clemen, aged 73 years, \$1 mos and \$2 days. other Clemen emigrated to this State tree 30 years now, and has been a consistent sorne 30 years ago, and has been a consistent member of the church of the Brethrem fer sorne 10 years. During his suckness he ethi-cal for the Bifers of the church and was anomated with oil. Disease, daepsy. Oc-easion Improved to a large congregation from Matt 14 12

C S Housenoon DETWILL'It In the Yellow Creek church Redford county, Pa. Jac. 2, 1830, sistor Callsonne, wife of friend Samuel Heteriler,

on improved by the breibren from Mett. 24 44. She leaves a sorrowing his hand and four rinidren to movem their loss, but they leve the consolution that they need not sorrow as the almahanhan have no hope, for their less is her elemniques in the death the facel is sail the replications, and see [1]. The final is 2.5 to 1.0 who has goes before where paring as known no more C. L. Beck

BOTTENFIELD,-In the same congrega tion, Oct 29, 1879. Elizabeth Bortenfield, agod 71 years and 24 days. The above notices was sent to the office at

No thope

of thomer time lost by some arrident were JOHN B. PLUCK.

NICODEMUS. - At her residence in Sem-set town Somerest county, Pa. Dec. 22d, 1873, el-ter Polity Needermas, aged 74 years, 2 months and 25 days. Sorter Nicodemus was first married to such Beckley, but death outered the family

and herett ber of her husband leaving ber alone, widow, they having no children, ofter which she married Herbert Nicode mos with whom she lived till the day of her demise. Her disease was a lingering type of dropsy, but through her cutire sicks repr. was abrough ner cutere elektrone be frauer or complaint estaped her lips. The desire and longing was for the hour o her dissetution or death's down-sweat settler on her marble brow, and it was plain to all real that she was brashing the dews of dan's banks. The calm serenity of her Jordan's banks. The calm aerenity of her countenance told in language too plain to be the Valley, and as her glassy eyes leved more could refrant from saying

The lid she as seleme excit close By sorrow forbidding to storp, Now scaled in their mortal repose, Have strangely forgotten to weep he fountien can yield no outpiles. The holiows from waters are free. The tears are all wiped from her ope And evil they never shall see Funeral services by the writer, assisted by welci P. Waker and Michael Weyand VALESTINE BLOTON MONEY LIST

ONLY ONE CHANGE OF CARS TO

Commoning Thombs, was the sure of the Transfer that the rather until forther makes, song the sung threshold have the rather than the thermal threshold the sure threshold the sure threshold the sure that a sure that the sure th

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A HOMB SCHOOL. AND CHURCH

for young people of both sesses. Brethren's children prespondly welcome, but all others, see also admitted on equal feeting. STUDENTS OAN ENTER AT ANY TIME EXPENSES LESS THAN AT OTH-

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THE PRIMITIVE ORRISTIAN

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OUINTER & BRUMBAUGH BROS

"Exercistly Contend for the Futh which was once Delivered with the Saint-"

SL50 PER ANNUM

#### VOL. XVIII.

#### HUNTNGDON, PA., TUESDAY, FEBRUARY 3, 1880.

NUMBER 5.

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From Hulson Illimos

## Sermon Department. THE WORK OF THE CHIRAL

Sermon by Ebler James Oninter

Reported by W. W Cotton

"And of some have core restion, making difference and others wave onto fear polling them out of the fire, halling wave the rai-ment spoiled by the first "-Jude 1: 22-33 Our subject will be the work of the

Church in saving sinces, which is samers out of the five of sur. It is to stated in the text to consist in pulling to one of the purposes of the Church. shaded to in that part of Jude where these be used in reference to all sug-I will now proceed to the sc

oint I proposed to notice which was one another

and surroundings. outents, that there are litigan beings

ed up. They are in danger of being parent-

these who have come out. They may and had proper surroundings? The fluxes of sin. Do not forger that last y know the from the assume of the Church is a kind of parent to Chris. many men and women are bring in State, ople themselves or from some other times, especially to overcome the flame.

which they are enveloped unless they and principle in the Church. For grift Pance—Editorials, Shall We are taken out Sev them working, do nawy with the Church then by any is prenching to them. Pray for the ments designed to allowing risking their own lives to save the ments three and momenty of others are all around the burning building the terrible doctrine of five love which five ty your to scalable the Parison Total at their found meny advantes in the world. the labor and concern with which they but thank. God is not now on the ad-

Chard in pulling souls out of an ed by heaven. Both of these must re-The stance is enveloped in the face of main.

terr, pulling them out of the free boundle Church.
We should be trying to save and to of Messionary Pands, In the Field. We Samuta be reging to save and to get them out of the flames which a side of the Christian Church set their by it discretely soft and and holy in fell.

arran Pang—Annual Meeting Esarranged with a mile which will burn;

by a preserved and circus. Man (5, 28, 8 and lest) holy best.

them up it they do not make their es-

and concern that is displayed in the iland all the self-depial, and should use the burning house. We should do this The dancers of our fellowcoupures who are in sin are more onnament than the dangers at those who

stated. Shall I say that it is heaven's design of in my list serinou, this was addressed the Climich. I think it was one of the members of the Clouch for the heaven's designs in organizing the note or leasts of charity. While or that we may be a help to one moths muto the sames." our subject has direct reference to the cr. that we may perform the duties of the mostle Jude we members of the Church, it may growing out of a social relation to one down the faith in the way in which another, that we may and one another They are in the same condition wheth- in religious daties as we help one another in inviness, and in all, the do-

Converte a formation for the darker H way many manuacy depends an advanced a paper science of the matter Army is a majer for them. The handling is in a way are organized together in the fined adminisher for its executioner, for its leaving of architectural opporance of the Church that we may be prove the granted inguinet. We are to find its heaving of architectural opporance of the Church that we may be prove the grant of the province of the and automating. It is not a group product a group of the contraction o And suppose in addition
for strengthen one mother, so that we We me to keep it for the coming gening itself and its valuable may become strong
may be supposed in the people of God. The

That is an erroneses plea that some

What a responsibility Church, Paul says 1 Tim ni 15. as is spon the Claush' We are the of discholy of his desh, and of his bones pallar and ground of the trinh. This Eph v 30. We are members of Chris loved, when I gave all diligence to write. Where is purpose of relling them how the fallon | Church | Luight say that there are unto you of the common salvation it efforts? Should no not be more no less work of the Church This is all two designs of the Church. One de-ghers these sign is the beautit of the assembers of and exhort you that ye should entriest ough was needful for me to write note you, like han in our labous? Smely we tallen members are called spots in their the Church. We are organized togethe by condend for the latth once delivered. We are to basel men

themselves together into suncties that themselves together into suncties that themselves together into suncties that Conssive a building to be on the - It they may normally help one another, improvement wan be made

and are turned out into the ment in the drame life. But any bretla. States in cancertoes consumed in the learning building world without littler and mother? remaind sixters, there is smartling else anys, according to the Christian Will these children be as good and besides this to do. Do not longer that here from which we quote no.— 4b. Work of the

Serion by Ed James

In the disliking They may know that there explice of right, sy thous the leaves the first properties. Delete for the best former or the following the symmetry of the first properties of the following the the followin Do not forget that last year, in nearly every Northern times, especially to young converts an They are like the militibulate to everywhere the elec-And is a valor as adde as a woman whom I alimbel in my Illustration most for humanity They are like the unlividuals to everywhere the elergy are doing See the noble invenes informs to who has a limbural is, to get along in They are surrainated by the thouse of way of religious ministration, but I The men are try- the world? One of the great prince on and unless they are resured they mean, in earning for the poor overtome the flame. The attenuate try the worset time is use given printed with an unuses they are restrict they begin to say, the booking and the prisons ples upon which the family is based to will meet a terrible end. Which you will the bounds, the sick, the who will be bound in the flames by mutthely supportly. This is an importe pury, remember them in puryer. Re-Do not member to pray for the murster who men who me at the front in move They with the idea of the finally and full into put forth to pull the sinners out of the light, and four-lifthe of them half pull having poor fine, poor libraries, peen

We are intrasted with the great houses, and a portion of every work of saving these who I have said, manuty prejudiced against them same. You might as well talk, about are represented as being in the flames. Men, I say, who are doing this, are the We should get both the same black be propriety and utility of the many at the one constant. In the property of the form of the We should just forth the same labor the propriety and utility of the family It is the business of the Church to same procedures whom larger-oil would How poorly we are cast out. Robert Ingersoil may make gamazations which have been given us ling and working factorin, who are in bottler he nor lane worthy to hold! tion Clarich. The later of the free property of the proposity unify and being to save the fatural lives of I woult you to compare the with the bubbling should be the later of the later before the later of the later before the later of the later before the later I want you to compare the works of We have Christmuity with those of infidelity. to save the soul, the catire man or we- the advocates of infidelity are present The same is enveloped in the first of man of man i right a visit of some layer contraction in the Church. The ordinances of the caples when they began to show signs has been done by the latter and

in the Charles. The continuous continuous continuous expensions and the product are discontinuous expensions and the product product are discontinuous expensions. The product Matt. 8, 28. Soul lost; body lost, all have to concent from the world, but ye-lost. We are to labor for the a cleans member what effect scentroon, would Church are the boundst under the in-thurne of truth and realize the saving Well me may labor

What is the Church? The Church is tiquity less had moon it. That is the Scriptum declaration. The Church's part of the body of Ciris. In speak-ing of the members of the Church's ing of the members of the Univitine. We are members of Christ some toublibation of it menns the Church is the depository of and should be like him. Dol he not marks do not only apply to the Chris of that gift of hexces—the trith. We it for the rate of the latty of the gift are the protectors of it. We are to save them. He was houself estended among the lasts the most active and keep it in its purity. We are to show its an a certain sense. He shed that he contons workers in the Church. define influence in our lives before again assess the whole liming the period of the collection of the don't to our successors that they may of over death. He did this that he Church. Here in this body of men It is the work of the Church to pull hepert are we have been it . Due gets unglit resure the souls of men from all women, we have no power and some soul of the five of sur. It is to enable that truth to others the slager to which they are exposed sufficience which is being over-the. and thus it us to be perpetunted. We "ye are all members of his body, of the welfin of the world. The Cloured are to sustain it; we not to love it, we his flesh and of his house." Where is, we a whole is doing the world. Be our sympathy for him in his work? dels are not doing it worbily philan our bleeness to how in our thropists are not doing it.

> The Church teansforms and chang many entire being. While we rioth Whatever benevolence and ulphan the mixed, and feed the poor, we would This is the language thropy there is among unconverted also dothe then with the gaments of and women, their philanthropy salvation. We are trying to get them will be greatly increased when they ready for elemity while we are sus we have exercised it from Christania become Christians. When we possess taking them or earth. This is a work the apostles. We are to labor to main the annul and spirit of Christ, our be-for the Church. The firement to whom and the intro of the productive of the internal section of the internal sectin The most efficient philanthropists are and are trying to benefit both the souls

among the Christians and holes of usen

I have senething that I unit to real. How are use to do thes? We operators the Church that we may help one mee enjoyments and new hearths in tayout I must be read it for all, but do it allowed by the power of God.

I very apother, sympathate with one mother, the truth, and me tenuls in oxyon the specially for the young men. In this power is not in we. It is derived. , age there is a good deal of infidelity. God, and the Christian tuntle I is i growing up. You have heard of you that we are the pillar and grow Robert Ingereed) the infidel lecturer, of the triath. What is the triath? I told The You have heard of the unfair represent, truth is another term for the Gospel Church then lor a nucl. to perform taneses which he rankes of the Bible Christian trath and the Go-pel on the Deliver they recommend the properties of the properties of

What the fire apparatus is to the in oursebine the ling the flames of the natural fire, Christian truth and the means of Gospel grace on to the Charch coulding it to occur. the thames of sin. And when they eans are properly applied by the sinner, they will no employe their de signed effect without any fuiture

In the last place, as I proposed to do I will give some suggestions in regard son, unking a difference, others s bating even the garments spatted by

It appears from this language, that made not in the means to be used, but the masser of using the means People differ very much in their tem member this in dealine with our

contact with discase to prescribe And those engaged in pronacting the that they can more affectually reform These having the some larse compassion "they must be and might discounage and destroy Others on with lene" They analogical. They are aslead to sigto rebuke some "sharply." How ten-But he dealt more It is said that "Printence is the queen of graces. It certainly is an import-ant one for the Christian worker. He that wometh souls is wee "-- bow as

Finally, as the danger is imminent, act with promutures and zeal, and all the offered belo and make their escape from the threatening stanger. Time is done soon. Should the work of sulvawill be sustain. properly attended to all will be well, and a glorious immortality will be se-

Jon's BUNGAN .- Most great menhage been trained in the school of difficulty. John Bunyan was the son of a tinker, converted, he became a dissenting For an others a nominal the Establishment, he was rast into Brdford jail, where he was kept for twelve

Obssau. LETTER OF CONDOLENCE. Roy Unah and Sester Sura

Dearly loved in the Lord. When her in the body mills the masslers autfor with at each Paul and so we feel in your bereave of your dear Charlie, we often set and and feel to speak words of comicst to von. if we only knew how

When Job was in sore affection ome of his friends same to comfort im, but they only added to his sufter until he said to them, "Muorable omforters are ye all even so it may be with us, for "a mounded spent, who can bear," (Prov. 18.14). Yet we cannot refrain from neaking to those we love. So at the suggestion of Sarab, I write The ways of the Lord are unsearch

able and his informents next finding belong to the Lord, and ever which we cannot, and weed not have any control, must stand still to see the salvation of God. All things shall, and sumstion of the patient. Our med, will work together for good to then that love find but how the sudden and unlooked for death of your dear the appear-halds ways of God, and be longs to his judgments, which are past longs to sind alone Faith, strong faith, lays hold on it True believers and they are tully assured that he is able to keep that which they have their full deliversme, when they will no more see through a glass darkly. and Laste even as they are known. then, what are now the mysterious mays of God will all be elegily some faith and not by sight, beaco, things out of sight we grosp by faith, and with Job can say, "The Lord gave and the Lord bath taken away, blesswould have been but a very small thing for the Almighty God to have prevented the sickness and death of your dear Charlie, but that second not to be his way, and he says, "My ways are not your ways, and my thoughts are not your thoughts. And as the heavens are bigher than the corth so are my ways higher than your ways, and my thoughts than bly to submit ourselves to his higher ughts and superior ways Joses appares of himself as being

"The good Shephord." A shophord hos lambs as well as full strown sheen in his flock, and it is his duty as pleasure to especially care for the lembs. Some lesting and interesting things are exid of the care and doir of the Eastern shepheads towards the lembs of their flock, always providing the best shelter and food for them and with them the shopherd someimes leads his whole flock. I bave read of one who wished to lead his flock over a strong of water into ter posture but as sheen are louth to go into water, all his efforts failed until he took up in his grass several lambs and carried them over and set them down on the other side. The affection of their dams impelled them to eross, and all the flock followed. So cross, and all the flock Josus being the good shepherd of the sheen wants some of the lambs in the heavenly pastures. He curries them safely over the chilly stream, that othmay be induced to come into the fold, the absence or wall or to draw the parent's affections more strongly to-

source team and death are not brown while a part are yet on this side of th rold waters, where cares, sorrow and tears still contanne.

to too have nessed through similar trials, and are not without experience us our beart-felt sympathy with you in Wo are happy to your bereavenest now that though your tears row flow, you sorrow not like those the bare so hope. In the great res arrection you will stand in your lot and in the language of the prophet "here are we and the children which the Lord has given us Then. d there, dear brother and si what now to us seems the mysterious ways of God will all be plain, and we

together for our good, while we were this vale of serrow and tears. When John, the servent of God had riou given him of the choong seem

of Christianity completed in the brayonly habitations, among other things he saw a great stultitude which no man could number. They had made their robes white in the blood of the Lamb and were wonderfully and glorieasly arrayed, - that the

ol asked, Who are there! brother and sister Engler could from their earthly home, and with their natural eyes, see their dear Charlie n his resurrected body, fashioned alike ng in his final glory, I wonder if they would not inquire. IPho is that one re and when told that is your Charlie in whose death you shed such bitter teurs of soutow, you would say, 'why he don't look at all like he did when we wiped the croopy clatamy west from his dying brow and when lay on very pule in the casket pr which we laid him in his clayey look we look for the Savies, the Lord Jesus brist, who shall change our vile body,

Hoping and praying that God, shose grace a sufficient for all, will metain you in the city of your sorrow and bereavement, and finally unite you and us all in our Father's le oxyen, we pray in Jesus' mame --

D. P. & SARAH K. SAYLER HINDRANGES TO THE TRIDMPH OF THE GOSPEL

To C. H. Balslangh, from R. H.

After reading your reply to brother O. Hummer, on the transmissibility of moral qualities, an old desire t unito von is awakened, to eive ven my thanks and encouragement for that and many other articles you have Our church faith is in danwidten or from three different sources, by which troubles may come to hinder the rogress of truth, and lead members

ested the Jowish Church, as well as the Christian from the beginning. First The truditions and emisions f men year transpol it, by exulting

them into commandments, making them law in the church; as Israel did when Christ rebuked them for making void the law of God by the tradition of men. Second. The church is in langer of the deceptive influence of negatar custom, leading brothress astroy, as it did Israel when they ra into the identry of the world around them. The same may be remated, if the church rues into all the plane and vanities of the world mound us Third. A dangerous source of orror i rum false ductrino cominer nu to doperts like the Divinity of Christ, the Atonoment, the Resurrection, original represent the living God. continuous Ac. Errors in these

These three sources of error are alike ' principles of the heart which produce angerous, and as old as the work of the them , so do the ways of pleasure and nemy of truth. They are new in our amovement manifest the spirit of the lay only in form, and need to be people who make them y the muted labor of the church, or the Christian, cannot con-Church. They take the spirit and sistently tolerate any form of custom power out of the truth, just so far as or order which represents or manufests hey destroy or change the Divine ex- the spirit of the world. These forms pressions of the truth, or the Divine would be of little consequence were it prisosples in which the forms and sold for the spirit of the world mani-sammetations of truth are based, fested in them. A worldly agind and These errors are very deceptive, hence spirit's known by the various forms

we may expect some with good intent in which it is manifested; so the Chris-to advocate them, but however good time spirit of holicess is known by outthe intent, «choosatic trimbles grow signs which munifest it. ont of them, now as they ever have daturer coming from this source of eror is, it leads some to look too much The first source of error, which exto the ways and customs of the world alts the customs, traditions or original und too little to the sarit and princiof men, in any locality or age, into ple they manifest and

too little to the Church, is dangerous to its prosconduct to manifest them. Some may through the influence of custom alopt perity and peace. This may be done in money things; in fort, almost in any the forms and order which repre of convenience, or policy, it be magnified into law, when it noither spirit of worldly prole and vanity when they really do not mean to allow represents nor manifests any truth of the principle to rule their bearts the Gospel. Many empty formalities of this kind have been mangurated in With such some forbearance may be the Church since the spectolic age permissible, but when it is evident The danger of establishing forms or the sourit of made and leve of the would is in the heart, as the cause of the worldly manifestation at is a state ause they are schismatical, and tram that cannot, he held any more consistnel the work of the Church as they nely than the world can be held in do the ministry who attempts to defollowship with the Church

Hence, the

Although these two sources of error epresent some prizeigle or power as are opposite in their course, and breed the cau o which produced themontention as a natural result, they are Hence, a form and order that repre ske in this seame that both admisents the principles, spirit, and power torms of Christian character that have othing but man as their toundation of timesel truth may recognitely be ed where that truth rough-While the truth with all its spritual power and life like all other life, seeks and its proper outnard sign, are the ts manifestation in forms and chara afeguards of our prosperity. ter that represent it as fitly as uny other effect represents its cause: or ne

Spiritual life and power with its re-other effect to spine forms and order, make the littly as the torm and order of the Claretian character, founded on the Osage stange represents the nature spiritual life within, out of which the ame and order grow. But the dan forms which do, not represent any of per to to be feared from tornes and or r that do not grow out of the squrit its principles. Here is the great error of medera times-the cause of Chris und life; forms that do not represent tintity manifested in all the parapher any spiritual truth or passerpte of ighteonaucsa. They are but tradiusing of prond and sinful world, instead tions founded on mon, yet now as of old some strive to make their opinions of that Christian character which rep to-ents only the spiritual persciples it of some peculiar order a haw of the teaches

Church, when there is no principle of Here is the great burden and lakes the Gospel, no spiritual power or dec-trine represented by them. Man may of our Assuut Meeting to jodge of the order and form of conduct which rep escents and manifests the true put hunders the spiritual work of the Gos ples of spiritual life and truth pol, the progress and spread of its is the great mission of the Christian truth. This source of error as likely and of the Church, to make manifes to mislead some good menning boxes all the spirit and truth of the G three, who is to a dying world. So unlimited and ok too much to form and order in itself, and not onough to boundless as the work that it remakes oil the Chr stian bas, and all he bus to the spiritual principle find power which a proper form and order beautifully de, monifesting the Payme life in al

his probution, which fitly represents The second source of error is stress the glosy of the divine principle from the reverse of the former. It donwhich it flows. The third source of error, no les-

not seek to enforce popular custom by mking it an order, but rather gives dangurous, though more difficult to see or express, is growing in the press liberty and latitude, each one choosing such forms and customs of the world age Error, in the doctrines of revenus their inclinations may dictate. The error of Israel believing they xalt some earthly, fallable bumanis could worship God through the idols above the Divine power and work of try of the Gentiles, made the golden the spiritual. The moralist, the scien If to blend the true God with the ust, the materialist, with others of similar character, come forward with world in their worship. The state on some special philosophy to heast of ror in a different form now comes with learning in a system that takes the try of ohl, to implant the idea that al life and holiques may be plan of salvation. This has been done in subjects like the Divinity of Christ, manifest in the customs, way, and habits of the world. The raging manis of the Atonoment, Original sin, the de pride and Inchion, the unscrupelous sign of Ordinances, &c. Taking the ways of pleasure and amusoment, the Divino and spiritual out of these on waste of time and money in trines in the first step towards infifine churches, and its corresponding delity. tinue of formalities, can t

Your articles on those and similar represent the inner principles of truth subjects, have done much to sustain Atousment, the Resurrection, original and spuritual power of a righteons and the tree destrine among us. And in, the world of the Spirit, design of body life, thus the golden culf would urben I are your seal and love for the truth lead you to spend the last bit of Every form and reaton of the world. strength left from suffering, in dylandopents of most from To Boryan, it. Her need-inter-Engine is death ions of the Scientific, thing global and the world, is ble broadly presently the death for groups and present the professional present the pres represents the spirit and principles of ing the great truths of sevels

more still, because I too, much of my time, feel the burden of affliction, ex-I write between paroxysms of suffering so great that powerful parcotic to get a little rest. Panl's affections were abiding even as a thorn in the figsh. He was a praying sufferer, yet the chief of apostles tauned by grace he was strong in weakness, and I pray God to give you o same sustaining power to emp your pen in exalting the name of Je , the work of the Spirit, the glory of Divine truth above every ca sensual, destructive error. Though henvy goods must be wenned in strong paper, everything must ong to most error. I think our buthren will soon learn not to ulge and condemn every style but their own. The man who attempts to e everybody, or make everybody like himself, is a failure. Then go on by the help of God, till your work is eternity alone

#### WHO MELCHISEDED 18. BY LEWIS W. TEETIB.

From the style of this bending, the eader will naturally begin to read

with the expectation of learning some thing more perfectly concerning the personality of Mclchisodec. But if he The subject of this orticle is to show

how wo hit is necessary for us to know about Molchizedre. It is impo the Bible tells. Profane history and conjectures are meanti-factory Able and were men, before us have fully investigated this matter; they not united in their productions. Even would like to know, we could not understand the 7th chapter of Hebrews any better than we c extra knowledge Paul gites as all the information about this man that it nd his argument. In speaking of "Hope," and of "Perfection be has n dreign in bringing in Melchisodor, we will try to show. He says, Which fore we have us up anchor of soul, both sure and steadfast, and which entereth into that of the vail Whither the Jan conner is for us entered, even Jesus, made a high priest for over after the order of Molchinsler. Heb 6: 19, 20, For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw migh to God. suse perfection could not be attained to by the Levitical priest-bood, it was eary that the prest-hopd should changed, and that another pricet should arme after the similitude of Mulchiseder. Who is made, not after

otico then, in the first place, that Melchisedee was a priest of the MOST HIGH GOD. Therefore he pricet according to God's design, be s also "King of Peace," and had the power to bless. He officuated in course as any other prices would in his. He was the only priest of his order-there was none before him nor after him-of his order-in this he re-sembles Jesus Christ, as Paul intimates-Without iather, without mother, with-

out deceat, having neither beginning of days, nor end of life; but made like unto the Son of God , abideth a priest continually. Heb. 7:3 The Hobrews seemed to have grown somewhat cold, from the want of a proper explains to the m the necessity of this seperture from that order, showing on that Auronic or Levitical pricethead could make nothing perfect, and seler it the prople received the law, and that the fow made nothing perf hat therefore the pricat-bond had to be changed, and the law had to be changed that the RETTER HORE be brought in, by which they draw sich anto God.

might draw nigh unto ( Then in the midst of this, presents Melchisedec, and proves that Ar was a copuing priest, and that he officerted og before the Levitical pricet-bood, that therefore As could not have been after the order of Aaron. Now if it was possible for a genume priest to exnet defers the Angonic, it is also nessi ble for a genuine priest to spring out ing concerning priest hood," and not which no man gave attendance at the altar," The mission of the law was, a school-master, to bring us unto

Christ, but after that faith is come we can tell its are no longer under a school-master blessing. May the pence of God abide Gal, 3:24, 25. Notice, lastly, that Melchiseder was the prof pro Jesus Christ is the had priost. The order of Melchisedec's priest-bood the same as that of Christ's thosefore Christ is "Alpha and Omega, the beginning and the ending, which was, nd is, and which is to come," also in the order of his priest-houd, as he is in all things else.

The above ap expects such a thing he will be disap. of Paul in bringing forward Mel.

## TO SISTER 'M"

I do not week, in the least,

to write or say anything that will have a tendency to mar that Christian love that exists among all the disciples of the Lord Jesus. And I assure you that the gentle rebuke you gave me some time ago in your "Seed Basket." my Christian feeling an without such toward you. This is what you took exceptions to. In a former correspondonce of more to the P. C I remarked that the practice of supplying our children with dolls (images) was un ovil, and that I was surry to see the lying around the rooms of brothren. Your reply has not changed my mir but will now say that it we (I mean all the brothren and sisters) would contribute the amount of money to he mission fund, or any other Christion work, that is paid out for doll ba bics and other useless toys and fixtures the effect would be glorious. it not dear sister? Hope you will re flect upon this matter before you condemn your unworthy brother as being on the dark side of the subject. here propose to every brother and six ter to whose notice these lines may come, that we take the money we usu ally expend on Christians for the above mentioned things, and send it to broth but after the power of an anifers life, tween the "City Mission" fund and for sending the P. C. to the noor. Who

will do so? Let none be turn away from that winch is molesc and fritalons to that which is sood My desire is to do cood, while here in flesh, and with the great spostle Paul, to "approve of the things that

I also have the pleasure of interm-ng you easter M, that I have four and four girls, and we have never expended any money for toys or dolls turnished emptors for them to around themselves ith, and we teach them early the traths of the Bible, and as soon hey can read we furnish them with plenty of good interesting Christian literature to read. The oldest is soon foorteen years old and has been p inderstanding of the authority, and member of the Bretbren church for the genuineness of the prioritical of orear year, of his own free will and ties at once, by saying, that Baptist spends with hoptics, a frequentative the rows of Christ. They seemed to think, that choice. I write this not beastinely churches have nothing to do with war, Greek verb." Does he mean that hop but coming to sai!

take and endowe, and symposium because Circa an a great, was not at least to show you and all others of your with certal weapons. We are not to from its a frequentiative Greek nount of the property of the show of the property of the decided Anney that therefore views that it is not necessary in the disorder Circuits in other to notion in the great that a certain class of Credit yappathine with you not only up to be a controlled to the controlled the property that it is not not necessary in the disperse of the least of the controlled the property that it is not notices. on that which is not meat. "Bring your children up in the

nurture and admonition of the Lord" is a command just as essential as any other in the Book of books. I do n ve in forcing church members to be Christians, or children to play with cortain kinds of toys, but this I do know, and that too, by experience, that members of the church can be taught

Christian principles, and children can be early t ught the "truth as it m You quote Dr. Addison in fa vor of dolls, and I will quote the learned Daniel Webster to show the mose

"A contraction of Donorny le blubly an abbreviation of idel." Lattle children (we understand the Christian) keep yourselves from idols."

Lot this be sufficient for the present.

# BAPTIST-TUNKER DISCUSSION.

D. B. HAT, Allfrag J. W. STROY, Depley RAY'S PIPTH APPROMATIVE.

By failing to onswer our oncorning the new birth, Mr. Stein has surrendered this point. He is no terly confused. He m ukes baptism co sential to the new birth fort some no ners may get to beaven without it? He bus baptism as a c dition of onlyation, yet accountable sinners way be saved without it!!!

1. Without the new birth no accountable person can either see or onter into the kinedom of heaven 2. The baptism of the Hely Sperie setowed apon any execut

the children of God. Acts 10 . 43-48. 4. It is "without works" "of right-

Mr. Stein complains that we call on m to prove his "vile and slanderous" charges against Baptist churches, or himself stand as "a deliberate and will-Pour fellow, he chains that he is personated "for the treath a ske"! Stop, Mr. Stein, and see what you have blindly done. Without the

ollowing outrageous charges which is the "father of lies" could wish. 1. In your 1st Neg. you charged that "Beptist churches" have "legal lito perform "the works of the

flesh." Gal. 5 , 50. What did you do 2. In your 2d Neg. you charged that. Bantist churches are not churches of Christ, because they hold that we may

do ovil, fight and kill, and take or 4. Also in your 2d Neg. you dehber ely charged that "Baptists by taking paths" are guilty of the "crime of per

And in your 3d Neg. you charge by insinuatio on that Banti st church

freely justify and fellowship and apolgizo for" "unbridled carnal lusts pussions"—"possions" "rapacions, ceuch What did you make such foul surges for? We again repeat you

must prove, withdraw, or stand willful slangerer of the chart-hes of Christ. Do you suppose that you can induce any one of com-Was Mr Stein while a pretended Baptist guilty of all these crimes? If so, we

need not be surprised that be ikes his throat an "open sepulchre. We "unk him if such is the spirit of we must submit to the ordinance of ed three immersions, have held

selieve that a want of "organic succes- gings sion" would invalidate Baptist church claims. No Baptist church "suspends rical argument when we reach that

Our 9th Argument for spiritual m generation prior to, and independent of baptism and church membership, is based upon the fact, that it has more with the Scriptures apon the only plan of salvation which is perfectly adapted to every case of human necessity. Our heurship with Abraham is not of

"Therefore it is of finth, that it might be by grace; to the end the promise might be sure to all the seed. ot to that only which is of the law, but to that also which is of the feeth

of Abraham, who is the father of us rep. 5). The Explicit bouches peaces the Ride thanacteristics which entitle them to be repeated all." Rom. 4 16 at Charles of Jerasticities. Again: Know ye therefore that they which

are of faith the same pre the children of Abraham." Gal 3:7. This same glorious plan of salv ant saved Abraham secures the salve.

of Abraham 16 it was made to do d upon a burch membership, as licvers would be lost for want of the opportunity to join the church. The promise which is "cternal life" to all not unite with the church. It salva tion depended on baptism, then the promise would, for the same cause, full

to all the peratent unbaptized is her ers. God was not so unwise as to susut works" is defined so the language pend has "power on carth to forgive ins," upon the physical act of some other sinner, who ossness which we have done," whethconsent to permit the Lord to burden the transgressor. This plan of salva tion reached tho case of Abraham well the patriorche and prophete; it extendfeet of the Navier and the dvine that on the cross, the same "great salva tion? saved the anostle and New Yes tament saints; and the same glorious plum of salvation by grace through sith, must and will save overy necon able sinner that escapes the pollutions of sin and walks the sun-bright clime: of eternal day. Among the leading denominations of the earth the Baptist

stand alone as the unwavering advaates of this Bible plan of salvation We now suffly say that this first ading and fundamental Baptist charactoristic, which demands spiritual re reneration....the new birth. and spirit al life so essential to haptism and

church mombership, is established as a lible tharseteristic, by overwholming testimony.

Our leading proofs remain untouchwhile the enemy has been thrown

into utter confusion, and forced to sur render his sand "works of rightcons CHARACTERISTIC II: Burdist shareho the Non-Testament Paul says

"There is one body, and one spi aven so we are called in one hous of your calling: One Lord, one furth, one bantum one God and Father of all he is above all, and through all, and No one of these seven unities in this

passage can possibly be three If we reo baptisms to make one haption." We must have three ly. ithe to make "one faith!" immersion" of Baptists is generally recognized as valid. But Mr. Steis denies. He says that beptions, the "baptism of the above passage, "corre-

God that requires the punishment of to be a frequentative. They obtained ovil doors. We report that Mr. Stein does not than from the use of the Gre-Liddell and Scott have given up this abourd idea, as may be seen in the late edition of their lexicon. its christianity" upon its ability to Ed. Bobinson regards duptice as a fre trace such succession by unnappired quentative in form, but not in fact, bistory. We will attend to the bisto. The overwhelming weight of Greek The overwiselming weight of Greek lexicography is no that haptize is a frequentative. Even if the verb was a frequentative, the over brofisms would confi

The dible says, "on inmersion," but Mr. Stein has three immersions? Shall we obey God or man? But this fiequentative will prove rather too much for Mr. Ster He contends that "baptizing" must be anderstood, in the commis Son and Holy Smart. Therefore, he

nust have the commession to read 'Go ve therefore and teach tions, haptiving them frequently in the some of the Father, and beptizing them frequently in the name of the

the name of the Holy Glast." And as frequently, with him. mean at least three, our friend is rom for his "one (frequently) harrism' This will harmonize all the better with his washing argument. Are not nine dips better for washing out scarlet and son sine than three

But this has Nasaman to overdo the matter. According to Mr. S. ' Nasdipped himself treprestly seven times in Jordan -twenty-one times or more. According to his argument or friend is still an unbaptized alien. Ho must have a few more dips; five may do, se he has had four already.

Our friend says "A single din has to trivity, and honce cannot represent to unity." He ought to know that the design of haptism is not to represent either the trinity, or the unity of he trinity. The "one baptism of the New Testament is designed to be a sensment of the pourrection of terfy arresment for the room

"Blse what shall they do which ure inptired for the dead, if the dead rise not at all? Why are they then hap-tised for the dead?" I Cov. 15 '29 Baptism declares the resurrection of Christ, and is a pledge of the resurree tson of all the saints As Christ war raised but once, there can be but 'one

Agum, Paul says: "Therefore we are buried with bim y buptism into death that like as the glory of the Father, even to we also should walk in newness of life

or if us have been planted tegether in the likeness of his doub, we shall be also in the likeness of his resurre-Baptism as the 'likeness of handeath'

immersion"-cae bantum

Christ died but once. Therefore immersion only is demanded. Baptism alro contains "the likeness of his rea-urrection. Christ was raised from the dead but once. Therefore, one im-mersion-burial with him is landern s the Bible baptism. Surely Haptists possess the "one huntism"

We neture death as coming !

stroy, let us rather picture Christ as coming to save. We think at death as ending: let us rather think of life se beginning, and that more abandant-We think of losing; let us think of eniming. We think of porting ; let us think of meeting. We think ing away, let us think of arriving "You must on from earth " let us b the voice of Christ saying, "You are

#### The Brimitive Christian. PUBLISHED WEEKLY RESTINGUES. PA February 3, 1880.

EDITORS | PLD JAMES QUINTER, PROPRIETORS J % DRUMBAUGE,

R. H. Maller informs us that he is still obliged to remain at home on homblest employed involution the suckness of his daught the Spirit's power.

Times are this Winter more than a usual monume of letters lest and our The only really seto way to send money is by postal under, or by checks or drafts.

It is reported that there has been a

Ban David D. Sell, of Newty. Pawith the Property says. How butth syntan do without a paper is a prob these must not be that zenl and interof that there should be "

Buo J. B. Keller of Epitosts, Laneaster county, Pa informs as that Bro. Israc Killerface, of Ashkand, Ohio, come out on the Land's sale say they will come soon

him? He proposeds a very significant anestron and one that should have at-Then too he is willing to go in-Who sueth a warface at one time at Ins own clauses "

Towns are a sampler of names being sent in for the Ferney Final - We do distributed as much as possible-not too many into one logality and freth the same party should not leave the paper from this final more than a year Our brethren will please be governed a little by our wishes in this request to sending in names

Ken, C. G. Lint, of Myerschile, Pasays. Hiram Fairly, of Konsus, amb Horner, or Lagrange county, Ind, ronaneured to preach for them at Myersdale, (Jun. 11) Brs. Harner ron med until Tresday evening. We had good meetings. Both these brethren me Bes Horner in defending the truth preached in the Greenville neeting mean\_oten in this concernation, on Wednesday evenues Lord bless, and keep them from the

Passa the Johnson we learn that the brethren of Waynesboro, Pa., have been having a successful arreting. Six th loc hustion Bio J F Offer administered the rate in the Antictam new mile west of town. Some three of tour more have made application and was held under very unfavorable cir ennistances. dark, and at the same time the fata opidencie dipletheria was raguag, ao so, that the public schools had to he closed several weeks, and many could not attend meeting on account of baving one or more sick in the tennily,

blessing of God upon its uditors, and simply because they, at the time cannot those whose sermons, artis his, or labors for Christ are united in its columns, and for its workly circulation to be the building up of God's people Pray forcestly, that all engaged in the humblest employee may be tilled with

As usual at the beginning of the one papers to reach our patrons her heliair Christmas, and anne being oridence that Christ is not as deep

will be right We mean to do all no

tions promptly and regularly It is said that the elegemen of the cuions demoninations, in Minerappolis Minn have made a more to do A circular has been sent out and sign

mappropriateness of many things on tomary at functals, and recommo This is crytainly a move in the right buthout of Missouri go our and help a similar effort. If there is a time that display is more out of place than to the field houselt, at the church will legal is the exhibition of it in our see that his family these not come to Clarston hard today. Thousands o many metances at a single functal.

have always tried to avoid display and mes think we are gradually coming a little mover to the customs of the world in this respect. Let us guard has done for them, and thus be made

Kassas has formed a Freedman's relief association, of which Topoka, Kun , is the headquarters. It was organized to the Spring of 1879, when blacks of the South to that State From April to December 1879 it is ea. timated that 20,000 exulites arrive within the State, many of them so late in the Rall as to have little chance to prepare for the Winter. From Dec

1st to January 12th, 1880, it is thought the arrivals have averaged fifty per Some three thousand have ceived material aid from this society It is said that many of them on the arrival are nearly naked, and were is not for this society many of these ld perish. They appeal to the East and North to bein keen un their supplies through the remaining fold

Them, is too great a tendency on the part of professed Christian business men to forget their religion in their to-residence with one mother and with the world. rate business and religion. The Bible is very positive in declaring that re ligion must be placed before secula must elimineterizo all transactions. Is it right for the professed Christian business man to pay his complexes to be exacting and taught by the secalited examplical supplies task, that they might prove continually adding more and more to charches of the present day, and if we hence of the present day, and if we hence of the present day, and if we hence of the present day and day and

The carnest propers of the realers for him to take mirrorage of circumof this paper are requested for the stances and hire them at low rates, Gospel in its parity be dissemido better, when he is abundantly able to pay them what they carn or sh ? Is such a course Christian urin ance, test-washing, bustism by tringciple? It certainly is not, yet any namersion and scatter them broadwho observes can easily discover the even among our brothren, some have knows what the result might be? We fallen into this rourse in business Then too, it is easily to be seen that ought to seatter the seeds. Some may fall on approductive wil, but an occumany are much more interested in lay bring forth fruit to the honor and built ing up treasures on earth than in housen. If the spirit of the Gospel

was manifested in the Christian business man's daily life, he would show os can we be indifferent to that up u lach lumes our eternal destiny? issue tracts and books requires thought secondary importance. It is time, and money, all of which we should be willing to give if the cause shithful in business, as well as it to names that we be dervent in small quives that we be fervent in spirit, serving the Loud" But if a Christian me do at 2

to make a dollar than Turns as a little village by the mans of Long Island, with a population of cight hundred, where there is not a sented in his hourt as he much to be liquot shop, not a hotel with a lim

room. What is considerable about this is, it is not the result of law, but a public sentiment. For over thirty years the prople of this town how the setument of the viewer and all that come muong them against intemper Hinkle, the pastor preach, who by the way, is regarded by his people as a in men ance. This, it seems to us is the ogical and carnest paca rtive work can be done in text was. 'He that cometh to nor I will more affer in no were rust out." The principle this way than in any other. As Bro

demon be a living, active temp

imperance people in the land were ac

SHALL WE DEDICATE?

then finished, by making a obcerful

with a soluten not of devotion, by

mediate protection of God, and the

which their houses were put under

points he made were that no one is too Miller remarked hot week, if we wan great a samer to come to Christ, that to be successful in momentum temper the hindrances that seem to be in the nace, we should turn our attention to the young Parents, teachers, and way are only imaginary, and that our acceptance with Christ depends upon monsters should make a special effort or combing. On these points he remains to mittle principles of temperature some clearly and logically. In his in the hearts of the young. In this closing remarks he said, that in his way as they grow up the public senti to metill the principles of temperan ment will be against intemperapersonal approaches to some personthey would tell him they would think it did in this little town let their be more unlividual effort Some persons have an idea they car of the matter. This idea he seemed to docard. But the thought occurred to us, is it not right to think of the not work unless they are connected matter? Do not the Scriptures plainly with some organization. Have you re influence at all? You certainly give us the idea that we are to count and be that little or great, let it be to the past? We restainly mucht to curtemperance. If you are a Sabbath sider the matter, and that too very careful. It depends of course, on how notes to mould a little mind for temper we consider. If we consider only sel and the obstacles in the way it is mee. Then too, in your assect wrong, and will stand in our way, but singers should consider what Christ Let all who are not ensuared

to feel his love for, them, and then somety within themselves, and will then be a power at work far a brough love, he prompted to come to rior to legislation. Legislation may lose in the way he has prescribed in effectual in doing good, but if all the his word. Our friend did not develop his subject for enough to show hor the sunner is to rome to Christ, but we tive and persistent in giving their in flucure against it, more that unnted to know what to do the many masser that Peter did at the great revival on the day of Pente

Tukey was recently a secretisar ie friends of the American Tract So ciety, and one of the secretaries of the society said that for fifty-five years the society has been issuing annually, on an average, 10,000 000 copies of books, tracts and papers. The contents it is than against it
The word dedicate is a Bible term. and, contains the destrins of the Bible

as interpreted by the orangelical These tracts are circulated, many of them, in torongu countries and the fruits it is said have been very manifest. Brethren and sisters, who are we doing in the way of circulating books and interes? We neknowledge dwelling houses. Scott, the communities present to be a means for the dissensitiety, says: "The Israelites were nemaring of religious truth, and will we customed to enter on their houses, ion of religious truth, and will we not employ it and make it effective The tracts that are circulated by this feast for their friends; necompanied, society contain the doctrines of the as it seems reasonable to conclude. duties, and that the spirit of religion Bible as interpreted by the evangelscal claurebes. How do they interpret the doctrines? We as a people holiere How do they interpret blussings of his grace and nearly were that there is a great deal of error

should we not be the more concerned that , conclosule to many of us, if our dwelling houses were deficated to nated among the children of men. If Lord and in them an after to the we were to get up tracts and books additive offering of services and sacrifices and posise! So they should be and redeed we have reason to doubt the Christi mity of the house that has no altar. That the dwelling houses of Israe

further cyclence in Dent. 20: 5. "And the officers shall speak unto the people servine. What note is there that a new house and both not dedibeing Borth trust to two glory of God. Brethren and sisters, ented it? let him go and return to me think of this. The great work of life house, lest be dis in the battle, and only trouble with inquivot us is, it is to We have either tergotten or win reive is from the Lord-on his and

should be dedicated to his service Not only our houses, but plso our fields, our stock and even our leadies should be dedicated to the Lord While the Isophits felt it a pr

to set apart their dwelling houses as a place sucrol, where holy influences would be exerted, they felt it a special duty to have their temples or plays o worship, dedicated to the Lords nor and for his worship. Sobsmon's temple was not only dedicated at its completion, lost frequently afterwards, c ially after times of pollutions by idea atrons worshipers. An oversion of this kind is referred to in John 19: 32 when the speatle speaks of the least of the dedication. This circumstance teaches us two thance in regard to the distingted and replediented and record that Christ did not drsapprove of it as he was there, and the surred hist the temple, in Solomin's porch. the amount feast held in remembranes of the first dedication, as this feast was in the Winter while the first dedica it was a dedication instituted by Judas Maccabeam, on his having paris altar from the pollutions and idelatric of Antiochus Eninhancs. This feast elebt days sucressively in the month Derember. We refer construers to show that the engloss of dedication is no new thing but is as old as the Baldo itself.

But the question is, should we dedi

ute our church-houses to the Lord. should we set these apart for religious worship? If we build houses for this purpose, why not set them apart? hone the brethren baye been doing a cated to the Lord. It is true, the first meeting held in many of our houses may not have been called a dedication meeting, but we hope that they wer severtheless dedicated to the Lord and for his worship.

It may be asked, in what does a

We suppose, on account of using the dedicatory service consist, or in what raa dedination in speaking of holding nay do they differ from an ordinary the first meeting in our new church houses, some of our readers wish to meeting? We answer, by saying that know whether we have any Bableau thor-ity for such dedications. To be as they consist in our regular form of service, and sometimes differ in the se lection of a text that scenas to be query by snying that we have more adapted to the organion. Also the authority in favor of such practice prayer, may differ somewhat, in buy or refference to the object and design of the house. Some ea and as such, means to set apart or couse-'our first meeting" which is correct, as crate for a body purpose, and was, at a it is the first meeting. Others cul very early day, used among the Israeldedication service," which is equally correct as that is the intenti This dedicatory service was use of not only in setting apart on the part of the congregation The their temples of worship, but also on of these different services differe exist only in the imagination of the who are ever on the alert to strike a sensel of discord among the Breth

> a. May the time speedily come wh not only our church houses shall be desirented to the Lord, but also our dwelling houses, our farms, our stock, our merchandise, our budies, our neus our tangues. Let us desli exercitions we have to the service of the Lord, because it is declared to be a corresponde acrylice

#### PROM OUR EXCHANGES.

The fellowing we clip from the Resta throw a little light on the much agitated question, when the thief was to enter

JULY SYLES THEF.

Jeans mas credified between two
theres. One of them came to believe
in the meastabelip of the unfering Nasarene, and melled late prestones for his
promonal sine. Concession was followed
by prayer: "Lord, remember me when
then comest into the kingdom." The
Sardor's weeks must not be construed. by prothen comest into any
Saviora words must not be consunotes mocking of that dying rept
into a mocking of that dying rept
int as a faithful and appropriate
way wer substanti into a more of the property of the control of the c quest shall be granted. When I come mot my krupten. I will remember you.

I is common for people to apply the trem "paradises" to beyon, and then dece the conclusion that Christ and the position third ascended to heaven on the day of their death. Thus a whole system of theology is built upon a country in the control of the country in the control of the country is built upon a country in the co h the forte we know that Jesus did not go there no the day of his cracificiton, for three days after that tradic none he atated in the most explicit terms, "I have not yet asceaded to my Father". If predice means the new earth, narely it was impossible that either Christ or the dying thief should actually enter upon it business of years before it cause into exist.

topt a theory that contradicts facts, or lis to harmonize with the general tenor Scripture. It would be easy to show not the current view of the case and plain teachings of the word, touchin the nature of man, the necessity of resurrection, and the time and place preservation, and the time and place of reward. But naide from the doctrinal discrepancy involved in the common punctuation and interpretation, we as-sure the reader that the idium of the freek improgn and the processing of the common terms of the common of the Christ's answer to the anxious position, factor the follerwing reudering: "Verily lary unto thee to-day, thou shelt be with me in paradise."

Dearward or Days -One of ourer changes notes the decesse of Margaret A Lettle an aged Methodist woman at Wash-ington, D. C.; and relates the following salote of her. She joined the Met a section of her. She joined the saccound dist church when quite young, and when ahe presented herself "on prointion," as a fashionably attired lady, she was re-minded that she must dress plainly, as that the world would recognize her as that the world would recognize her as fastantly her beautiful headdress was removed the sule adopted, and from that day to the close of her life she appeared in all scanons and nu-der all circumstances a plain, neat

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

The above we clip from The Fried and feel like expressing the same regret se our people too, in many places, are departing from that simplicity of dress we were formerly notable for and distinguished from the more copular religionists of the day. Modesty in ap parel is a Christian virtue, and we home that the propriety of it may never be

A PROUSIAR INVANITY -The Under Presinferous save: "There are demented believe that everyhody is assisting in a plot to du ry. Their best friends they them an injury. Their best friends the blame with devising victors strategems, indeed, there are people not demonted, not credited with being so at least, who are in the same way—they took out for source in a mother a caresa? Once in a while cometting like this is seen in a missister with reference to he fellow consisters. It is a lamoustable state of ministers. It is a ismentable state of mind, and a man should be beloed out

Myrmonesu acoma to be existing very rapidly in the South. In Alabama it is said they new number about sixty thousand, and in Georgia it is claimed that they are in advance of any other

## edlestern Department,

ELDER R. M. MILLER, ERCTOR.

Bun, B F. Darst, informs us (Jan. 20.) that brethesa Landon West and A. J. Hixon me menching in the Beavor Ureck church, Ohio

Buo, Jesse Billbirner requests us to pend some days with them before or after the District Meeting, which we olouportunors to favor us

Date W. D. Deuter has been niverille ing at Middletown, Ind., several mone. We have not learned the result, but do not doubt but what the cause has been well sustained, and the church

THANKS to brother Moore for the Subbraut Hat. It looks almost as and natural as children themselves. Though not so noisy or previous as they. yot it says a good deal, and we hope you, the truth miters by their failings, will do much good, but children must do all the good at last. Bars, A. C. Numer of Margaston.

Kam, in a letter recently received, says they are having very inid weather and the prespect for a crop of wheat is good. Brethren in the East wanting se would do well to consult broth or John Emmert, Fort Scott, Kan

Bun. Thomas H. Higgs, of Pearin City, lows, says, the cause there is prospeting. Our elder started up to pleasures of a spiritual li he north end of his circuit today to receive two by baptists. He says N 2 of P. C. has renebed them and all are vell pleased with it. So say all thus

We are under obligation to th the brethron of the its visits, though thanks are poor when money is wanted, yet it is better than money where its true pranciple is appreciated. If health and Providence had permitted we would have returned sit personally before this.

Bao, J. W. Cripo reforms us that hey have had q ing at Ploasant View, Ind. Davis Younce was present all the time during the meeting. Jacob Appelman of Plymouth, Isaac Berkey, and D. Hostetler were also present. The meeting lasted over two weeks and closed with seventeen additions, and others counting the cost.

to the time is drawing near for number of District Meetings this Spring, it would be good to remember they have much to do is forming the other of A M by deciding what shall be brought before it as as Let an effort be made to settle all local and trivial matters at home, and no send small, simple and unimportant matters up to A. M. They take time to little or no benefit, and give a had

of the meeting STI BY well the proper time and we of training your children. It is the most important and lasting in its reults of all your duties. If you do not ontrol them when they are small they will control you when they got large. If you do not teach them kind ness when they are young they will not voturn 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

Wa are thankful for the visite of the preparation be made beforehand. Gapal. Praction to our table, and we Another reason why we should atony and the the other has the true principles of the Gapal close. As we stern which the by by that all matters of distorments, are generated and the determined on a western which. We ly is, that all matters of distorments, all true generates contact from principles, come.

journey. Hope God will bless his and that much good may be done among the brothren scattered over the We believe it would be well for other brothren to follow the example, for in a few years, in that way, many sperous churches may be made in the great farming land of the West, so dupted to the general calling of

our brethren.

other extreme basets another." rill do if the Lord permits, health and should not be. Never let the extrem views of others drive you to extremes on the opposite side. Extreme views begot extremes in setion, but you old be careful of your actions us well as your sentiments, you less our influence and the truth loses by driven to extremes, never let the exatoment of others produce the same in you. Then your power is may soffer. Never let the unkind words and actions of thera cause the same unkindnes in and it may suffer us much mor Hence try and avoid then Nover let the talk of others on trivial or unimportant points drawyour minds m the principles and important truths of any anticet. The truth effored less by light and frivolous alk about it. Never let the nuchristian conduct or conversation of others ore you away from that Christian character you should manufest on all Never let the pleasures of

OUR DOOTRING AND PRINCIPLES.

They are all derived from the Go them and should be studied back to their fountain head. The opposition our it is not difficult to get his actions right; but if his principles are wrong, it is very doctrine now has to meet is more than difficult to get his actions right if it i over before. Two whoustons in our papers, and more threatened by the o oppose us. Hence it is a matter of highest importance, when a brother es the responsibility of engaging in public discussion. He takes about all there is or can be of responsibility placed on mus. The character and standing of the whole church rests on The cause of Christ, the truth of the Gospel is in his bands; and if be falls, how great the loss I how far 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 G and pray to him for help. We should use all our own powers in a thorough preparation before ever attempting a assion. Mon of learning and decoest mind generally determine how a discussion results. Men of strong prejudice are seldem moved except to grow stronger. Those seeking twoth are rather slow to determine, but after careful thought will generally de eide in favor of the clear, plain, rea-sonable argument. Debuting is not sion of the character and work like preaching; it requires a th knowledge of both sides of every sub sect and argument. It requires science ad learning to meet the many ways an opponent may use them as argu-ment or for appearance. It requires the truth to be set forth clearly provon and sont home with power and sidence, which a thorough knowledge of the subject alone can give. A dis cussion that just comes out even is not what we want neither a discussion

that barely gives us the victory, or one where part of our dectrine is gained and part of the opponent's. But we want a clear triumphant victo-ry not only on sense of the doctrine t on every subject. To gain this it is important that the greatest possible

wish him success in the contemplated even in the church, are only to be set none of it from mere practice or simple conformity to custom. All true formality is the outgrowth of principle, and is labors that right when they are settled on a done groupel principles. Hence the great of sparching the tree principles of only true when it is a proper represent tive of tree principles. The spirit of the Gespel works through principles to the cased, to rightly determine the the church. If there be no settled dec trine and principles understood, there acter, which fully represents the spirat, the truth, and the principles of will be no settled faith and practice. One governed by one principle and oth

ers by a different principle, will never set in harmony. Hence the necessity of all being governed by the same prin ciples. This requires us all at present to prayerfully study the true principle taught in the gospel, for they are indis-

peasable to our oncoses and barmony.

Another reason why the principles of to ask a few questions let. What the geopet should be stadted in, they bearing does the Scripture have, if any, the culy certainty or assurance of the proper Christian character. The which governs men is in the principles from which they act. The the Scriptures forbed a Christian from drankerd is governed by the pris of satisfying the deprayed appetite, the desires of the firsh. The temperate man is governed by the principle of moral right. If one man is poverned by the principle of law, another is govned by the principle of selfishness they will not set alike. When the principle of lovo rules it will manifest self in many ways, so when selfabness rules it will be manifested in many If the principle of humility rules, it will manufest itself in its own ways also. If the principle of pride rules, it will find many ways to manifest We should study and teach the Hesti principle. To only teach its manufestation without the principle is not giving the receld lend you to forcet the blober the gospel truthfully ciples of truth are fully established the proper manifestation follows, as effect lows its cause. We spend too much At present the principles and declabor, and study, and talk about the of ince of our church need to be care fect-the manifestation-not enough about the principles which produce fully studied and fuithfully taught If a man's principles are right,

> Another reason still why we should study and teach the principles of Gospel with more care is, the great s ens of missionary work, the large numher being added to the church by its labers, require of the brethren in their missionary labor to teach the principles of the Gespel clearly. In the have union and harmony, for it is by true principles that men are led to righ There is no week more import ant in the advancement of the charcle then its principles well established They insure its peace, its strength, and its prosperity. If the true doctrine and re of the gospel are not well on ablished in missioners work, it leaves great chances for trouble to follow, for ithant principles to covern our setions there is no certainty in their barmony with the Gospel,

Another reason why the principles of the grapel should be faithfully studied and tought is became some principles. good or bad, will enter into the heart at n carly age. The evil or wrong principles often get possession of the actions in the ways of sin, only becomes there has been but little effort to teach the principles of the The only assurance we can have that the principles of evil will not grow in the heart, is to have the truth faithfully teught. The principles of the goopel are our safeguard against the ills and temptations around us. They are our mesma of working a reformat for good, they are our means of working a true conversion, they are our of growth and strength in the diwing life and without them the mere torms make a weak and useless preten

strong cause. Forms without principle

From Atchison, Kan

R H Miller If not untrack

on a man who sugages in agricults and englandburn! Gira as an enterental and holds stock in the same? dealing in and raising and selling for 3d. What is your ion of ansurance on houses, stock and machinery! If the ab legitimate what about life isomrance? have thought about these things consul erable, and one reason for asking them is me live year one of the liveliest and we have there things to contend with. Our town is improving rapidly, about eight hundred houses built lav year, and some of them quite costly We have most all kinds of including Mormons, and perhaps excluding Brathren, as we only know of four in the county, so you will readily percolon that Primitive Christianity has scarcely been heard of, and the he up of a church is away in the dim fo turn generially us our only preacher RIMITIVE CHRISTIAN, Which makes its welcome visits weakly. The nearest churches are Pony Creek, Nebranka and Orankee, Jefferson county, Kan Isolated as we are you know what w o contrad with Brother Brumbaugh was in town recently, but we did not We would have era pleased to have had him remained with as awhile. Will watch him closes next time. More anon perhaps.

W W Pryntag

say, if the fair was simply an agricultural for with nodemoralizing agreements it would be a doubtful question whether ir any personal but with the present nonular fair, the borse-raving, lotteris bling, drinking, and other sinful and vein things to make it "pay," one of the most popular places to introduce and familiaries evils so hat public sentiment supports them But the Secioture gives us the principle to abstain from every appearance of I would not go into the fair become it is not governed in its principles or details by the Go-p.l. There is a good in the fair, and there is some good in almost any organization we ment but there is evil and sunfol tendencies in many of them, and for that reason we

could not take stock in them Your second encution whether the Scriptures forbed dealing in, raising and ng fine borses. We think not, better deal in something of good quality than inferior Your third que shout the insgrance of different kinds of pr perty. It makes no difference, if it right to insure one it is another. Bor my own views are against the principle nd policy of the common in though I would not object to the kind of insurance allowed by A. M. Your foorth query as to life insurance. I think the principle and policy is wrong. The principle is wrong because it makes a matter of chance, to get me a just equivalent or demand of charity Principles make a strong man, a The policy is wrong, because the went obtained by the rich monopoly is just

make a weak man, a weak cause. That that much loss to the community. which is based on principles is firm and ter insure without money and without wants as measure on primeripose as orms non year suggest minuted money and willisom solid. That which is only on formality price in that company which gives the last comply show, a cessoless confusion. If the town is and that which is to

## Jome Department. TEMPERANCE DIET.

"Temperance workers," says Holth, "may find their paths curier when science steps in to their assist ance The theory of Liebig, that he nor drinking is incommatible with fari imputs on twenty-seven drinking soon by an English investigator. A remail able instance was a man of sixty, who for theriy-five years had indulged in a wrecked as to obtain life insurance with great difficulty. His appetite for naccons diet of seven months durntion and although he lost flesh at first, h soon regained it. Among other artireaders uncoressary and repulsive the noticed that excessive meat enters are gandes recetables will aid in overcon ing the passon, but use not considered comfortable a remedy mucht to win friends from its very simplicity, and no barm can possibly result from a trial

rait perk and salt codfish, will need sampthing breides water to cleante hi threat from the purseupt museral, and pickles, pepper rau e, cayonne, spices mince pres and kindred condiments mbinations, will have a Lunt for its valid. Watch a descripted of the table and see what learning fiery compounds be pours and sprinkles you will not wonder that raw rum

Nothers prepare their children for a drunkard's cancer by posverting their natural taste, and so cultivating abnor-mal appetates, and men who have left off drinking, but still use tobacco and cat the more atimulating articles of food, are quite upt to fall buck into the pit whence they were disord.

One great cause of the relater of remen se found in the lack of proper, simple nourshing food. They onhealthful and unnetritious articles of food, and then in the morning they say, "I do not want a monthful of brenkfast, but I think I'll rake a cup of tea or coffee." They then not plat of hot swash, nibble a evust of bread, and feel as if they had aten breakfast. The stomach feels full, but full of what ' Fond? By no means, it is simply full of hot water, ith a little tea or coffee to stimulate the nerves. Then they go to work, and about ten o'clock are "all gone, and by night are wearied and discouraged, set turnited and fall back into the ditch from which they had escap-

Lot reformed men stop filling their stomachs with bot swash and take good bread and neurabing food, and shey will get rid of the 'all gone" feeting : and let them put away ten, coffee, , salted meats, salt fish, tobacco, and similar irritating substances, and they will ere long feel like new men. And if they will put nothing into their stomachs that they would fear to put on a raw sore as co, they will soon recover their tone, and digest food so as to make spectator from the Lord, to wi blood, and they will feel no desire for drink, but will feel well and contented without it

Daniel," and live like the Hebrer cap-tires on pulse, i. e., poss and beam, in his glory should be removed —Set

and no will have no inclinations to defile himself with "the king's wine. He will need nothing to ma better-he will feel well enough with

Men mistake atmosfus for patrition moment's consideration will show that, as it requires hours to digest food the food of today fornishes the ing of refreshment which follows im mediately after vating, is not new strength, but rather the allaying of an onesey feeling resulting from the nee

Another debason is that which a shed in the expression "hearty food 'ns applied to salt pork and oth flesh meats. Take the sait part of a vould entit and up, know that a quantal of moseral like sult can have o nonishment whatever in it. of the book work in the world is done rigits and veretables. Who think of feeding a horse or an ox salt north with portor or brandy to wash it No animal that carns its liing uses flesh for food, Lious and ticat flesh, and they have tromen dous strength for a spring or sudder attack, but yoke one of them to a plow beside an he onest ox, and the king of brasts will soon be down in the foreour The hard work is done on grasses and grains We have no hobbigs or fanal ral notions about those matters. We bare tried both ways of living. have lived for mouths without floatneats, and we have also caten almost all kinds of food. We have used con

diments and we have let them alone

we sto of the fatted calf and unleavon ed bread, as did the speeds in Aless bam's tent, and we are not afraid of a piece of broiled fish and honoycomb such as our Savior sto ofter his recor on, but the iden that salt pork and smoked herring "hearty food" umbug, which would be ridiculous if it did not lead so many persons to such atoxicating etimulants to relieve the the array, with only salt nork to love n, soon find themselves in a sad condition But a man will sit down at the table and eat bread, cake, pic, and vegetubles by the pound, and put in with the whole two or three owners of said park, and then say, "Pork is what stands by you," when, if he the other articles of food and tried to ive on pork alone be would sicken or starve to death in a short time. Men need food, not poison, nourishment and not stimulus, and if mothers will

act on this principle their boys will bands with plenty of good food, propared from fruits, grains, vegetal and untaited meets with for condments or stimulants, they will soon see then cured of this "hankering" after stimulus. They will be too strong to t, and will feel so we that they will need nothing to make

## CHRIST CMLY sh printer was once em-

ed to paint th e "Last Sapper." his object to throw all the sublimity of his art into the figure and countenant of the Lord Jesus, but he put on the table in the foreground some chased cups, the workmanship of which was exceedingly beautiful. When his friends came to see the picture on the easel, one said

"What beautiful cups "Ab." said ho I have made a new also; these cups direct the eyes of the wished to direct the attention of the observ

He took up his broad, and blotted Who ever heard of a man who lived them from the canvas, that the strength able food becoming a and vigor of the chief object might drunkard? Let a man "Dure to be a prominently seen and observed. What-

### Correspondence. Out in the Field,

By invitation of older Jesse Calvers der John Knisley and the writer to attend the dedication of their nor church recently completed. It is situ ated three miles northeast of Warsaw The services commenced at 10 - 20 a m. on New Year's day. The ads was large and the services, were no ducted by older Jesse Calvert, followed by a few appropriate remarks from older John Knisley. The sermon was

one long to be remembered by all The success in obtaining funds to liquidate the balance due the church was quite good. About The brethren of the Washington dis trict are generally well situated tem porally, and manifest a desire to b sed by giving liberally to the building of a house to worship in. The charel a n commodicine briefs etmostano mol finished, hun two apartments, one spe cially for Subbath-school and ordinary meetings, and by removing a folding partition can have the use of the whole udding for communion services, mak ing it not only convenient but only tasteful. It is in our estimation a model church, May God bless the rethren to meet in love and union to the glory and honor of his name After the services were over we won

any kind brothron and meters whom the brothron brother Daniel Book and I agreed to accompany the breth ren to the Tipperance church Kowe ske county, Ind , to continue the meeting (commenced by brothren Cui vert and Fields) over Sunday. Thurs-day evening met quite a good congregation Hold in all nine meetings with good interest. Notwithstanding the rain and the accumulation of so med so as to reider the roads almost im passible, yet the interest was good unners were made to ween and a to rejoice Many sinners said, it is my losire to serve God, but by their a ions said. "Go thy way for this time hope the kind friends who were as have reason to believe, almost ready come to the church, may be spared little longer and finally come in and be appeal. Operator our atom home we tound the brothron unusually kind which seems to be several amo rethren. I enjoyed the hospitality of a number of the brethren, as refer to them all. I emoved fishing in the Nine Mile Lake and the fish prepared by brother Jarrett and compan-ion were excellent. May God abundant ly bloss brother Jurrett for his love, and may boby his walk cause his kind comnoon (who is not a member) to come to therburch, Brethren passing through Indines would do well to stop and preach n the Tippecanos church. Daniel Rothenberger and Enhance Brumbaugh are the only ministers

they have for duty, as Daniel Rothers borger's father is too old to do any more service. They are active, real ous brothren, and may God bless there in thur field of labor. On our roturn home v

burch meeting at the Oak Grove burch, Jan. 7th and Sth. It passed off harmoniously. Here I took the parting hand of my dear brother D. say companion in labor for a cason, he to return to his home in Howard county, and I to my home in Marshall, at which place I arrived the some evening and found all well, for which I feel thankful to God. May the seed sown by as bread cost appr the waters, Heavy rains and high waters make traveling tedious. Weath warm and foggy. May the Lord abundantly bless all his servants, and prompt all to duty, and may love and

brotherbood WM G. COOK From the Beach Greve Congregation, this Dear Primitive :

As previously contemplated our protracted meeting com nenced on Christmas evening. Owing ome misunderstanding, brother D N Workman of Ashland, Obic, who was to officiate during these services dad not arrive until Dec. 27th. Elder P J. Brown of Congress, Obio, being the neighborhood at that time kindly consented to oreach for us us

til that date Brother Workman delevered a series of discor ses which were highly ap preciated by the church and p this community generally. Meetin continued for nearly two weeks. Rain almost without resention, characterized the greater part of the time, but, not withstanding the inclemency of the wenther, and the almost impassible condition of the reads, the congrega exceptions, and nover prior to this did we realise the maintenance of hotter der on similar occasions. Brother Workness to our estimation, possi clear views of theology, and we espeally admire the logical profoundness of his arguments, and the copiousn

of his vocabulary II space would permit I would be pleased to give a sympasis of several of his ser cone that were delivered with such logical conciseness, yet in childlike sin plicity, that legitimate conclusions nec searily forced themselves upon the hearers, without any particular exer esse of volition on their part. Like begets like. Therefore the energy and nterest manifested by the minister for the salvation of souls was, by a natu ral law, transmitted to the members Never before did we see the member ship more actively and onthumstically agaged in the practical performanc of Christian duty. As a these labors, through the power of God, twenty-nine persons, after due reflection, concluded to forsake the dan gerous province of Satun, and step on the safe platform of Christianity These persons principally are venne in May the guardian Angel over sover over them, and ultimately land their souls in that blissiel home, in that brighter clime beyond the grave May the blessings of God rest on our borod for us, and may his future labor. be erowned with success, and finally may a peaceful babitation be presen ed for him in that Haven of Rterna the prayer of your un Februity, 18 the pro-per worthy brother in Christ,
A. E. Winters

From Maple Grove Church, Norton Co. Kanson. Jan. 7th. 1880

Not seeing anything from this past of Kansas lately in the Brothren's papers, I will inform the brothren and sisters that we are still

here on the frontier doing what we can. Our members all ecem to be cheerful and hopeful, and are often made to rejoice in same train bound for glory. Four

was cold but have warm getting ready to sow Spring grain. Health in our colony and church is We have council meeting every good contb, social meeting every Thursday evening, preaching nearly every Sun day, and the meetings are all well attended and seemingly much interest Good chances here for breth-

Fraternally, N. C Work nan

From Goebro, Ohio

Door Brethren:

Jan. 14th, 1880 Brother Landon West and

our home ministers commenced a sc ries of meetings on the 3d inst, preach ing morning and evening, and on no pregation was not large, but the attenon was very good and a great inter est manifested. Our respected brother ared very earnestly for the building up of Zion and to bring sinners to nowledge of the truth as at is in Clerist Josus There were three added to the fold by buptism, and one appli-ennt. My prayer is that the dear brother and essers that have just ensters that have just started out in the good old way, may run the race that is set before the with patience, and that we may all hold. at faithful to the end; plee that those dear friends that are almost per unded may choose the right and take their cross, and not lay it aside a more convenient time. "To-day if you he ar his voice, barden not your hearts, for now is the accented time

From Limestone. Topa

SARAU GIRES

Jan. 11 1880 Done Beethiers Since my last we have

had a great deal of rain and mud yet the brothren bad meeting on Christman day at the Limeston church. We had a good meeting. I often wonder how brothren and sisters and their families spend Christmas is oreneral, whether they must in the ectuary of the Lord. Here the brothron have thought it bost to have services on that day and take their children with them. It is far better than to let them go to places of mirth fields and through woods hunting Some do, bowever, spend the day in this way, but young friends, it is far better to be found in the bouse of the

The fourth Sunday was our regular meeting day, and we met again for whip at the regular hour. Elder G. C. Bowman of Knob Creek church met with us. Preached day and night for some days. One was added to the church by hantism and one applicant Hope others were seriously impressed. Upon the whole we had a good most-ing, plan deetrine was held forth. The congregation was not large. Last Sunday evening brother John Pence, one of our dencome, was anothed as the spostle directs. Since he has improved. Brothren and sisters, let us no provo every opportunity to discharge our duties whether mimsters, deacons or laity. Yours in the bonds of peace. HENRY M. Sur

A Sod Accident

A and accident occurred in the South English River congregation on the 19th inst., several miles from South English. Several neighbors were on their way bome, one on horse back and follow creatures, take passage on the the others with a team. Those with a team stepped at a neighbor's have been received by buntism since hitched, and the one on horse-back September, and two more are now up. rode on, and after he had passed shou plicants. Others we think are not far twenty reds the team broke loss and from the kingden. The end of the wagon tongue struck the horse, the double stather now. Frost nearly all out of the ground. Farmers are plowing and the wagen stand. The tenm ran a short distance without being burt, but the horse that was run over rose and walked some ten rods, then fell and died, and the unfortunate rider was uear the wagen in an uncon scions condition. He was carried to the nearest neighbors and in a few days died. The unfortunate man assumently riess air may serrants, and search stoom removes mem for order-prompt all to doty, and may love and for sale, and some decided land for sale, and some decided land for sale, children to moun their loss. Funeral

sermon by the brethron

JAIOS BROWSE

An Enroest Voice. Jan 13 1888.

my eightieth year, deal and intrin, jet my poor heart overflows with gratitude to God that he is still blessing me with sight, as I am able to read the previous liable and our excellent papers. Through them I can learn of the good cause of musionary work be in our dear brotherhood. Ob. at the church might wake up to a deeper sense of the importance of sending the glerious gospel into all the en might hour world, that every ere the cond news of a free and full salva and be more willing to contrib willing to spend and he spent in the cause of missions in serving the Muster In reading brother D. C. Moe aw's article in P. C. No I, it was read over and over and years would start unbedden. Ob, how we pety those who abound in wealth who i offer a farthing to the cause of mis sions, and who scally consider it wrong to use money for such purposes. I ith brother Moomaw that many Last Spring my boys seeded sixty will be found andly defective in the sudgment, who have been entrusted with the Lord's goods and have withheld them from his cause. We write these lines with sorrow. Find enclose wish it could be five times as much, until work closed on the road. two mites I would be glad if you on received my mite. May

SABAR R WELLS The above from an aged mother in boys cannot get work, I am obliged to bernol, yet possessing a young heart and my brothren and slaters for aid tall of love, energy and real for the boy we are really in a destructe condidation. Could every member of the ing to buy with. If any of the brethholy of Charat posso for the cause of Christ, contabute so keep us from starving and freezing charitably and exhibit such zent and til Spring and until work begins, we sympathy, each reight be a host within God bless you, my dear mother in Is moles of John Stuver, and a daughter rael, He will greatly reward, you for of George and Napey Snyder. I am a your mite contributed, and you will not be expressed when you once sit Holanger. I was born and lived until if some of the redeemed clap glad lived in Cambrin county and from bands with you that were initiated in to the church militant he your patro. mentality Your brother in Christ.

Missionary Week In necordance with a decision ; at a late meature of the Muddle Bustriet of Pa, instituting a work of evange ization within its limits, we the book m of James Preck congregation Huntingdon county, Pa, called brothe J. M. Mobiler (one of the brethren B. theen Edders for that work, to labor in there has been no prosching by the brothron for a number of years, looked upon by us us a newlected field kindness of our friends of the United Brothren church, an investment was given and a suitable house offered for holding a continued meeting. Accordingty on the evening of the 3d of continued for some ten or twelve days, in our behalf that we in our perin which time brother Mohler labored taithfully and engently for the askyprecious souls, with very satis an element of a strong opposing character, battling with an influence pur-

taking largely of projudice against the

appearances, manufested at the closing ection and other indestions on the part of sin-smitter, kind-hearted and

loving friends, we may presume that a good foundation has been laid for the vork of evangelism in the near tinture. There were two, however, made willing to follow Jesus, and accordingly were hanticed auto him, and arose to walk in nowness of life, with the pros-This being the first effort under thes. we believe, God approved arrang may we not hope that others will follow in the good work until all the vacant and neglected fields around us are looked on and out onder succeedal souls may be reased in due time

Gro. Reconstruit From Dukota Territory HELP WANTED My little family and I have moved

here to Dakota to get a home. serves of land in renall grain but the weather was so dry that it did not come up nguin, and we did not tret anything. They went on the mile ed one dollar for the City Mission. I to work and earned what they could but my means me limited. When I then they have not been able to get give so little it is a comfort to me, to snything to do. I have two grothinking of the poor widow with her luys but the older is a cripple. He predentally shot lamself the ugh the right shoulder six years ago, and it be cannot do any heavy work sionary labor. Your suster in Christ, husband abod almost mine years and leaving us in bad circumsumers, and as we are in a new country where the

as such love-throbs ren or sectors has a mite to space to will gladly repay them. I have sever the churce. My name is Sarah Staver coven to Henry Holsinger and nd the great White Throne, sight years old in Mirrison's Cove. there moved to Blackbay's Co. Jorga and a year are last. Spring we me you. Pray for us. Oh, how I long to bear the brothren preach once a I have not seen a brother or sister

> SARAH STEVER From Buffale, Ma-

Reluctorally I drop a few

lines to you from this remote part of the James Creek and Aughwick con-gregations, a commandly in which and torned it full of the rich fruits of and | heaven. I shall not commont upon it hone the good Lord has or will provide that it may come to us continual ly during the year, heavy laden with fruits which is food for the its rich I bone that Christ will a meeting was oponed and some Peter to the sea (Matt 17 27) may have the privilege of reading its columns and gathering all the Scriptural strength that we can, for we are in factory results, though in the face of need of all the assistance available Our encouragement from the brothren

dark nights, with extremely sanddy boring brethren to help us. I once journey. May the good Lord bless outs angular, this develop as marked blooght we were going to get one of lad guide us in the way of life overwith good order, and deep as well as
our missionaries to work for us availed, linking. To many of my dear friends
perfound interest, and, judging from but the next 1 heard of him be waste 1. Will asy, we dowbliets there may

missionary? If so I am mistaken, en, Yours in love. Here is an open field between me and the Gulf of Mexico that there is not n ministering brother, not one. Will any one blash at this fact? If the church will supply the acods of my Consly and see that they will not sal fer, I will volunteer for one to go into this vast field to labor, and I will es in the name of the God of lernel. The church said in my ordination, "go into all the world," but she holds the wherewith to go in her own bands Who is accountable? We start in the New Year with the prayer that God may cause the scales to fall from our eres, and that we make stronger of forts to spread his truth than over be iore, and that he may grant as strength nd buldsess to go forth and battle

Joun J. Hoover.

prayer of your weak

Motes of Travel. My wile and I left home on the 20th of Nev, 1873, en conto for Washington there are many dear friends out of the county, Pa. Arrived at Washington on the 21st, and visited among our nds until the 27th. Had mea in the Huddand school-bonco on the ere of the 27th one of the places I used to tench. Had a good hearing. On the 28th and 29th had mosting in rbool-house in Strabuse tempship is the evenue. The 30th had meeting u the house of Robert Smith, for the secoal benefit of an aged lady living with him. On Dec. 646 met the Business despo of satisfactorsly. One added to the hurth by boptism Preaching in the ovening, also next day and evening The meetings were in the old brick securing-house built of \$512. Attended in all system annualments in the Ten Mile congregation, in which I formerly

Depember 23d we took leave of Washington county and our numero Pa , the Ryerson's Station congrega n. Held a number of meetings in this congregation, and had the pleasare of scoing five young persons added to the church. They were buried with Christ by buptism on the 25th of Dog. ones at this place, and horself on to neca county, Ohio, to the Green Spring congrugation. In this coagre cution my brother David Wise is a Had a number of int ing meetings with the brothren of Su gas Grove meeting-house Also acotings in Green Spring village. This villages and congruention take their name from the Gro a Sulphur Springs sear the village. These springs are the greatest natural curiosity I ever It is impossible to prefaintest idea of the beautiful parture Nature has painted on less and or whotever may be dropped into the water. A person must see the picture

From this congregation, being as companied by heather David, we went me dustrict. This congre is under the oldership of J. P. Kberand John Kral beethron Lovi Dickey and C Krabill, We enjoyed a number of very interest ing meetings, but the abundant canfull undo the reads almost apprecible. The brothern in council decided to close the meeting, so on Sunday evening, the 11th of Junuary we close

On the 12th we started for home there we arrived on the 13th and tound all well. How pleasant it is to return home after an absence of nearly oight weeks Thank God, "O my sr and forget not all his bonefits." Ma Many e hold and practice it in our saken by them We have made reswam, so we would also practices in our passed by from the save masser required together and sorget not an instance. Many church. Netwithstanding all this, the peated efforts, both public and private thanks to done ones who favored us meetings more largely intended, in to get the assistance of some of the is—with kindly assistance during our

North Mo., surrounded by many able parted the last time on earth. May ministers. Is that the meaning of we so live that we may meet in beau

From the Unper Dahlin Church, Pe

Drc 29, 1879. Don Butlines A little time has claused

since our troubles were brought to a final sottlement. The church has had a loveforst since which has had a tendency to bind its members closer togother than it has been for coveral years. The troubles of the nest are

buried I feel happy to be al there never was a time, since I have any knowledge of the church, that there seemed to be a better feeling Every one seems prompted by the Bim, not fearing opposition. May same desire to do overything they can tind bless poor bleeding. Zion, is the for the welfare of the church, and manth love is manifested. Our desire is that we may all grow in the divise life and that we may be able to de

se little good in our Master's vinc-In our mimediate neighborhood

ark of safety who we hope, ere by will come to the church and labor with us for Jusus. I hope yet to see bright and happy days with my dear breth-ren at Upper Dublin. The storm is over and the bright annehanc of God's lone has shown into overs heart. We word once divided but now we are us the victory through the Lord Jesus

Dear brother O ably you would like to bear from Up per Dublen I thought I would write a lew lines to the P. C. so that you and the brotherhood at large might know sisters at l'ance Dublin are trouve to work along harmoniously in the Gos

Enwis Kins

From Mobiesa, Ohio,

We have some good news to tell you. On the 18th of this month brother Joses Calvet of Indi sun pammenend a series of mortings preached faithfully

the 19th, when he left us for another field of labor. The weather was worm and generally clear but the reads were in a very bad condition, sometimes alpregations every time, and sometimes quite large. The result was, nine were added to the church by haptism, and many more were made to feel that thing should be done, but like on of oldered. "Go the way for this tune.

From Elk Lick, Pa

tion was held on the 17th at which ad of Brother Jones Liebty of the Summit district was with us. The day proved too short to disposee with all the business, and it was resolved to to meet on the 7th of Pelirus The summit congregation is now building a church 33x45 feet. Contract let at 8725 Oil and the money nearly The house is to be near' Bro.

Jonna Lichty's, which is in the point of three congregations. This is a good ove and will lakely prove a bear the entire community. Brother How. and Miller has been appointed supervisor of comms for pight counties

Diphtheria is abating. Considerable sickness in our vicinity.

Sunday-School Convention Programms The following is a programme of the

unday school Convention of the Mad die District of Indiana, to be held the second Tuesday of February. with the brothron of Ogne's Greek opercuation, tire miles southeast of North Manchester: Opening exercises at 10 o'clock a with singing, and prayer by moder

ater of last Convention. Next in or der, thousing of officers by ballot, by the delegates present. the object of the Convention by the moderator choses. Reading of programme, with responses that sail tutes may be appointed if necessary Singing.—Music selected by a commit Singing.

tee for that purpose.
Prop. 1st. Bible authority for Su day-schools .- J. W. Southwood and D

2d. The propriety of Sunday-schools among the Brethren - D. Brehtelbeim and D. S. T. Butterbengh. 3d. Relation of the Sanday-school to to church.-N. W. Crumrine and Jes-

4th, E-ecutial auglifications of the milay school teacher and officers -J

S. Sneti and P. A. Early. 5th. The rise and progress of Sunday schools in the brotherhood.-J. B. Lour and B. L. Gordon.

6th. Woman's work in the Sundaychool.—Essays, Libbie Leslie and Emma E. Bowman.

7th. The best method of instructing children who are not eanable of send ing in the Testament ... J. C. Murray and Frances Citll.

Stb. How to proceed to organize Sunday-schools where there is an opno-ing element - A. Lordy and J. G.

A general attendance is desired.

Iowa Sunday-School Convention

This is to notify the brethren and sisters of lown and surrounding States that the Sanh Waterloo church is arlanging to held a Sunday-school Cor

vention on the 20th and 21st of Feb in their moeting-house, four m outh of the city. A general invita tion is extended; and it is expected and hoped that every church in the State will be represented in person; if impossible, then by letter. The presimpossible, then ence of many advocators is needed to Early correspondence immire success. is solicited of both rexes of all who de ere to take a part in the exercises Let none delay, but respond soon, not later than the first of next mouth Who will be first! Address the corre sponding secretary,

M. P. Luarr. Report of Missionary Funds

Statement of money received for the

Home Mission of Western District of Pennsylvania Mary Shutter,

Elk Lick congregation,

The above I submit to the congrega

tions for their tunded consideration well be awakened to the duty of eig ing, so as to enable the present Home Mission board to supply the demand and do a good work in the mission. corber the susson is pretty well advanced and the funds should be enthered and sent in at once to incore success. Fraternally

S. C. Kriv, Treas

In the Field. Jan. 19, 1880

Don Brethren As your roaders would

like to know what the ceryants of Christ are doing at various places, I

and of the various stripes of sin breble. He is in his Nith year, nerv who profess no religion. Have been kindly received, and are preaching to the Baptist church, apparently with good success. I see more and more the ecosity of making greater efforts, to spread the nure Gospel Where it never was preached fully as it comes from the oraries of God. Though we are laboring under some delli ultice, as we are in the house of another denomination, yet we have the Lord will, derect all for good.

Wu. Икаталев Annual Meeting Expenses.

Treasurer of the france committee of all the churches within the district at the Annual Meeting of 1879, beld at the time Linuville Crook church, near Broadway Rockingham Co., Va.

Amount received from District No 3, Va., 31500 00

Amount of sale after meeting 692 39

MCKEE -FUNK.-By the nader-greed, Dic 28, 1870, at the bride's residence, brider decept McKer and safet Wartha the bride's residence, brider decept McKer and safet Wartha from a brother Received from District No. 1 Va. including \$57 hs collected

at the Annual Meeting. Bread 100s2 lbs 296 84 Brown Cotton 1082 year 86 40 Corn 15 bushels 143 31 Chairs 2 doz Brok 2420 and Louing Hay 2 Toos 16 06 Printing Crying and Clerking sale Dishwashere Commissary Department Gaggage Department

Committee of Arrangement-Hadrood Fare 2 95 Use of port of Khine's farm Aurile Butter 1261 gallone Butter 1115 lbs Pickles 291 doz 3965 51

John Zorler Tennantes

We now make a full report of expennes of Annual Meeting, and have HART In the same church, Dec 12, 1879. con ready to do so for some consider able time but was waiting tor Disselet No I, to pay her quote of expenses for said meeting, which said District No. 1. back now, at this time \$61 44, which we hope will soon be paid by the Brethreu, as the Scripture says, "Owe no man snything but to love one mother."

Given from our hands this 6th day of SAMLEL H. MYERS COr. Sec. of A. M. All the Brothren's papers please coop

> From Bodson, III Jan. 21, 1880.

The bretteren at Hudson. Iii, are still alive, trying to do their duty towards their Maker. We had an increase of ten souls, after our distrist meeting instiall, some young in years. We pray God for windom enough it our church to lead and feet

thought to state for their satisfaction the tender ismbs with the word of God, REISER in the Shilo, thurst. Burbour, Saml Nobr 6 60, P.C. Philips 50; Henry that brother J T Myers and the writer that they may grow and become strong are on a moston work just now, in in the Lord Jesus suith ante Potey. Lockswam Co., Po., nbout 18 miles "Feed my lamber." T. D. Lyon solder north chatof Scraston The community of the Hadson church. His father to made up of Baptists, Methodists Machael Lyon is still alive, but very

JOHN W. FORNEY.

Jan 18, 1880 Please announce that the

District Meeting of Northern lows and Manuscouts will be held on Friday, the 19th day of March, in the Brethren's meeting house in Greene Butler county lows on the Burlington Cedar Bankle and Northern R R, to which we ex-tend an invitation to all that desire to be present at that time, and especially The following is the report of the dowe desire delegates to be present from

## Altar.

CLOUSE - NEAL ... By the underruphed at Jeunia Next, both of Bedford Co , Pa C L Bres.

\$3865 51 HIVELY . BUTTERBAUGH .. By the ondersigned, at the bade's parents. Dec 31, 1870, at 30 cork. p m., John W shively and sitter Julia A Betterburgh both of North Muschenter, lad

#### Temb

10 20 : LONGNAKER -- In the Lon Crock control gation, Junista county. Pn., Dec. 24th, 1979 sister Lydra. Longuster. ngo# 86 years and 24 days.

Discuss, paralysis. Finited occasion in

Landie, from 2 Tree 4: 6, 7 8 2 50 110BBS -In the Smith Fork church, Cin too county No., Jan 11, 1880, of con-sumption, brather John Hubbs, aged about

Paneral discourse by brother C. Formey of Nobrocks, iron 1 Cor. 20. 15 W. E. M. WILLIAMS Disc. RR -In the Sandy Crack congression On ER — In the Sandy Creek congregation April 27, 1679, Elizabeth Boges, wife o Sumuri Boger, aged 72 years, 11 mov. une 27 day. Funeral services by the writer

BOCHSTETLER -In the Beelm congregation. Somerat county, Pa. Dre 10, 1879, sider Mary Hundeltler, aged 18 years, more and 9 days Fungral services by Michael Weyand on FURTHER STATES VALUE THE DESCRIPTION OF THE PROPERTY OF THE PR

MOTT -Io the Union City church, Dark Co. Ohio, Nov 30, 1879, brother Abraham Molt, aged 76 years, 1 mo. ami 28 shays. He was a member of the German Boots church 40 year. Fourth services by O. Youet and the writer, from Num 28 10 COOK.—In the same church, Dec 2, 1878, Elizabeth, daughter of brokker Henry and Cutherine M Cook, aged 6 years, J mo.

and 13 days brother Joseph Hart aged 67 years 11 mo-ned 15 day. Funeral occusion improve and \$5 day. Funeral occuss by the desthron and the writer

TROMAS B. WENDERE MERKEY In Little Sustain congregation MERKEY In Little Seature congregation Berks connexty, Pa., Det 26, 1879. Witho, son of brother James and sister Catherin Merkey, agod 2 years, 7 mos. and 25 days (Encow), typhold force. Pamend text John 14, 19. Services by the brothern WITMOYER "Also in the same congrega then. September 16, 1850, sider Se-small Witmoyer of consumptions, aged 19 years, 7 mos, and 21 days. Oresion improved by the brethern from Prov 24 32 Dawnier R. Killab.

SIDNEY - Near Mt. Olivet. Recklachous county, Yu., Jan 3, 1889, Carrie A. daugh ser of friend Rockurd A Sadney, aged be tween four and site year.

Her discuss philosophem. She suffered much to no persuadon but are subscribers and food readers of the Paragrees

EPRIMITIVE CHRISTIAN

[ERECRE in the states, cheese, there is a six present of less with a six present the level of less than the first defined of less with a six present the level of less than the less with a six present the level of less than the less with less with a six present the level of less than the less with a six present the level of less than the less with a six present the level of less than the less with a six present the level of less with a six present of of less with a six pre tions No.

see an entire strong and a type architecter role for preferred by the continuous property and type and the strong and type profes in the section with the royard will be a see all critical related by the strong and a see all critical related by the strong and a seed a seed and the strong and a seed a seed and the strong and a seed a seed and a seed a see

Believe at trace, primers every
[BAMMa Lie Jey semry, Jan., Am. S.
[So, J. F. Hillesberger 3.00., A Bloomer
1570, of dipitheria, Lysian Alven, daughter in.
[Silicheth Higher 200., Bloomer
150, Michael Herman 1.30. | Bloomer
150, Michael Herman 1.

belght and foring little girl, a pet in the family, especially with her brothors. May clied belp them prepare to neet their loved one is a holler weeful.

Pura Warren

THE TAN HANDLE ROOTE

A HOME

SCHOOL.

AND CHURCH

#### MONEY LINE

J. P. Harman S. P. March S. Ma

Eherade 1 100; Maria Bassard 18; Barry Sprankte 1 00; Maria Bassard 18; Barry Hale 12; W 8 Teney 11 35; A J Myer 9 10; tworps Swartz 2 10; Kate C Moo may 1 50; Jarob Hollinger 11 20; Mus setter A Wolf 21 75; Cyrus Royer 2 21

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CON and notice Manday, Feb. 3, 1879 Typics white road daffit, then the particular of the this read daily 18 and cause from Hun-on modern South. STATIONS



America America (1974)

THE PRIMITIVE CHRISTIAN Is published every Tunning at 1.50 a year, postage included.

Er young puople of both extra Buttlerat & extraorderate of registros cutoffinities, as well collaborate corresponsibly reviewed and clotters. Described and collection of the collection of the

ER GOOD SCHOULS.

The parameter of all, and expectably of the Bratients, in respectfully savients. Send for great and norther ancient account to the Cartalorest Address of the Cartalo

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

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## VOL. XVIII.

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Planch, A Bible Lesson - J. B. Ock-gramm. Go Work in My Viney and -

Farmy Press-From May 11dl Obje-Meadau ville, W. Va., In Memorium. From Elsas, Clanton county, Mich , agai

#### The Primitive Christian. PERSONNEL WEIGHT

## SUNTENGOON, CA

EDITORS | ELD.JAMES QUINTES, AND U.S. SEUNEAUGE, PROPRIETORS. | J. B. BRUMBAUGE

by is said that in Curenceri (no see times the worth-cruere on the Sandayes had and the year that is out of second to get therities is from three to live times its subscribers for the P. C. Our back

Minchester, Ind., informs us that they gas you can for a bantized sixty one in 1879, and say in the time on into 1851.

iner at New Enterprise Pa. We heard Early induredly last week, that the meetings had matter with the course a ready secure, a timery one mode the prominent persons congaged in it hear more.

way to be impressed with the need of a religious awakening is to think of all a genuine, thorough revival of re- Qualcer who on being insulted, buck great deal more than we are necession; and laying them down, exclaimed.

North-western Kussas, will please home while thus officiating," — Marning send has address to Nichalas Zellers, Star Green Surines, Senera county. Ohio Any of our brethree knowing his ad-

## HUNTNGDON, PA., TUESDAY, FEBRUARY 10, 1880.

NUMBER 6

on Creek Church, Bond county, Kan, best thing,

premium of \$100 to students in the full stature say designed to counteract any one of

dont exhausted and we the pleasure of a send only to those who remove them But D. 8 Buterlanch, of North but do not fail to get all the subscrib-

denours of a short call from Justilee not with standing the morning was cold Miller's daughter, he was not preached an interesting discourse in able to prepare my short cultornals for the morning, from Matt. 7. 3. Bro. the Western Department, and because Quanter presched in the evening from of being able to issue only a ball-sheet. 2 Krugs 11, 14. We had a foost of

Formalical Meso auer thinks that these must be acting upon the prince ple adopted by the prace-professing Very time. If means a off his cont and broad-britained had

most importent rasent." There will have S. P. Kelsuliving somewhere in doubtless leave their black routs at

Art through January we had open ss will please communicate this re- and mild weather, and as a result, an Ern. John Kursley, of Plymouth, late sum of Winter raught us without New Summer it sparses. We might average and every miss which are found in the property of the

halowas as that the level ren are now may as preside we will insert only the holding a series of meetings in the obtainst and narrespondence, so that just as much under obligations to give third point was Should it be perp moning a series of meetings in the series after all our readers using get the usual a lattle. Another mediate is that the suress after all our readers using get the usual a lattle. Another mediate is that as jed in the Church We had the best will be remains to be seen. It is the amount of Charch nears, etc. Here, long is we are in debt we should give intention from the congregation, and

and be programed not transground with the wouldly persons are in the common special properties of the special properties o

now presching a series of seranous in heart is full of here for Jesus, there is quite us to give when we have noth-the Jenn's Cheek church on Sunday he climate too cold to garry out his di- ing. If, however, you are worth more evenings setting both the doctrines rections in hipitism neither has there than your mobilischess you have some and macrices of the church. They do ever here my after them the most tree, thing to give Brillian and sisters. other concrets out mercry to some market troub many seasons of the source of the sourc being an highry, it has apparently been

sembers are coming in every day. We find does not require any unpossibility Buld Eagle Valley Radrond. It is call. visited ean assure one brothern and sisters; they and if we enter into this rate in that their efforts to enlarge our eigen batch no climate nor water can be button is approximate. Please con-tound that will make the administration the work. There is no time in the of it a physic.

We can roll four realize what pleasure such visits afford. In the evening we had the Ox Weshesslay morning we had the ventresting. Our services, resterday (Yeb Jst) which mosts in their sharely erecy loon of its services of a short will from briefler and control them on the morning theorem of a short will from briefler and cent to Plot Mathematical and their sharely services of the se L. R. Peifer of Waterless Iowa. He are well attended, and we behave that a need. If more of our congregations, and stopped with binding Hyper-war on his way to visit briends in all teachers tried their named to include a need of likewise there would be. Here there was an appointment for us more spiritual life. My words they on Saturday night neterates of a time disciple on the pass sprit and they are lite," such the good congainst and had apparently On account of the almost of Eld R. maints of the pupils. But Swigner as and the more we have of that an interesting and plensant meeting where the word we receive impression or four sides from Poet Matthin We stony of it that we would not other-

igating rectain portions we are time strines, it certainly was their own enabled to retain me The word of God is our sweet and mattering see to sign out of the see that there can be a see that the well-resoluted Bable these will do

> the matter of giving. Some suppose that the brother or sister that has a We reminded the young of the great thousand dollars on interest is more studied of knowledge that is to obable to give than those a be have he able to give more, but you that have and a great many things to learn, more at interest are more the loss able. And the example of the adults and to give. They may be as able to give but remember that you are as able to will under their tries unto salvation give the ten cents as they are to give through faith in Christ the ren dollars. Another mustake is — At the appointed hour, for public that the rich or those that have somely mustake we had a good congregation graduates of Yale College had their Anare under more obligations to give

To make this as interest | you me under obligations to give much, a religious washing? We took the and be prepared for emergencies would exclude all the rich from giving, untily,

out of dole they are likely to make Mathla, lerny waited upon by one of A narrason by manacrious was per- mother investment and go in ugain, the ministers and requested to do so So designed to connections and one of A hyperbolic punishers and age per modest freedom in general grant against some direction, one of second against some direction, one and of this way is great namely of our Tan Methodic freedom in the places.

Christianity, by modern inhelity. U movering when the wind was following backens excess themselves from the hope of contaction is turned scheryly and the merbors stand globe, 102. They are modely left they also had not such as following an aportion of the power of contaction is turned scheryly and the merbors stand globe, 102. They are modely left they also had not such given by the power of contaction is turned as they give a few powers of contaction is turned as they give the power of contaction is turned as the power of the power of contaction is turned as the power of power of education is turned shorply and the merenry stront 20 dec 102. They are in occur, one core is not must on sunday mean in very good constitutional for a move on green below zero. The subject was a superpose over so in the aight of God gregation as we find on the previous If your liabilities are larger than your night. We regretted that we could to health and life on the part of some Contract than you are not under obliBios Go and G. B. Brundangh are jumid butbles professors, but when the gattons to gave, for God does not reprope we wree massing in tending these are fact. Pleast consider them

Wk no glad that our agents and a benefit. Some have recovered when Bellow Valles, securities in 18 and 18 a ed the Buld Engle church and has a membership of about one hundred bear one expenses, awalta did our Bap members. Fld. W. A. Bidge is the fist friends. But as our expenses were pastor of it. Dr. Diyers who lives in not very great, we thought the over-Port Mittida and who is a member of sion did not call for a public collection, as limit our Frateristy, received a written redial respectfully declined it, acknowle our purearty, received a written re-our purearty quest from said shared, a sking hun to edging the kindness that prompted it, see who have get one of the brethien to preach a We stopped with brother Myers while Myers forwarded the request to us and were kindly entertained desired as to country with the pomest

> word, the more life and spirit we will. On Sumby morning heather Myers When we meet together to took as to the place of meeting about

were get, and by comparing views and reached our place of meeting in good The Sublisthes (hoof high efter equipped for the conflicts of requested to talk some to the school which we necessingly that. We noticed mand and bandle it efficiently. This a those took a part in the school is well revival of five weeks, and it is easi that as these. Our attention being raffed to the eigensetance that the old as

moons our buildings in reference to typest in the school, that eigenmostance suggested the thoughts we offered We reminded the young of the great per tained from the Strippures as was a desired from the fact, that those who have long been studying them, still ten dellarens you are to give ten cents | encouragement to them to learn what

Ind., informs we that be and his write a supply of paper, and we are compute. They are under obligations to gave We tabled upon the subject of feet contemplate a general visit in Pears's et to give our readers a half-size this store for not more number obligation to vershing for atoms and a half-most Summer of spared. We have give such as even this will be several give The Sereptane use for spiring (s), on freed way, field critical design

Boy J. t. Metskey, of the Washing Impossible and therefore do the next jor poor. If the Lord prospers you menh, kind of a nashing was it a common, or

preach Christ and his Gospel, and whapt our press bling to the orrasion pe

We felt comforted ounselt, and a go Then is a Bootist church in Bald leeling seemed to percube the in-

and apparently to those also whose One Methodist friends Irmally proposed to take up a collection to hear one expenses, as also did our Bap-

## FROM OUR EXCHANGES

ed that the Bible shall be read in the amblic schools from the original Greek

For the year 1879 Peter's pence amounted to over a million of dollars Of this sum the United States raised

FROM one of our exchanges we lower that since the year 1800, one bund thousand Jews have been converted to

Christianity. WHEATON College has bad a religious nearly all the students have professed

the new birth.

Ir is said that the island of Samons has been entirely Christianord. Ont of a population of 10,000, some 35,000 are onected with Christian churches

A Catholic priest, Johann Hodia of Haltiniore, has renounced the Catholic fully and united himself with the Trin iv Lutberao church of that city. He is said to be a man of good judgment and a ripe scholer.

nun! hapquet in the Grand Pacific Hotel. Three of the professors were present. Rowdy college songs and wine being a part of the entertaloment. Surely it is time that we should have schools where our children can be educated from from

ways:

"We need red bot man, white hot men who glow with latense beat; men whom you cannot approach without feeling that your beart as growing warmer; nen who born their way in all positions straight on to the desired work; men like thunderboits floog by Werk; men the thundred and the bard by Jebovah's hand, crashing through every opposing thing, till they have reached the torget they have nimed at; men im . . . .

Prous no activio caritical Biolice Wines. and Temperance' in the New Japan then Meanings, we clip the following

"The Rev. James B. Dunn, in a truct "The Rev. James B. Dunn, in a truct on the subject, ways. "Of the pursages in which wine is distinctly applice of as a birsoing, there are thirty eight in which the Hebrew word. Throad is trans-lated wine." Incu. wine, "sweet wice," yet not one of which denotes any liquor. rout, the produce id form of grapes, here are changed raisins, Ac." When there are changed from solul to liquid, they become "good wane" until fermentation begins, and

Page the Christian Intelligenorre the following pointed trath

Whare has Will is done there is Christ King, where it is done as in heaven, there has the kingdom come— and not one inch or bank's breadth for-

end, 'What We Want," says: "We want prenchers of God's word where bearts and souls are ablact with coal for our Bridgemer We want Christians who can look beyond the limited sphere and behold a world bent down under the iron heel of Satanac Malesty ant a church that will stand by their side to swist in saving souls from rain

In parts of lows they have what is call-"Civil damage law," which obligates the Biquor seller to pay for the cented and made a lupter soller pay ten llars to re imborse the ey her bushand had squandered and two thensand more by way of numer

Such a law is just and right but who will pay for the rained soul? The mer that puts the glass to his neighbors sin. While the latter destroys life the former destroys both soul and body ...

Tim. Cherch Advanta says -- '11 on vanity our programs the finebrantal stortrine of Christly bandility will have an more effect than days building a the moon. A preacher thoroughly in campletely parished by the vassals of Satan, and if he should ever dure to litt his voice against superfluous and

JOINED THE GREEK OHUROH. An Episcopal Clergyman Deposed by the Birhap at Rin own Request.

On Wednesday of last week, at di cine service in St Barnabas Protestant Reference Church, Bishop Pinkney de conest Rev. James Chrystal, a priest of the Church claiming residen but of late residence in New Jersey Rev. Dr. Dalryande, Rev. Dr McKen sy, Rev. Mr. Bacon and Rev. Stryke were present as attendants at the depu Very little is known of Mr.

reason assigned by Mr. Chrystal was-simply that he desired to separate knoself from that leanth of the Holy Catholic Church known as the Protest

times the bishop can depose him and eve loss a restituate to that other man His nough character is blameless, and nothing was known i While in Baltimore way, and therefore, esteemed smeaking and ergentiae. He is known as the auof a book on Juptism which is

Bishop Whittinghum, he went to Ru-Greek Church, and met some of the ablest expounders of its doctrines. He a said to have visited 81. Petersburg Beltimore and opened a small training school for young men, which was not necessful. His intention appears the monestry of the Greek Church My Objected was very const Protestant Episcopal Church. Hency

war in escuted to Bishop Pinkney, who felt bound to not upon at Mr. Chrystol

> otesan. A RIBLE LESSON

DEVELOPION V. 1-14

In Dec 5: 1-14, we have recorded by John a benvenly song, as revealed him on the Island, l'atmos. Attor the message to the seven churches wa debeyred, he looked and saw an open door in heaven, and heard a voice as it were of a trumpet talking with him ome op higher, and I will show thee things which must be Immediately after heaving these words John was in the Spirit and beheld a throne set in heaven, and one that sat thereon, round about which was a rainbow as na Emerald prasses of the world are directed. stone. Round about this throne were

raiment boving crowns of gold upon their heads who by the way may be heavenly representations of the earthly not only dol thunderings and light sings and load voices praced out of the song of redcoming live, and not the throne, but there were seven lumps only shall we onjoy it in the blest eternity, but if we are Christians in fire barning byou the three deed and in truth, we shall want to Let us passe just here to notice decland in truth, we shall want to that wherever the number seven is tell the stery of redessing love here used in the Revelation of God, it is below. David passed a good result tion upon one occasion. used to denote constituents or unitely. Thus we have the seven churches of in Pealm xxxiv, 1, "I will bless the Asia represented by the seven golden Lord at all times: his praise shall be candiosticks, and their seven angels continually in my mouth." Surely represented by seven stars, the seven that resolve should be our resolve, if we are Christians saved by the wenlamps of fire which are the seven they tall here. It appears that there is a suppose that the representation of the second of the seco

In speaking of missioneries Spurgoon supposed because of his illness. The throne a sea of glass, like crystal, and a double chorus. Verse 9th and 10th round about and in the midst of the give the song, verse 12th gives the throne were four brasts full of eyes, first chorue, and verse 13th gives the Please notice, the word bear in our kesson should be send fixing creature, by reference to verse 13th that every and means a creature full of life. The creature which is in heaven, earth or first of these creatures was like a lion, sea loined in the second chorus, thus Endsergul minister, and he snaply wants the second was like a calf, the third the whole universe may join in the bud the face of a man, and the fourth shows of blessing that follows the

was like a flying eagle

We notice must the homogo und duvotion that is said to the one upon the ne by these four creatur when they thus give honor and thanks to bim that sit upon the thrune, the twenty four elders, which represented the saints of God's Church, fall down and worship him that 'hvoth forever This now brings us to the consideration of the lesson prorecorded in the 5th chapter from first to fourteenth verse inclusive which we will now ask you to read prefully. We may record the subject of the entire lesson as the HEAVENLY yo the divisions which may be my on an (1) The real of level (2) The sur

The new song, beginning with the 9th verse. The "book that John saw was and unlike most rolls it was written critical. There were seven seals upon it, and us each of these were opened some new visin the succeeding chapters. May not the successive opening of the p represent the gradual unfolding of the made of God in the world's husto ry? We may learn this leavon from the opening of the book. No one was ablto open the book but the 'hon of the tribe of Juda," or Christ, and since Christ alone was found worthy to oper the roll, the fact above that the fatu of the world and of the Church is in his hands. Rend Matt. xxviii. 18

of the word sover

Now we may learn from this, inasmuch as the hern may be an emblem of power, and the number seven denoting completeness, that Christ has perfect nower, and thus the seven eyes may lenote perfect knowledge lieving, devout Christian may fied it a source of consolution in the eighth verse, wherein is recarded the fact that these odors of which the vials were thus showing their accoptablences to God through the interession of Christ We now approach the last division of

the subject, "The song," the beginning of which is seconded in the 9th vers and we find by reading the remainder fold. of the lerson, that the song is suscepti ble of three devisions, all beginn with S, the first of which is the Sun-JE of the song, which we find in th verse to be Christ crucified, the Lamb once slain, He of whom all heaven sings, He to whom all the

We will notice that Christ is the twesty-four seats upon which ant Crenter of the world, (Rend John i.l. church, but for the last year have been twesty-four collers, clothed in white 1 and a such he is cattled to great an interested reader of the Brithers of 4) and as such he is centified to great an interested reader of the Brethers of glory. But it is as Redeemer that he Work About one year age elder Dais must deserving of praise. (Heb. is. vid Brower of Salem, Oregon, came to Next we notice the Sunstance of this part of the State, in connection with an extended trip, to minister to the tong, which is redocuing love Most of all should the redeemed enjoy the spiritual wants of

his people living in Washington and Idaho Territories. On his return from his labora in wild, mountainous regions, he these stopped off at Walla Walla and came out to our vicinity, about nine miles outh of the above named place, and white visiting the family of David Dashore, with whom were residing his wife's parents-David and Elixa-

strike glad bands with a piece, Godfearing and God-serving prople with second or grand chorns. We notice whom our early recolled by associated. Elder Browner preached ur able and impressive awakening some interest and making several warm personal friends. A few weeks are he closed a series of most song, but more can sing the song steelf ongs at the same place. These mest save these who have been rederm ings were very well attended, but a and if we are not permitted to sing the oncouraging interest was manifested Elder Brower is an earnest, energet worker filled with the hely real of call ing sinners to renentance, and faithful

The difficulties and trials attending

a ministerial life in the West, are a

siego with which the prenchers in cit

ics, towns, and densely populated dis tricts, are wholly unnequainted. The

distance from Salem to this point is

about 330 miles and is accomplished

dirond and steamboot

Walls Walls to Moscow is shout cirkly

miles. The first part is comparatively

Pomeroy any menns of conveyance in usually accepted, and if no other is

offered, the stage is the fast alterna-

tive, and wretched enough it is; but

they possess. The only trouble being

neer, and a faitaful old soldier of the

prenched Jesus and Him crucified, ex-

terial labor Although the minister

vine, and that this freitfal clime is a

in with the overtures of morey, accept

Christ in fullness of heart, and work

for this kingdom, must make up their

loss wedded to the god of man

pinds to face a people, cold and care

He works faithfully for the

say to perform.

had as this may be, the

room such as it is. But I

cross elder Brower resolutely

but from

State, we were personally anxious to

song of the re-teemed, we must by re of wee. Let each one ask himself the operation, which shall be my fate? ly intering to h accounted a worthy Shall I atter through all etmesty the prepart in the Master's vineyard : that song of the redremed or the wail of when the final summons shall come, the last ' Witten? "It is enough, come up higher," it may be said unto him, Well done. show good and faithful servant" ke

"GO WORK IN MY VINEYARD "

We are sometimes made to think that there is nothing we can do that within our sphere of action we can ac mostles to one of recorded from the complish nothing that will be appreci ated by the Church and humanity at first to the eighth inclusive, and (3) large, not thinking that God has capacities that will enable us to lab some useful sphere in life, and our efforts he resembed by him Lillaness is contrary to the will of God. The dethor said to bisson ! Go work to day in my vincyard," and our lather heaven gives the same command to-

infinitely worse and is performed on foot, on an Indian pony, Oregon c Thousands are working to-dayuse, a freight wagen, or any other means that can be found. The hospiworking hard-but they are on the side of Nuture. Jesus says, "Go work tality of the people cannot be qu tioned, for, as a rule, new countries are in my vineyard." The sinner is commanded to seek and secure the sale proverbial for cordially, offering al tion of his soul, but this is not all. whom he enters into the vineyard be their great need and scarcity of bonse still bas a work to de God does to end mon suto the vineyard to do noth ing. The command is, 'Go work There is no room for idlers. Our lives all these difficulties and faithfully must be devoted to his service and the horting repentance and rightcourt promotion of his glory in the salvation

PRINCIPE CHRISTIAN and the Britany Simply entering into the Church at Work in connection with his min and then folding our hands in idleness will not meet the approval of our Mas We must work diligently and in a not turned from the door, in many very way possible, promote the well- places, and is not often subjected to the torture of preaching to empty being of those who are on the downward road. We cannot afford to be at beaches, yet the masses are "enso in Zion," while all around us are disinterested listeners, scotting at the sonls persshing, and who, by our efforts, minister's appeals for repentance. Those who are laboring under the vain debugger that the great West is a formight be reclaimed. Then let us labor on obenfully, ever seeking the aid of tile field in which to plant the him who has promised to strengthen the weak, and, by and-by, in the barwest home of the angels, we may find flourishing vineyard, anxionsly awa that we have been instrumental in ing the built of the proper, and that so soon as the Gosnel is preached the gathering at least one sheaf into the people are ready and willing to turn

Correspondence.

Prop Plumeville Oregon.

I am not a member of your vals.

their hearts set on this world's Ropeated efforts have been made by at denominations to turn their stony hearts to Sesh, but all to no avail. That stoled indifference pre-Nothing short of a moral earthquake could ever arc nen these torpid sleepers to a full sense of their duty toward God.

Elder Brower and friend S. J. Peffey of Ludoga, Indiana, who has been vis iting this country looking out a luen tion, informed us that steps are being iken to organize a colony of the Brethren in that State, with a coming to Central Oregon-"glad tidings of great joy" This is to us Should we be so booky a ople to locate with us in the Walla both Kenster of Corro Gordo, Ili.—be Walla Valley, which they would be held four services at the Lawrence almost sure to desire to do, then we school-house. These were the first may hope to see a new era in progress, meetings of your people ever held in morality and Christianity dawn upon to enjoy Christian soriety, and religions privileges. Lying in this valley of agricultura lands most all of which are under a fine state of cultivation, and are own ity lies the finest and largest of such tructs, containing several thousand acres all of which we think can be bought at a reasonable figure. would furnish bosors for a large num families in one Thyough the request of elder Brower W Hariness bas consented to net as Western agent, to ascertam poiees and location of lands for any such colony that require his assist Hos address is Wolle Walls Walls Walls county, Washington Territory. Mr Hartness lives in Oregon but ro mail at two .... Respectfully, C J Topo

was there a church more edified and built up than the church here on Bush Crock. During the first eight days the church became fully awakenwalls both in newspaper of ide. One was left to be bantaged in the Po-

We should have previously stated ren's houses in day time and stony days and Sundays.) The great comto, in the presence of our best prove single immersion by the laws of It was granted to success, the fraits of t in part gathered in, and we fondly umon. Keep up regular prayer and social meetings. Much of the vitality of the church is attributed to this

by the star, found the young child and his mother, and when they bad found them, they protonted to of the costlicat carthly character let. Gold. 2d. Frankincense, and 3d. Myrrh. We in the must obserbles our time, or rather deckscate our time to His service. his, and therefore answers the type truth,-and, when ing with His commands, faith, repentwill pleasingly ascend up to God the Pather on a sweet-smelling dor. All good works, such as charity, visiting the sick in their afflories ote. soul and body against the great day of ron as a di the Lord's west

We are authorized to say that Bro. Hixson purposes laboring as an evan uring the Winter and Spring-Churches wishing his gornel service. will confor with him by to A. J. Hayson, Highland, Highland Fraternally, county, O.

It has been onite a lontime since we have seen anything from the Western States, and our up at all times to hoor more cancrially from the frontier us, there it seems to be that cornest, energetic, and continmore especially, needed, for the reason ny have nover yet heard of those, who in a church capacity, 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 bim take up has eross and follow me . Although your unworthy

presented that visited tight or ten Yesterday closed our States prior to coming to Kansov yet had he mover found the people wit he anxiously desired to alth aret emigrating to America I settled y taught and held up as it was there has long been an organized done by our beloved brother during church. (I have direct reference to the sixteen days he labored with us the Vermillion church in Livingston Nonapostance, non-conformity, non-county, Ill ; yet I did not find any of were them until coming West, to assist my permiples clearly proven outside the parents in the settling of their new province of Christ's people. Never bome. A brother moved on the adjoining farm who was zenlous in the Master with a commendable seal. Massy times did we when working tothe Bible, and represally that part that to three previous souls were builted contains the Master's directions to his with Christ in leaption, to make and followers. Evening after evening we ture, and two sectors restored. In all the truths of God's Word. Thus we see the necessity of entnest live worked some four of the tender age of four-, are in the rames of Christ; those who teen and sixteen and some fifty years are not ashamed to speak a word in fage. defease of the glor one grapel of Jens.

We had taken notes of all the sub who are willing to be speat in the gorts used by our brother, but it would con-o of their glorious Head, and who

"whether these things be so." trated plan of advancing the work asschool-house at might, and on Satur- migned the church, and as many of the hurches have their organized mission board, analyzed and parsed during brothron in the West could not organ are so that two or more inethren could grammarians, who were challenged to be kept constantly in the field, respeunlfy in the Winter) to help the h anguage, and a proper rendering of ministry in the promulgation of the Lord in the midst of his people, encourseing the saints to a greater dewakening sunners to a sonse of their danger in standing away from God, and out upon the harren belief and skepticism. Oh, may the Spuit of God so work upon the means of grace
Spuit of God so work upon the heartThe whic men of the Kest, guided of His children, tall we all shall come in the unity of the fath on this as on other points, and labor more carment the Child by for the salvation of those around us! Often do we meet with those have experienced the same as our

rag and scarebing the word to see

solves, who have sought for those nineteenth century have to approach who, is simplicity of heart and purthe Savior with the same gifts. We pose, worship God according to the teachings of His revealed Word. When you that the good work is still going Time is we know these things, and are aware the most precious thing we have in of the fact that many wish to follow we bear the m and sisters not excepted) in nearly all norts of the West especially, ch. how our hearts should throb with anxious expectation and desire that the way be opened whereby we can success fully spread the truths as it is in Jesus is the myrrh, that will preserve the But the great trouble with the brothren as a denomination is, they have so far been educated that the idea of ex-

pending a few cents, on dellars in the cause, seems to be repugnant to their cate the idea of such a procedure would Dear Beethern. doubtless bring upon himself the hard

specches, and perhaps the calumniation other parts of the brotherhood, give his brothren advocated in the Serintures of Daylee though some additions have been truth, for Paul would say, "Lay by as made since my last. The church scens the Lord has prospered you upon the to be in usion. The brethren seem to first day of the week; and again, "He be a little lardy in their duty, espeother churches that he might Compare the apostle's words to the the faith of Abraham until some little erent bodies of believers through out the churches, and you will find to my saints together unto not, those your surprise doubtless, that often did he Great Anostle of the Gentiles upon unon the members the duties devolving upon them in this respect. Brothven and sistors both Fost and West. let us awake to our duties, for certainly none are excepted, no, not one, for the sport accepts sin and requity, and on with fear and trembling," rememberius the advice of one of old. bo says, "Continue in them for in doing this thou shalt both save thy self and them that hear thee. 1 Tim of the West, would I carnestly appeal command of the Master, 'Go and touch" Imperative as is this command, how little it 14 hooded! fellow-man, whilst acting apparently indifferent" Shall we wait to see the ministers do all in this work? cause, and advocated the truth of the a godly jealousy that might burn pathin the locart of each brother and

sister, that they might awaken to the duty of the Master assigned to thom little not in the vines and Stand not er sleep, but awake ' awake I semi forth met, and often the carly morning bours (the gaspel transpet, let it give forth the Lordand! blessing neared out so that there will

Press Carnes, Bekulb County, Ind.

Jan. 17, 1880 Dear Betheen

I am now in Dekalb county, came here a week age. Commonced meeting the same evening in the Cedar Lake district. Congr tions small. Roads have been had the most of the preaching so fur, but they are now come. I expect to preach morrow evening. Next week at sev eral other places in this county. far no additions but good attention Brother James Barton is older in this district. Brother George Rupner and Samuel Williams are his kelp in the ministry. The metabers seem to work together. They number about ninety but soom to be seattered over a good deal of territory. They have a v commadians meetingshouse. weather is warm. Everything is green

Don Buthon We are happy to inform

on. Brother D F. Bansey of congregation commenced a series of meetings at one of our appointments. used by the wase men. The comply-repeated calls from the people, (broth-known as the Giffin Hill, on Saturday, Jan 17th. Thorsault is, ten souls have writing, with good prospects for more rge Hanawalt, Thunks to eldere Gan David Hildebrand and John Harshburger for assistance rendered, and to all the kind brethren and sisters that came

up nobly to the work. More anon-

SAMUEL J. GIPPIN.

From Meadowville, W Va Dec 93th 1979

I cannot like many from Yet this is none the less an account of successful meetings, cally in obeying Hebrews 10 Why is it that brothron seem to have sacratice should be made? "Gather that have made a doverant with me by sacrifice." Such, Scripture says, will be the language of God When be comes in informent. Oh how many make some kind of a covenant with to be a Christian and of there is no sacrifica to be made I will be a good one; if the weather is favorable I go to mosting, &c. Poor preacher, what a hard road you travel! It is up But if people can get to heaven without making any sacrifice, the largest part of the world will . will, but if otherwise, how few! Lord, who hath believed our report?" On to morrow our meeting wil mence at the Pine Tive meeting house 28th. We anticipate a good and sucressful meeting. On the 28th we com-mence at the Shile meeting-house, all on the Shile arm. May the arm of the Lord be laid bare among a, as a prayer.

J. M. Wells

## In Memorian.

By request of friends I will give a death of brother James Sinkey born in Hamilton county, Ohio, Feb. 5th. 1984, and when quite small moved with his parents to Amanda, Butler county, same state. In after years moved to Davies, where is 1852 he

made acquaintance with and married Mary A. Bielenson. In 1965 be and Here they recembed a few years und then returned to Amenda again, where be died, Jan. 16th, 1890. His consurt proceeded bun about four years. Funo ral occuring improved Geo. Garber, Jacob Holler and the writer, from Rev. 14 - 12, 13 During the greater part of his Chris

life he was somewhat molated from tion within twenty-five miles of Aman He manifested an unwavering seal for the cause he had espected. He was steadfast and abounding in the works of the Lord. He kept constant watch upon the Old Standard, the Word of God, as the guide to his eter s matter of fact that he could sall to memory any portion he had a mind to no little pleuvore to entertain his brothren. His company was sociable, Bereaved friends and it is to nar

with the good and noble-hearted, ye what exceeding great pleasure it as recall to memory the many kind deeds, the pleasant greetings and the fireside done" and are gone before. And above all, what a sweet hope you can enter toin that they shall felicity of the Golden City, the New Jerusalem. Thus us it gave you great easure to speak of the ge you not with greater pleasure non voorselves voor voke and follow him as he followed the Savier, that it may also be said of you, "Well done thou good and faithful servant, enter into the joys of thy Lord " Ob, may we all obtain a crown of clory that

> Gro Hotten Brethren at Work alcone const.

fadeth not away.

From Elrie, Clinten Co., Mich. Jan. 25, 1881

 $Peor\ Proviter$  I take this opportunity of letting the readers of yo hear something of the labors of God's people in Michigan. We received a card of invitation to be present with the brothron in Gratiot county, Mich. on the 17th of January for ouncil. Mot in council at ten o'clock. when, after prayer we were informed that the object of the meeting was to all forth more inborers. The church agreed to call one preacher and two descens, with olders Issue Miller of Barry county and George Long and Isane Rairteh of Ionia county who is in the first degree. on which called David White to ministry and William Smith and Jon athan Chambers to fill the office of deacons. All score to be prominent oung brother . Brother Duniel Cham here was metalled to the full minutes May they prove faithful in their call ing. Meeting on Saturday plots, o the brothren were informed of the an pointments that had been anade. One was some twenty miles away where there are seven members, Brother thirteen miles out where there are two sisters, and presched two sere Brother Miller and myself remained with the body of members being there. On Tursday morning loother long and Barrick were , to my held one meeting in the neighborhood

Wednesday. I stayed until Thursds morning and brother Meller was goin to stay until Friday. Although the reads were very but me had good meetings, but no additions. Their ble territory We surred home valely and found all well. We feel thankful to our families when we are absent. To day attended meeting, and bul a good congregation of situative hearers, while we tried to talk to them. Brethren pray for us that we may all be come stronger in the work of the From Teliow Oreck, Pa.

Jan 29, 1889, Jean Brithin and Sodies

the old path which is the good way, and walk therein. As it is not often that anything

penrs is your welcome paper, from this arm of the church, and sa I am a pecscribe I do not feel like troubling you often, but at present I feel like dropping a few been, especially as I think we are now in perilous times. There fore, brethren and sesters, I would ad monish you that in nations a re-should peasees your souls and stand in the old

path, which is the good way, and scall therein Thank the Lord for his will at rerealed in the Bible And if we shid in the dectrine of Christ, we have both the Father and the Son, and if the Lord be for me who can be sgainet us. If we cannot see alike in all things, to que on Master we stand or fall ing of books, which only causes wear ness and venation of spirit, but thanks be to God, be requires nothing of us but or him and keep his commandments Let us have entience one work another. and not talk about separating or divid ing the church. If any brother does not see just us I do, to his own Master be stands or falls There is difference of opinion among us in regard to such ings as having the supper on, o the table at feetwashing. About those things we should reusen together and beer with each other. On this subject brother D. P. Saylor has given us very good reasoning, and concerning the sin gle mode of feetwashing, I could vive just as good reasoning, but would rath he, or some other brother would do it.

From West Virginia.

Jan 11, 1880. December, according to arrangemen proviously made by the brethren of Doldridge, Ritchie and Wirt counties if this state. We mak the train for Dodderder county first, and spont the them all well except his wife. Next ber of the Bantist church, and handly entertained. Friend Taylor welve years of age but can norther who have the use of their limbs and are healthy onels; to be very happy It same of our children could see this better boys and enris. Next day had services again to the same place, but Christmas was near at hand and it stumed that prople cared but little small Remound all night with looth er Cochean, and next morning was tasuperiors. The breturen expected use not get there until the evening of the Fork of Hughes rayer. Here we hold tion I nover six all seemed eager to deep, and I hope lasting impressions reads on the munds of some, and for aught I know eterrity alone will tell the result. One poor soul made the Shriet in Supti-m, and our prayer to I tender my thanks to the people of the above named place for

omneany with brother Criggans and price had in a school-bouse near broth John Preedly's This is in Brichie consty. I received a message from home stating that my little leabs was not well, but as the squthren were looking for brother Friedly and I, af Jacthren were oderable meditation and con aultstion one with the other, we connt. Traveled all day in the rain evening we arrived, wet and muddy, s within a mala or two of Eli abeth, the county seat of Wirl county matter of course we had to talk about something and it was not long entill the subject of religion came up, but nothing strange for people to dif-The differ No it was with us. between ne was, one party wantet all spirst and no body, while the other party wanted both. How strange it is that people in this age of the world have grown so sharp that they know what is better for thus find is able to tell them! It is Dear Promiter not overy one that saith Lord, Lord, shall enter beaven, but be that doeth me at the home of brother Snauci the well of my Pather which is in Baker. I am in good health and on-

their kindness and liberality

ev. erossina About 101 o'clock a. fortable. was expecting as We were quite at home. Meeting in the evenflore we had six meetings and one council, making seven in all. Consider row-ded house of very attentive hear- rea of the Howard church, had Was could be having a work of the Howard church, had Was could be having a work of the Howard church had was

I left home on the 28d of and indeed more so than the brothere ts anticipated All seemed glad. How some would not agree to lay it aside. ty may prevail among the members of tive hearers and we hope the fluit

may be seen in the bright morning of bund to part Stayed all night with Traveled therty-five or mor found as at Thomas Regres near brother Friedly, who had about thirand tound all well, for which I thank

I was gone nighteen days, at tended twenty-three meetines and ond sisters for two. ...
mound their liberalities
Z. Assus and asters for their kindness shown

From Oberry Box, Shelby Go. Mo.

P. C., for some time, and feel that it is a paper of unteld merit and worth which I prize next to my Bible I feel that lonely and solitary meditation upon the scriptural and divige things. peace and elevation of mind, which should be sought after more than it is, especially by the brothgen and sisters This is the first time I have attempted to write anything for publication have been encared in the Christian warfare about eight months, and I can say that I have remembered the Lord

I belong to the Novelty congressation of Knox and Shelby counties, Mo., which We are young as a congregation and I think we need some veteran soldiers of the erom of Christ, to have the oversight of us. As it is with a young plant, so it is with our congregation we need watering. If the Phintrive was more generally distributed among on there would be less coldness webite

do all we are commanded to do we are yet upprofitable servants. I am pleasod with the change of the P. C. Very respectfully. MARSHAL COLUMNS. In the Pield,

Jan. 17, 1888.

This pleasant day hade joying myself well so the company of Next normany we considered our sours, the heloved members of the manthe Little Kunawa fasth, and also the associations of kind Errer at Elizabeth, a nicellittle town, Irrenae, was nive as seeing and from all appearances considerable can to make us feel welcome and compared from the make as feel welcome and compared from the make as feel welcome and compared from the make Our meetings in business done. About 10; o'clock a. fortable. Our meetings in Wade's sa. found us at brother Jacob Gaults. Branch, Manni county, were well atservin among the brothron and felt tries. We commonced in the schoolhone near brother George Myers on Den Eldens Priday evening, the 14h, and closed on

ever things are not as we desired, as the Lord soon. May the Lord help number seourer I would have got sore prile held got into the charch and them to fisfill their pressure. Our subscribers some would not agree to by it saids. members express themselves that their Gronne Baunaker faith has been strengthesed and their hope confirmed, that they now see and understand our doctrine better than they ever did before. We feel that when such is the result of our labors | Dem Buckers

to thank God and take courage, medious house of worship. Thus is haps the best house of worship that ve have in Kansas, and we are made

to itel happy in the thought that the source of our Muster which we have no heart is advancing in this country. This church is under the care of Bro. James Hilkey, and seems to be in a healthy and prosperous condition this sam of the church. The brothrea here are making arrangements for us to hold a series of meetings in the his our next More anon.

M T Bara

Prem Union Deposit, Po.

Jun. 24, 1880.

of Cumberland county, has been preach ing several weeks in this congregation trong most dealt out, and milk as well and tremegdags blows laid on popular sdols Brother J. M. Mohler of Lewistown is now with us, presching in a now intherto been regarded as 'the field of world and the officenting of all things."
But God is rollin "" of light through

fall con .. by many. The is wide spread ad satease. People wade for through the mud to hear these lucid and foreible expositions of "the truth as it is Brother Hollmer bootized in Jesus" soveral, and a gumber are standing on the shore, looking wistfully into the saered laws, but not soute willing to cave the face to entities and bulletting, the as k to the scourge' and the hands and feet to the nails. Baptism means more than three dips. The grave is sweet when mais sloin. It is easy to walk

with Jesus when the devil's yoke no longer draws the other way. There is "a rushing mighty word" passing over us just now, and we hope for ving stones to rear the Temple of Jehovab.

C. H. Balsbergen. From Bloomsville. Q.

Jun. 26, 1889.

Don Buthon occasion to report may great raught of revival meetings in this arm of the church, from the fact, perhaps, that we have never put forth any very great of-fort in that direction. God has provided the means, but it remains for his people to make the effort in order to accore the blessing. Wo look forward with hope fol anticinations to the 7th of February next, when we expect to commence a series of meetings at our meeting-bouse north of Bloomsville Brethren L. H. Dickey and J. A. McMullen, are expect ed to conduct the meeting. May God give them divine strength, and the influence of his boly spirit, is my pray-

> S. A. WALKER Frees Irwas Howard Co , Mo

Thurwing ovening, the 15th, with a and disagreeable weather, we, the breth-

It was our business to try to set ance, because of the deep interest and logs, that he was to hold in Jacobry but in heaven. Fineral occasion by brother things in order, Gol being our leiper sometity manifested. Although there is soon as the roads and we folt that he was present with were no accessions by baptism, we as Kreyrthing passed off pleasantly, feel quite converged, having received pleased with the converged, having received pleased with the Parturers, and the second with the parture of the parturers and the second with the parture of the cived pleased with the Parsurrys, and espea firm promise from four that they cially with the Western Department would unite with us in the service of think if I would have received the first

From Lowell, Mich.

We arrived at Pleasant Grove on Thornesppie district, is getting along in the 16th and is the evening had ser. the Christian warfare, as well as can be vices in the bacthron's large and comfavorable, and by hopites we received. Brunsti, 100, 11 cm. 11 cm. 12 cm. 12 cm. 12 cm. 12 cm. 13 cm. 14 cm. 15 cm skeighing, with some fore incides of some Testelly 2 (00). I receive 1 (00). From days after New Year was well Beckner 2 (00). It W Tower 10 (00). And In the some very heav raise and no open January to this date, with very sundy Frank 2 (10). We have 10 (10) and the source of the s

Gra Loro.

Altar.

Brother Daniel Hollinger, DARNY -MARKEY -By Elder Goorge

ANDREW MODERN

Comb

She was a direpter of Bro David Deeter, who man a mun-ter in the Rethreat church, but died on the 24th of May, 1849. Brother Davideoungrated to Obbo from Bloir Co., Pa., In early 166, where they have many friends and relatives still Imag. Pawerni by the Brethren to an upusual large and

A other of Mark, please cone WINE Soler Barbara Wine departed this hiji Drc. S. 1879 aged 70 years and 0

belt was born dute 0, 1880, and was mar-ried Aug 22, 1880, having level with her backed opwards of 50 years. Was a neen bor of the chareth 67 years in full fellomakep and solon. She leaves a bushand said it children to mount their leve. Paternal 41s-course by C. H. Belth and G. Howman, from I These, 4 191 to a large concourse of

W. H. BOWNES MUNNERT - Near Meages Mills, York county, Pa., Jan 15, 1893, Daniel, con of S M and aleter Catharino Monumert, aged 1 month and 10 days. Funeral services by heethron P. Brown, A. Bear and D.

S M. MUSSIARY. in Chambersburg, Franklin Co., Pa., Jan 25, 1840, sixter Strah Zirger, aged ?t years, 0 months and 24 days. Foneral services by the waster, from 1

· D F Senteren. HOUVER .- In the Schoolen's Creek con

regation, Ind . Dec . 20, 1870, Nummus. months and 4 days.
She leaves a husband children and mand-She haves a hubband children sod graind-1 stock I 506. Litzle Bayfins I 505, 500 children to navaren their less, which is, we | P Friese 6 25; Jos Johnson I 50; Me hops ber elected gale as she ecouplied, | Hoffman I 50; E Wells I 00, Elder even with the state command, may be råjage | Kantel I 100; E Kernelsonghi 105; words be a hasting warning to her children. D B Tester 3 30; Hiram J Smith 2 when he was the warner them to preparent mere! I I miles 5 00. Dec. 60, 10-59.

Sangel Petry

4 00, John Weytright stock I 50, Luzcie By

(Brothern at Wool please copp.)

MONEY LIST.

Wm Overholser \$1.50; Cath Leib Win Overstoure of the Louisian 200, 18auc Kunkle 7 00, E N Barth 3 20; P Sipo 3 20; A C Numer 6 00; C L Giagrick 1 50, Jno Evert 4 10, Eliz Hoover gries 1 50, Jan Event 4 10, Ears Ho 1 60; G L Seider 1 50; Mary Cr 18 25; Jao Weighly 2 00, Maggie 6 2 59; Aarea Julius 1 50; Amor C 1 60, W A Weaver 1 60; Elwin Ha 1 50, Otho Clark 1 50, J. G. Heaston 4 D C Edward 1 60; C Seiden 1 True Larvite fates

| True | Larvite | True 183. The nervery law hardy bees developed in the nervery law to tryet, no sour of any account size New Year. We set well pleased with the next, size and expectably a proposal of the law and expectably a with the zood readon matter.

194. The nervery law to the law account of the law and expectably a read of the law and the zood readon matter. 1 60; J. Humberger 2 60; S.M. Mu: 50, Hettie Enrel 2 10; J.J. Muser DAISY — MARKET — Jay Dirin George

(A) The Control of C | 2 Marcon | S Marcon | S Marcon | S Marcon | Silver 20, R S Rosen | Silver 20, S Rosen EEFERG——the Cornegion choired, Minne country, 10th, January 17, 2-beb, Minne Mohler, Alber Emberon House, Section, and Disperse, Foundation and Saley. Sale was a dirighter of from David Deterr. Sile was a dirighter of from David Deterr. 2, 200 Was II Brogar 8 90, Minne 18 (1984) and 18 (198 Bursher | Daniel Goodmin 2 10, Margaret Jordan Bursher | Daniel Goodmin 2 10, Margaret Jordan Burs Co. | 200; S. Kyrama 5 30, y. W. Bacedon 2 100; D. Barran | Daniel Lawren | 2-50, H. Kevin 2 rep. 6 a. Weven 2 rep. (2012) and (201 man 5 100, J S Shredy 1 109, J M Kardi-man 50; J W Bowman 8 00; Christian Jones 1 50, D S Hale 15 00; F H Brie-man 2 00; D J Dudy 1 00. Aneira Bair 150, P Scruble 3 50, Piph Waltera 5 00, J D Bear 19 10, 1 S Trimpey 10, J M Wells 2 60, W W Johnson 1 50, M G Domer 1 00, Adam Pheti 21 80; Nancy Domer 1 00, Adam Pherl 31 89; Namy Kummel 2 00; David Zoek B 356, Jo Groff 1 69, Geo Witmer 1 00; John Holsinger 1 60, Jos Clark Ao, D. Miller 1 00, J. D. Cissue 1 50; S. F. Miller 1 60 John Nushman 1 60; W. W. Sayther 1 60 Sarsh Merick 3 10, John Bossewitz 6 00

OTINTERA BRUMBAUGH BROS

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

81.50 PER ANNUM NUMBER 7

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ampelled to perform labor. He was

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and Who Should Go Power Power-Person One Exchanges Death of Janie Miller, Based on

SIXVII PAGE-The Prayer of the Follen, Sermture Italies; Pulpit-Syrup, The Electric Light, Prose the Un-

m Paux-better to Bro Edward Mason, From Pleasant Grave From Washington Creek Church, Knosus, From the Monto cello Clarrels, Indiana, From Rour From Sidem, Oregon, From Pural- Cane, Neb , From Co. der Greece Charch Tenn , From

Steam Prop. Roos the Management Clough From Bre Mobiler

## Sermon Department. THE PRODUCAL'S RESULDTION

By H. B Brembangh. Reported By W W. Cotton

I call your attention to the first part the 18th verse of the 15th chapter

shied about which we have just read. elerred to This evening, I take part of the same subject- The Prologal's

aly applied at the time when the nargiven, but it is of interesportrays to us the true character of the There are different subjects, in this rejurn to God that would be very profit ally desire to call your attention to the resolve this young man made of this

Resolutions are easily made, and what all of as have made resolutions in our count man should have made this resngain to accomplish a certain work, a ner We have resolved, God who has turned away from his would forsike our ev and endul ways and commence a het his state, and that is what we want

HUNTNGDON, PA., TUESDAY, FEBRUARY 17, 1880.

tions. As the year draws to thinking ore are apt to like to make you feel that there is n sure and evil ways. lack in your passent life. Make up year, we may as well go on to the end of it in our sinful ways, then we will him, and that you desire something

good resolutions and as the new botter. Until you can feel that you commences, we wilt comwe will come are sinners; that you have want attany of us liven making such resolutions during the last week. large, by the grace of God and by the on conversion and regeneration make the remark that the rea openry and nerseverance of those of

enabled to carry them out. It is very solve was, lacrouse his encoustance important that we should carry out se resolves. We make them, be-Had the man, to wheat he bired him come our suscere cetture uncleasant self, given him a better and more change and adopt a new mode of fiv-ing that will be better for us. We are less employer had wanted him to be a distind with our present condition clerk in a store and deal out goods, or How addon an author coduction, where if he had been taken to the condever's see are perfectly satisfied with the way table and there fed with whole in which things are going. When we food he might have been better make resulves, we do it because we are satisfied, but that was not the case not satisfied with our condition in life he was sent into the field to feed It his surroundings in life had These resolutions are made so that we swine idou that we resolve that we will gretted his wandering away from his do wrose than we have been doing by- lather and would not have made the We never do this. All the will resolve, "I will arise and go to my fo-It was because of the virtuos we do is done without my resolve ther art it. We all do it on the spar stances by which he was surrounded, their sais. This young man although of the moment and through tenut

Being the son of His circumstances are unpleasant. is for away from home He studies how low he has fallen, and then had, eand go to my father". Why does he make this tesolve. Why do you supplenty to cut, non he has were surrowing become that he would have had proposed by all the comtests On last Sunday evening, we last the life " If he had had the enjoyments of made the resolution which he did. will amagine the young man

a uch Jew, thinking of his conduarise and go to my father, I will heave ation, we are his by preservation. They may have been

orable occupation in which I am en. Norwith-tanding all that he has done That is the way it should be with how ungrateful we have, been

acceptomed to a tuble righty spread detical with the very best of garment Flar young man, who had enjoyed all things, starts out into a far com-We know the jest of the story start away from it. He makes a reso ation, and that resolve is "I will miss tire of the oxil one just as it is with every child of covery signer, to feel this, we have no

employ of sin, we are in the employ of eyes were filled with tears Salim. If we are in the employ of Sa-postert and made the resolve to go tan we can do nothing less that per-God and ask his forgiveness. WI some of our boarts have thus been sof Again, we make the remark that he tonot, others are hardened and harden

made this resolve because he was educati there seems to be no hope of admined of his conduct. He was softening them. Instead of repeating is shamed of the manner in which he had regarded by fifther. His father was thus dishonorable culling this dishongood to his son, who notwithstanding the evil one. Why is it? It seems a stronge that may sh all this kindness of his father, was un grateful enough to go into a far commale in analysis condition in Ettry and leave him. He wandered do not think that it is stronge that this he was on the loud of strangers He solve, when he considered that his to was far away from home. All his no ther's servants had plenty to cat and sociates were separated from him drink, yet he had less outse to make There was some in the land to comfort this resolution than we have, because He was away from everything he had forfeited all right to his father? Here he was ashamed of his con-

that was calculated to pasks life hope house. He had received his own and He was ushamed of his employspent he desired to return to his old ment. He was bungry and maked He realized his situation. He remem-He wished to be only a servant He rement He could not expect anything hered his ingratitude and disobolicare. We are in a different condition do not expect to be consider toward his father Perhaps his fa-When we come to God and ask him to when his son left him. Many fathers and mothers are in the same comb-Their hearts are broken because arms and take us into his embrare us. Many fathers would not have re These circumstances indicated to him is find goin array took has father, had covered they some man as his latter we have look he had falle? and made him a mobile trant in his character. He as revived him. They would have closed We have in the parallel of the positive for the positive for the parallel of t pented of his cril mays and resolved others doors against him because he had in the future. Many persons instead thought that his father would not rea rich man, sorrounded by plenty, and at making the noble resolution that he veive han again as a son. He support a first man, sorrounded up party, and all making the dones resonation that go all that wealth could afford that be lift, there can be supported by the control of the state of the latter of which have enjoyment, it was a lowest, course at six multi-lay reach destruct. He would go to list sold latter that the which had fallen. If were a low The young munt repetited in the lie would got a limited in a latter of which he had fallen. If were a low The young munt repetited in the lie would got a limited in a latter of which he had fallen. If were a lower the young munt repetited of the limited in the limited in a limited in a limited in a limited in a limited in the latter of the latte

great change for the young nam. He rash at which he had committed, want. He says, et will ent the bread was now called a non-to-nection menind. There may have been unother cause which my father's securate cat. I will was now cancer upon to perform merial. I starte may have been another cancel which my father's servanic car. I will labor, where betwee he had enjoyed all | of his making the resolution. He may be satisfied with the clother which the phospares and conferred like. He | lawes bloodin his father and mother | they went? With this father to like of their way- heart, he makes the mobile resolve. Considering ward son. This may have been a did as he resolved—he went. thes commistances it does not appear cause for his making the resolve strange to us, that he should become the same cause. We have wantered a Pather in whom we can place in-

I will no longer perform this labor. The most making an area making at Patthey 100 known, we can place the most making at Patthey 100 known. When we make a than this one was. God is our Futher resolve as this young man did, he is nearth may dispaire to do thus. I will We are his some and daughters by ere- ready to receive us with joy and glo Insteaded having a jealous obles and this humble and dishons is watching over us like a father sure and renice because a source but

brother we use told the words will

Notwith-tanding all that he may need for us; notwith-standing his kinduces, repented. There may have been mother to sumer Those of us who are many of us have wandered away from He had home delanes. Any one who dissatisfied with our condition should our Father chouse? We are away out has ever experienced maything of this to Christ. We may think that we in the world. We are away off in a knot will readily enter in the feelings on honorable nection in life—we far constry feeling swine. We may of this young man. He was placed is may think that we stand in the high- performing the most improfitable kind of such a position that was favorable to encles in life, but, it we are out of labor. We are performing the lowest producing a feeling of this kind thrist, we are mustaken. You are note to an makind another. How many humanistative feeling scine. You are performing of a bary been as noble as this young homestick. How many of as borned to the performance of the borne to borne to be the young homestick. How many of as borned to borne the performance of the borne to borne the performance of the perform of its have been as noble as this young homesick. How many of as have exthe nort mental kind of service. It man? When we saw our condition as perienced this discusrounded by kind and looker triands? oring, but you are in the sers molds a results as he did? There World not have any cause to feel may You are performented times when we see our true measures, but we were tar away from The work of Satan's condition. We know that we are far a kind father and a loving mother the lowest possible work which a per-away from our Pather's house. Someson can perform. Think how low the times we wrep like this young man thought of all these things and work of Satua is. It is time, we may over our sins, how many #C us then made up our minds that not look at it in its true character, make up our minds that we will arise arise and go home to our lather You may think that you are not doing and go to our Pather, or do we can reson why we did this was because Satura's work. But as long as we are time in our sins? Here is a very brans we were mate and me pack recordly belond, every clearer to fed this, so have not Statules word. But as long as a not flow me or size? Here he a very long, level, we were bounded by the pack of the contract of the c The beginning of another rease from their siming. This will away trom our Father's house and position in which he has placed you, rich father leaves his waman. The becamine of market even from their valuing. This will pay been our fullers white and posture as will be four paints (so. 100 parts) and the parts of t

to table, he tells have to est of the corn which he tends to the suincwe would pity such a young manwoold not take him long to make up he would start. This year going mean in the purable seems to

would not be sitting in the sanctuary as God's children to-night You would never have neale the results to busks of sin. When we came to ourwhich we note laboring we changed he made his resolve

ther. We made the noble acsolve will arise and go to my father " This was slong because we were not suite

anale the servants of sin. How loss ed with my lost condition. We sometimes think that afficience are very we ld never make the noble resolve summes that we would have made the did? It was because of the Hole Spirit that entered into our hearts and told us that we were sho-God It was because of the trials and Thus, were extendated to make us feel anhappy and meemfortable. we not become sick. We thenced to get me to Christ and to God at home in God's assetuary we feel at home in performing God's service, and we teel at home in the pusyer-

Lastly we notice that he note made the readine. 'I will prize and so to my lather," but he put it into exe We are not told how long be was away from home. It may have born weeks, months, or years. He was away long enough to show him that he was away from bosse, that he was out of money, that he was corn-

God long snough to teach as the tone lor, thout that there bim.

God long snough to teach as the tone lor, thout that there bim.

Lorento. We have that the same experie. Suppose that you have bought a In the Gospel according to Luke 1st Christian core—that this young men Ind. The house and paid 6500 for it, but chapter, we have an angel appearing question

The True we fill, the Samuel's Holy popular waveling as that we are how no tills to the property, into features who made booms. Notice that the property is that the histories of more was the contraction of the state of the sta corn and food the swine. Sup- we must feel that we should be asham-

reached home if he had not carried he pour eternal life. Don't do it, but resolution into execution. Many of nake the resolve, "I will arise and go soon he would get homesick. It as have made such resolutions, but we to my Father," and you will have the do not do as this young man did. We blessed assurance that God will receive her mained to go house. If he had to do not start right ways. We know the you, and make you her some and make you her some and make you her some and walk examples of the way, he it is until next week, next month, next doughters.

We say, "At a more convenient senson, I will arise and go to my Fayoung acan in the processor access of the latest been placed as a position of the kind. He tell upon the linels, which level winn bong enough, be had eaten 0. WEY SHOULD THE SPIRIT OF MOR. the saint did sal. We do not wonder the basks long enough. He says, will arise" and puts his resolve into you had been satisfied in an you execution at once. When you find year true condition, you

arise matend of arising you sit still, you desire to make your own time
We have examples of this every cooling sinfulness of san. You telt day. Many men with the best that you were striving to though of intentions have resolved to carry Muny men with the best out their resolutions, but have failed to do so because they never similarly What would have happened to this

young man if he had not r'see up when Many of you are away from God and knew we had wandered away to the Christ. You atend to go home, you accommon of sin, and were following have thought the matter over and have You netend to go home , you come to the conclusion that you are away from your Pather's house. have brothers and sistors who are in

the Church. You have made up your monds that some day you will be there, but instead of rising at once and going you have halted until the ing forward in the -asse downward course to rain This is all the result of your waiting. This young man made the resolve and put it into immuliate execution. have stopped and delayed: the time are not satisfied with the position is passing and your resolution is brok which Satan has given to me; we desire us. This young man, although his k better employment. We thank had broken his father's beart, and caused his mother's eyes to fill with teurs, was more noble than you are He want to his tother and saked the

> There are many such resolves made God has brought about such a train of circumstances as are calculated to cause such resolves to be made Sometimes be takes away of our wealth This may be thing upon which we have placed our offections and hears. This wa causing our eternal destruction. God took part of it away and thus awal ened us up to a sense of our duty. We buye resolved to go back to Christ He has been with us in all our affice tions. He is ready to receive us again into his favor. When we are in the proper condition, we whould start at Let us make the resolve and corry it into execution

sometimes people get sick with the fever or some other danuerous discuso They say that if they are spared this one time that they will return to God God brars their petition and complies Hu shotes the fewer they then formet their resulve and then! that they will go on a little longer Thus the sector is broken Instead of going to God, they continue in their There are many such enses around us. Many persons thus break their most salemn resolution

Now, my dear friends, we want you to give the subject the consideration that it demands God God calls upon you to return name. He will not make a bired ser vant of you, but has promised to make you a son or a daughter. What is You are withou your condition now? God and ealenting in the world, you have no title to heaven-no right to Some of me have been away from the enjoyments which for has reserve

now instead of giving him a place in a do fourselves. We did fed this; we issure you have the house, the farmer tells him to take felt that we were ungrateful to the in a day. You are very careful about man, by the angel Gabriel who was more kind Pathor who is blessing as every cartaly things. Lut you are not con- seat to speak these things to him. corning conversely. about the title 'e shall mention some of the peculiar This oming man would mover have your heavenly home. You are risking things that were to follow this predict-

# Doeten.

TAL BE PROUD?

mages, all mostiling to deal and towether section

profession the manda of the Bules state-

The hand of the Arny libst fire complex holds berne The hr m of the priorit their time take hards. The age of the sage and the heret of the here c. Age bidden and lost to the depth of the grave. The peacest where let was to remain to reap.
The hardways, who elimbed with his goats on

The calebratic rate of the comments of her Threspoor wheat recommendation of her

rue the same course that our lathers has

The three bits we are thinking our inferre

think From the death we see chrisking from they the would shelch; To the life we are cliquing to, they, too, work cling But it speeds from the south like a bird on the They bench but their stery we extend unfold. They re-reed, but the heart of the handley is They griered, but no wall from their stambur-

Tis the twick of me eye, 'tis the descripti all a death,
Yearn the glided values to the blor and the shroudO, why should the spirit of occupative process

—William Kwee,

#### Gssag. JOHN THE BACTIST.

HO C G. LINT There has recently, been much said in reference to John the Bantist, and

so concerning his life and mis would require too much space, would likely not be ony the more valuable than if we net notice a few prom ont characteristics relative to him.

I shall therefore contine myself part olly to the dayet Scriptures, and will commence with the first intima-

ed child. Verse 15: "For he shall be great in the sight of the Lord, and shall street neither seins nor strong drink, and he shall be alled with the Hour Guess, even from his mother'

His Birth When the time had cop that she should be delivered she brought forth a con. Her reighbors and consina came to rejoice with her, and when the nightle day came, they came to circumcise this hole, and they called him Zacherian after his father. The mother norwer-ed. "Not so: but he shall be called The neighbors reasoned with her, saying, none of thy kindred are so named. They referred the matthe father of the child, who on a writing table answered, "His name is John," (This was the name that God ren him before be was born

"and they all marvel d." mor on schools The peculiar manner in which this child of Elizabeth was brought nto notoriety-even at so early a day. force us to the conclusion that he was to be looked upon as one of more than ordinary character and purpo He took up his abode to the descri-John the examelist looks upon the on at Elizabeth or being sent from God. This is his language, 1st chapt 6th verse. ' There was a mon sent from God, whise name was John" That this is the John of Mircharle is close from what follows in the same chanter. that he is the John of the propas also also from what St John in the let chapter and 23d verso records, aswer to the question "who are thou

He said, "I am the voice of one crying in the wilderness, prepare ye the way of the Lord, as said the prophet Essina." Also Mark 1: 2-3 "As it is written in the prophets, behold, I send my messenger before thy face, which shall prepare the way before the The voice of one crying in the wilder ness, prepare ye the way of the Lord make his paths straight" Christ streaking of this John, as recorded by im forth as th John of the prophets, Hear him, "For this is he of whom it is written, be hold I send my messenger before face." Hefer to Mala, 3 1, Ismub 40 3 These Scriptures show conclusively that this John of Zacharus, and Kltz both is the one that has foldile I the old prophetic Scriptures, and this being so

he must not be looked anones on imposter, nor a worthless rupresents among the children of men teachings must therefore be accepted as inspired, as much so as are those of common for both were sent of God, and both were representing p phorses, in that they both fulfilled rophreses.
There some portion have a good deal

of trouble to find out where this sent of God, belongs-whether he be longs to the old or new Testament Scriptures. The reason why is, they wish to get him away, or rather his proaching and practice. They tried preaching and practice. to connect him to the Old Testament Scriptures-and of course pow we not to bred his preachingbut they found that by taking

that course, they would necessar circumcision, and as a consequence, infant sprinkling would be injured thereby, and to put him to the New, would establish immersion at once, and that only of

ad an account of a certain class of persons that bad no use for John's preaching nor baptism, (and the very came class did not have much use for stormy night, that don't feel able to the tion of him.

In the Gopel according to Loke let Christ preaching; and were saked the up with the ack, or attend prayer where any amount menerical squeeties. "The haptims of John senting

to-day had better return a similar an I take the position that he pr more belonged to the old dispensation or Old Testament Scriptures, thus but successor Christ did. As far us my nowledge goes Christ is held ND DI being the Christ of the prophots, nor burgues he is one of them, but became he fulfilled the prophecies relative to his life and teaching. Just so with John he fulfilled the prophecies, by his life and traching. He was the race spek

on of, he was in the wilderne-s away

from the busy bustle of life, and fro

there this voice was to be heard, &c He is certainly one that fulfilled pro phecies, and was therefore none of them. The very time that John and Christ hogan to fulfill propheries, a new or was become. This brings St. Mark's language properly in place. The be the Son of God " and then follows that which the prophets said John, the barbinger of Chust. And ugain, the law and the prophets were until John. He was the end of them because he began to fulfill them. North or did his preaching and with his life for it was carried over all through the teachings of Christ and then the apostles. The lending theme he preach ed was taith reportance, and hautism These became the ground work John preuchod

His other This is clearly set forth and baptize with water, and point out the Messiah. By his preaching he was to bring the high and selfrighteenpharing and scribe down, and raise at the poor publicus and sonner, there the high, and elevating the low places But unfortunately them as now, the of God, by not being hiptized with John's baptism. But the publicans and sinners justified God by accepting

repentance, so did Christ, but not the

prophets of old. He presched hap

rism so did Christ, but not the pro

ben the time drew nigh that be eve to finish his mission. Jerus carno to him and demanded baptism at his hands, and on that particular occasion known to the world by a general arela matten, and a bearenly vision. whom then shalt see the Spirit de arending and remaining, the s is he which baptizeth with the Holy Chost And I saw and bear record that this is the Son of God "

This accuse to have been the extent of his mission, for shortly after this he was apprehended and put into prison Although he spont but a comparitively short time on earth as a teacher, yet uncertain sound and many a logan has been brought to be with and as forming up arguments to prov-Vain have been the attempts made against this man sent of God. If Jeens Christ had put as low an estimate upon the ife, teaching, and haptism of John, as do, He would have nover gone to John and neked water buptern at his bands But as Josus himself, being Divine nowing the arrangements of his heavenly Fasher, knew that John was his fore-rusner, and that upon them rested the great purposes of God to salvation. Take John away and we have no prophetic beginning, according

Many will cultivate quantities of dowers, but never think to give the to the rick and poor; and many will dance all night, or attend a fair on a

to Issiah 49, and Mal. 3

#### WA12140 BY THURS TRALLS

Eighteen bundred years ago, in th temple at Jerusalem, was an aged prophotess, who, for the promise that ed had made to her people, remained there day and night serving him with festing and prayer. She cared anught for the pleasures the present might have seemed to afford, but was anxious waiting for the fulfillment of all she

beld so precious.

Nor, was also alone in her watching nd waiting, for the entire Jowish pople were absorbed in the prespects of the future, as the advent of th pised King and Messiah, was their only hope of redescrition, from Roman crity. We, as followers of the same King, new look forward to his second coming, and though his spirit u ever with us as a guide and comforter our fondest anticipations will never be realized, nutil the beavers being rolled back as a scroll will reveal him anproaching, nerompanied by unnumerable hosts, who have been made pure in the bleed of the Lamb

may, we find that they are constantly ng forward to the realization of something beyond. Thus our chief ource of enjoyment is in the anticipa tion of promised pleasures the future holds up before us, the past is no lon gor ours, and even the remembrance of it is too often but and memories of ing. hlighted hopes; the present rarely brings the pleasures anticipated, hence we are continually looking into the future for the concumuation of that from which we expect to derive profit Though this principle may be b

acial in promoting our growth in Christian grace, it may prove the rearse. We too often defer opportunities for speaking an encouraging word e sin-troubled soul; we l visit the poor and distressed to-day, and, we delay various other means of bibor in Christ's service, all because we are so prome to want for a more suitable time If possible, even mo serious results than these attend the abase of this instructive pranciple. their stornal happiness, waiting for a nson to embark on the Great Vessel of Life, that has been lying close in hurbor for lo' these many years. Others again are wait ing under the delusion that by-and-by they may grow better, and will then barome more efficient helpers in propelling this grand bie-boat o'er are still others that are simply wuiting. my friends, for what Something whispered, that us you had often spurned the warning of Christ's embassadors, and had ear ly listened to the tender, touching uppeals waited above, in your behalt, certainly was uscless to present my plen, but the interest which we us embers of one common family have for each other is too strong to be over o by even these discouragements Were it our own personal interests which we are pleading we would

indeed feal timed in pro enting our cause, but it is yours my friends, your oternal koppôness in at atako. Christ is waiting to give you a title to a home in "that city whose builder and maker is God." Will you secont it Will you accept it now, or will you wait still, still ger, though at the risk of losing all? As we have said, we believe this to he a natural instruct, to regard some-

g yet to come, as our chief source of happiness in both temporal and spiritual affairs, nor does your sister classmate claim to be un exception t this rule. From our cashest knowl. of the organia ration of this school. highest earthly ambitton was to the privileges which this or a

tion of the educational privileges, and the true Christian hospitality of all could never be expressed; for only he that seeth all can over know ow deeply I have felt my inde ness for favors so entirely unmerited. Three are some thoughts we utter not Deep treasured in our agreest heart Never revealed, but ne'er forget " In sickness or in health, you ha Christian o n still shining." For all this

Once we had relinguished all hope, bitterly realizing that truly

ways are not our ways." But through the unmerited favor of beaven, the

goal for which I strove was at last at-

tained, and my fondest hopes have been more than realized. Indeed, I

have often thought that my apprecia

"God's

anifested the most tender regard, and when the darkness around me became sost impenetrable, it was your munoffer that enabled me to realise that "behind the clouds is the much more, we can only tender our sincers thanks, trusting that a more excellent recompense, from our Pa ther's band may at last be awarded But these associations will soon be severed, and our paths henceforth must

part with friends, whom constant sero. ciation has rondered so ngar, with so little prospect of a feture carthly meeta Christian home for whom we have the most tender attackment, but it was not without buoyant hopes of a happy re union at the home fineside. But it

widely diverge.

he wisdom of our Father, this plan has been rejected, and if we are permitted to gather at home, we'll not all be there. One face will be absent and our circle will be broken. Oh, it is all a dark mystery, and we only ena This God le le

I have thought dear brethren and

future for our re-union, and if we are true I know there'll be none missing Though the thought of purtin

ot least, does seem painful, I know it should not be so. We all have the same Pather, Initle, and Mediator; and will not keep us waiting long before he will again unite us, where there be no thought of separation. O. we love to think of what our ful associations may be if we can only be We fondly believe there are loved, uh, dearly leved once, who are now, 'waiting for us there." Ere long will be called to go. may be one of your number or it may be your unworthy sister, but it wil certainly he consoling to those left behind, to know that when our number is dimmished on carth, it is made larger in beaven, and after a few years

Manmor at nothing of our ills are reparable, it is angrateful, if remedies, it is vain. A Christian builds his fortitude on a better foundation than cirism. he is pleased with overything that happens, because he kno could not happen upless it had first used God, and that which pleases im must be the best. He is assured that no now thing can befall bian, and that he is in the kands of a Father. who with arove him with no affliction that resignation ca that death cannot core

Earth and works are the two weens of a bird. Using but the right wang. the bird flutters belplosely on the sarth. Using the left wing alone, there is the same result. But plying smilar institution might provide. For this I waited, worked and prayed. At both with requal vigor, it plu times the prospects were indeed gloomy. Sight heavenward.

## The Regulat Churches persons the Bible stick switch security them to be recorded. D. R. RAY, Affices. J. W. STEIN, Delices

I ask Mr. Ray · (1) Are all account-Was the Spirit of God not upon Basism and Saul and his messungers, imparting the gifts of prophery? Num. 25: 2, 5-9, 17-19, 1 Sam 19: 20-24. 28: 6; 15; 16, 18. 2 Peter 2: 15; Jude II Were they "children of Rev. 2 14 God?" (3) Can one who disregards Christ's sayings and commands be jus-

By refusing to answer my repeated, plated, and pertinent questions on the next and unworthy of his scholarwar subject, Mr R. is virtually forced ship. to admit two things. (1) That war is atterly incompatible with Christianity (2) That he cannot answer them witht condomning his phurch. I ask it dignities and persistent violation of

confounded" so dorply felt the pages of separation. were free from the guilt of war. But prelatives together, or as adding the Mr It's flat denial that they are guilty superintive tornaination of to the adof war and carnel weepons does not person to a license no verb, in any inn-mals it so if to can prove by far investigation and described that their gauge, can covery more than one ac-levestigation and described that their gauge, can covery more than one acthen certainly not refuse to answer a by the root. w plain question (1) Do Baptists

those lusts of the firsh, vir, "ha-tred, variance, wrath and strife"? Gal 5: 20. (3) Do Baptist churches not justify, pray for the access of, and fol-

hose members who go to war and fight and kill people? (4) Are Baptists churches free from what they sters, I would look farther into the watify and fellowship in their mem-Will be answer

ed the punishment of evil doers" le iven to the saints who have been chosen out of the world," but to the ations of this world, who are to be adged by Christ and his chosen Mr. Ray admits that Christians :

of to "disobey Christ in order to subto the powers that be." He grants then that the commands of God and those of wordly governments may motimes conflict. I ask bim of the Christian Scriptures do not strictly ondenn war as an eril and as of the My belief that the want of orge

cossoon does not invalidate the olaims of any church has nothing to do with the false claims of Mr. Ray's church, upon which I based my argu-ment. Will the author of 'Baptist Succession" name one denomination just like the Baptists that existed durng the first fifteen conturies of Chris-

tianity? Notwithstanding, salvation in all ages has been the gift of grace of the purchase of Christ's blood. Mr sees the force of his 9th argument to admit that infants are not made its treipants, on the condition of the ame, voluntary, personal exercises at adults are, and that the accountsbility and duty of adults vary according to their abilities, opportunities and c consequent requirements of God at their hands. At this mont Mr. If makes another attack upon "the Dunk ards," which is no part of his subject or argument. The Brethren held that

church membership alone will save no one lest that the conditions of solvebership. This much on the other side of the debate, as Mr R is still on the

un the Anneluse Begons Ing. St. Lean, Mo.)
BAPTIST-TUNKER DISCUSSION.

| Lin 2ed characteristic. As be trees to only carefully neticed the popularities
draw me to the defense of trine immerof the most distinguished authors, but

I have not contended that "baptizing" must be understood before "Son" and Holy Spirit," in the commission. He must have the commi on to read, baptizing them frequently in the name of the Father, and baptizing

them frequently in the name of the Son, and baptizing them frequently in the name of the Holy Ghost Ans. This criticism is both importi-

 Because · baptizing" already admits the idea of mercasa or reof action, which idea is limited only by the three qualifying adjuncts of be is not afraid that his personal in- text. The idea of repetion is inhorent in a frequentative verb, i c. a nort our rules of debate, instead of attempt of its very nature, and therefore ing to most my questions, well not up, though its sign may be added to a g to meet my questions, with not in simple permittee overb, as temto to confounded? "confounded", is cannot up any Baptast ded to one already so. Such a critiin the world, and would rejecte to case, therefore, is about as nescholarly
know that Baptists and their churches as adding double comparatives and su-

guilt, I will gladly retract what I said onding can denote repetition, increase

3. Because no objection can be ur not hear carnal weapons and engage od against the frequentative force of in war in the different nations in which beyone that cannot be urged with equal they live? (2) Can Baptusts engage propriety against the whole class (see war on any account without eral thousand) of Grock verbs coden couraging, developing, and doing in 2s, because the authorities testify eral thousand) of Greek verbs ending postedly to the frequentative force of this as of other verbs of this ice therefore before Mr. R. can invalidate this argument and show that any sum-

ber of repeated dine (if connected in one administration) are contrary to "in laptisms," he must prove this tire class of verbs to be of no such our n Greek, for as long as the principle

remains, that verbs in 20 are frequent tive, and it is possible for any other frequentative verb to admit of repet tion of action, beprize may do the se. But he tries to beg the question by intensiting that repotition don't mean three. What has that to do with the question? That an action repeat ed once, twice, thrice, or a thousand imes, is repetition, and that a single dip cannot be is apparent to every

who thinks. The reader will note the While trine immersion does involve repetition of action of Augple dep cannot, and beace does not suit the nature of this work.

"One" (cs) in Eph. 4 : 5, is an adjocre describing "baptisma," which com robonds in itself the results of all that is compressed in the frequentative baptico. "Into the name of the Father, and "of the Non," and "of the Hote Spiral," Matt. 28: 19, are adverbial elements qualifying "bapticing," and "seven times," 2 Kings 5 : 14 is also

verbial, qualifying the verb "chapter ofu." Thus a unity can be made up of three or seven or any number of parts. and still be 'one" if the parts are connosted. Just as "the serve secrete or are "one Spirit," or the "church is" of Christ are one "charch," or the her, Son, and Holy Ghest "are one. Mr. R. thinks the lexicographer noted were members of tripe namer on observices, and defined foreton to sunt their prictice, I ask of what trino immersion church were they members? As a holars, rather the

celestrastics, they sought, according to our own profession "differently to oncommune on accurate study of classic Stick," and some have labored hard to make each metale a history of the road referred to giving classic references. negative. for their use of hyptics as well as other have the
Mr. R. fails to support what he calls words, in order to which they have not them all.

sion, which is not under consideration, have drawn information from hundreds suply refer the reader to my affir of classic writers Mr. R says the testimony of learnons. But Mr. Ed Robinson regards boptizo as frequents tive in form, but not in fact if baptize is frequentative we not strange, since his church practic action, yet his mib salaro-han compels him to concede to it the f quentative form But Mr. R. reminds se that the late editions of Leidell & Scott bare left out 'repostally' after

> Ans. The is only to keeping with the practice and degeneracy of the "perilous times" of "the last days" which have not only given up "capcatally after dip, but have given up the dip also. Isa. 24: 5. Does Mr. R. believe that right? But he thinks the smale due is like Christ's burie! As In the sepulchree about Jerusalem the places for depositing the dead were droply niches cut in the perpendicular faces of the rocks. These contal, the bodies being slid into them See Secred Geography and Antiquities, p. 97. Rob B 1 p. 353. In a tomb hown out thus me a rock, the body of Jesus was large Matt. 27, 69, where it remained until the third day. Does Mr. R. haprize people after this manner? Dors he

ide them berizentally into the water and keep them there until the thord that fair? He will or continuation of the action indicated day? If not, the two operations are ot alike My third reason why the Esptist hurches are destitute of Christian

huptern, is tounded upon the considertion that the early church protess attentete the origin of single immersion to Eu-

mys. "Some my that this Eunomit was the first who dured to bring forward the notion, that the divine bap-tiem ought to be administered by a single immersion." Chrystal's Hist, of the modes of Ban n 75

(b) Theodores says 114) subverted the law of hely buptism, begrening from the Lord and the apotles, and made a contrary law, a the candidate for hacener, thrice to mention the names of the Trusts but to immerse once only," &c. Hong bam's Antiqueties, voi 1, B. 13 h 5, Chrystal, p. 78

(0) Gregory Nyssen says: "He (En orains) accurred the law of Christ the radition, of the dilaw or to flow (my italies), and taught that bayiem was not to be given in the name of the Father, Son, and Holy Spir Christ communical his describe Idem. vol I, B 11, cb 3, sec. 16

recks who testify to the post-spectol ic origin of small Ray will adduce the testamony of one early Greek to the centrary, I wil give no my three, for his or

did Dr. Ditzler suy

"He (Mr. Pay) support field an auth sty on this carth where bentium is atted as one single day, or one single autions he cannot find a record where tesption was accomplished by a single day or a single immersion until the fourth century. There is no such recoud. I called on Dr. Graves to produce ch a record, and he failed to do it. He pureed it by as if he did not notes it, because he days not grapple with it." Reptst Rottle Flog, vol 2, No. 37.

Oh! the hesponeness of many of thoughts! How low would be wilking to have a glass placed on the forebead through which all the most inmost thoughts could be read. We fear to

#### The Brimitice Christian. PUBLISHED WHERLY. SCHOOL DAY Patraner 17 1990

AND | BLD. JAMES QUINTES, AND | B. BRUMBAUGH, PROPELETORS: 1 B. BRUMBAUGH

Ran. Silve Houver, of Supreport, Pasays, that during his hist trip East, seventeen were added to the Church at Shady Grove, Pu and at Browns ville Md

Buo, J. W. Sasourse informs no that a commonted a series of meetings in Alteona, Pa , last Subbath The meet ings thus far have been well attended

Ir may of our patients have may popers or magazines that they wish to have bound, just how them up, send there to Henrytonless and see-

nice job we will make for you Is a notice of a series of our times held in the outskirts of the Pophi Ridge +lamels, Ohio, we stated that It is a mistake there were only eight.

THE more our men to must have inthat he was susprised to find, upon an

Bins Archy Van Deke in a second let-(Jan. 23.) was pleasant and the roads excellent. They were busy harding orn to morbet, which was selling at

17 cts per bishel

Ben R. Z. Replogle of New Enternise, Pa., interns us, (Feb. 3d.) that wother Calvert still continues the Thirty-too have been laptized, and the dications are that there will be more Notwithstanding the heat weather and roads, the meetings have all been well

thick, and the arris cold enough for pleasant winter neather. The indications are that there will be sleighing agents and they could not get around to set subscribers for the P. C. in conthey will now butch to their sleighs and shels and wait on overv family that ought to read the Pararray r. Phone do not lorget this. We are anxious to visit the homes of all our brethren and

Anthony Construk - also is no ted for his efforts to supper partially the suppression and destruc-tion of obstant literature is still at work During the last year, over \$1,songs have been seized and 38,600 letters, onen mol scaled, showed the dresses were also researd from the bad purposes intended by these dabblers in Epannis of fifty lotteries and gambling concerns have also been stensed. A number of necessary have been brought to trud and munished for The society for the suppressum of visc of the kind referred to, which Mr. Construct as the best

in the market, and storred it away until greater efforts made with this end in order more product than farming, as years on statement." Any maintain to say about the advantages and discourse it is not a support of the farming of the state of the say and the statement of the say about the advantages and discourse it is not say about the advantage and discourse it is not say about the advantage and discourse it is not say about the advantage and discourse it is not say about the advantage and discourse it is not say about the advantage and discourse it is not say about the advantage and discourse it is not say about the advantage and discourse it is not say about the advantage and discourse it is not say about the advantage and discourse it is not say about the advantage and discourse it is not say about the advantage and discourse it is not say about the advantage and discourse it is not say about the advantage and discourse it is not say about the advantage and discourse it is not say about the advanta

the news comes, that Europe has found as it is for children to feel an interest sources of supply elsewhere, and are and concern for their brothers and sixnot obliged to key at the high rates, ters. But while it is right that we The result is, wheat has declined in should be interested in getting men price from seven to eight cents per and women into the charit will, no doubt, cause a great deal of come to the followers of Christ. and is a not a met retribution? Menone

more towards seventy. Instantial vigor is on the decline, and that his lifea fact, yet it occurs to us that there are are. The first of these is strict obedsond is a constant and proper excitisof the mind. Some men as they ad result, it declines in strength and vigor. There are some examples that em to show that the mind tain its strength and vigor at an ad-The biographer of Frankin tells us that he died in the 85th year of his age, and that his mental Dr Chalmen, a few weeks before his death, in the 67th year year of his age Fall of the Person Punite" Thomas most valuable works after his 75th

Dr. Poun, of Bangor, in his buth year, is still a vigorous and fruit

A suggestion to the Blatch Tor. relates the following in reference to the experience Mr. Spurgeon. It con-tains a fact, beinfly and clearly stated. Spargeon tells that he went years scarching for a sermon that should lead him to Christ. He heard Wixing has come at List This many. One, a practical sermion upon done, another upon God's fair, another God, and others mon everything but the older of collection 'Finally, a young man I found' moth the great preacher, 'who was not obliged to suck to the Gospel. He had his text. But the text was en Study. I could have leaped from my seat for joy,

-not the paracher, though, noor thing soften, and all others, that will own by was in great currectness, but Hon Jesus toy Lord and I believed." said that a thousand source miles of the comets tail can be com-Thus with too many vermous trails of light through communities actorical glitter, delicate allusions deineations of things wenderful, historic philosophic nathern thin thin thin thousand source tailes of d Suspel—a square inch of "Conc to Je-tos," or of this: "There is none other none sicus under housen or amono uses

Titts Winter there have been a busy number of miditions to the different arches, and it is remainly a matter of great rejoicing to every Christian There has no doubt been a principal actor, seems to be doing a great deal of concern and Christian Earther west. We might in this coneffort nusic in order that souls might be led to Christ This is as it should A nozem or two same the New York be, and it is a matter of regret that rain sporulators bought all the grain there is not even more concern and But even here, stock raising is consid-

sign was to dispose of it to European I to see natural for those who love God. Changes of seasons however, may form and settle down, to enjoy the merchants at an advanced price. Now to feel a concern for their fellow-men, make great changes in the character comforts of rend life, with a goofly of the land.

bushel, and a number of the smaller not forget that they still need our help dealers have already failed and it is It was immediately after baptism that thought the lagor ones will meet a Satan presented very severa tempta If this should be the case | tions to our Lord, and likewise he will distress, but Europe at is said, needed should still, after bantism, after an enthe gram and it was withheld from it, trance into the church, have a deep concern for the new born sonis that they be not led astray by tempiation on in this life cometimes. Don't think brothren and sisters, that for goodness, and they are sometimes after we get people into the church they are safe. They still need our -our prayers and sympathy too often happens that this is neglect-

and instead at helping our young brethren and sisters, if they are over come and make a mi-step, we only disourage them. Wencer ed for the lambs of the flock as well as our sympathy and encouragem order that they may walk worthy of their virution whereento they me called. Old Christians should not tered the service are avable to resist temptation as they are. The inner becomes strong by exercise, by and it should therefore not be expect d that those who are young in Christ who have not had as many conflicts ith erns, will be as strong as those who are older. These who leave had some experience in the Christian life should think of this and

THE WEST AND WHO SHOULD OO.

me of our renders are that we shall fulfil our promise made to give our c;, on m regard to the West and who should go, we, will try and do so, but in doing it we ask for considerable license in what we may ers to the chentmass of our whit ooulnot sumble us to rouse to vory cornect of the country. Our enduious will be based largely upon the expressed opin ions at those who larve been there I

As Kunsas and Nebraska amear be the central points of inquiry med attraction we will confine our observaons to those two States

The hard of the eastern part of Kar sas, taking it from North to South beation and fertility of soi cross in he about all that rould be deit of for farming petrposes, and as we tand and gaze over a every direction, our only wonder is er there is so much of it yet meturaed by the ploy-why these bundreds and thousands of fortile never licenstilled while in the East every nere most buryon kind that is anable is career

ly sought after and tilled at seemingly As to tertility of soil, taken as an

average, there seems to be but little difference excepting the river bottoms. The climate, of course, varies some getting milder us we go south and more subject to hot winds which dur ig some seasons prevail. Going west there does not seem to be sough of a bange until we get beyond Hutchison on the Sento Fee Railroad, or west of the 21st degree of longitude. Beyond this, the land is of a l and not so well admited to raising orain and especially corn. Wheat in favorable someone is unditably mixed much acction under special mention of the vicinities of the Great Bend, Larned and Kinsley, and north of these places

and Barton counties, a gentleman in those who have less must expect to formed us that the tilling of the soil rough it or meet with disappoint greatly effected the climate-that by mentraking up of the soil the rain falls were retain

filling the ground with water which in can money be found lying around time formed springs and they fed the loose to be picked up at will. streams, keeping them full till warm them full 'till warm While running west from Peabody Through the evapora- to Dodge City, we noticed large man weather set in. tion of the waters, rain clouds were best of toams, booked to covered w gons, "eastward bound". We were it ant rainfalls were, produced during the formed that the greater number of growing season of the year. We do these were emigrants on the "home not know how good a theory of this stretch." Last Spring they went away kind wall prove, but as the minister out beyond "crilication with told the dying man who wished to save cassagh money to carry them to then his soul, by bequeating \$10,000 to the destination—some, enough to break Church, "It will be worth trying," and put out a crop of so They cortainly needed something to coax senson proving unfavorable they got the rain to fall in the western part of no crops, or at least very light our the State during last Snumer. From and as a result, they were left in a sur what we have learned from our own fering condition and the only alternafor those that are without. They need electrostions, and the experience of tive observations, and the experience of tive was to return. Of course, from others we could not advise anybody such, Kubess will get an even heting to go beyond civilation simply because hand is chean (?). Here is where City we need a halfy in the train the only learn it through experience when try, that she said she did not wish to it is too late. Land martially interpy- even hear the name "Kansas" mened within a reason uniformly and a market, is theaper at her, as she had truly experies away at \$100, or even nothing-we ried in the early part of the year and mean, if it is to remain in this condi- ber husband wishing to make the hest be backy enough to locate in a place "Young man, go West," and where a radroad will be built in a few years, make a good thing of it, They started, she said, with \$500 and but there are streaks of luck that are be ready and willing to help bear the ot struck by every adventurer-

bundens of the weak. In this way many a poor soul might be helped over that can be had at fair prices almost anywhere cast of the middle of the State, either improved, partly unprov-This varies in pace. according to the distance from market. improvments &c.

> old hedge, half of it broken, with the improvements of a cotton wood grove, annie and neach ercland and a house might be considered maproved. and can be bought from 88 to zero, within five or ten miles of town or milroad miles of Peabody, some two were oftened for sale, most of them team. We suggested to her the pronarily improved and rough be by nt prices ranging from \$1,000 to \$1,600 for 160 acre plots. It may be asked, if the land is so fertile, why all the

forms are for valo? Different reasons are assigned and they are plausible enough to those who are acquainted a

with the attenting discumstances One of the first and leading cause is that men will persist in over-reach- had reputation ing their means. While in the East. they have the glowing accounts of the fertile houses in the West, make sale of obtain basely enough money been very different. The coming sen farming. On landing at their destinason may be as favorable as was unfavorable, and had they been able to remain, their opinion of the stend of renting a farm, which can be done on very favorable terms, and to got ntage in diffeways, they buy and put all the money

they have left, in land, giving a mort gage for the balance. The result is they are rearnelled to commence bor rowing money at once, and that too, at evorbitant rates to meet the family expenses, 'till a crop can be rajectl. invorable season ma od conomy, a good prices, the ends of the best year may be made to need, but a miserop. reverses of any kind spoils the whole arrangement and the result as the farm is for sale and the mortgage success the whole mebaling the incoments if any are made. Canital gill prove to be the great manages for the Kauses timmeral ills, and as long as men persist in buying farms with money, there will regittene to be so abundance of the familier signs standing at the section rend corners : "Tim-

degree of assurance of success. While passing through Reno, Rice who have more can do still better, but

Eastern dreams priver gang into reed and absorbed, thus slitles by taking them W

From and as a result, they were left in a suf-Those who can venture out, and of it, took the famous Greely advise to try their fortune in the for West stopped off at Spearville, we think and went out some eight miles from There is an abundance of good land the village, where they invested what money they had left, in a quarter ser tion of hand, saving enough to buy a term and some feed and seed. The son out there was so der that the mised nothing, not even To make things still worse, they had sickness in the family-she did not say what kind, we guessed "Home" the first part of the name-and she said the only alternative was, pack what little they had left and leave, five or ten miles of town remain to shave. She preferred the Within a rapide of court former and left. She took the train while her husband followed with the pricty of them stopping in the sestern part of the State and trying their back there but she had evidently read about Lot's wife, and v mined to get beyond the plains. She reported a number of others who of with the same misfortunes. As a result of such circumstances, the local ties in which they occur get a terrible while the personthemselves are more to blame than th land or the country. If they had had enough means to see them through

> While all this sught be so, we are in clined to the opinion that the extreme western part of Kansas is not, as yet a very promising field for the Better not risk going tar be youd the centre of the State, unlesositive knowledge of fertile belts by ing beyond. But for empine and re ck, the case may be very differ Man of means have done year well in the stock business where it carefully managed, as the grass that grows there some to be especially clapted to the wants of stock and sheep, of which large herds are miscd. But this is a business that is mised. within the reach of only the few, and should be regarded as the exception ather than the rule In our next we may have something

mother stusion, the ense might have

country might have been very differ

there were in the various granters view. Every time and deceded friending grants read to grow layer and by the standard of the control of the

#### FROM OUR EXCHANGES.

Toy lows think that the last tribes of Israel have been found in the Af-It is said that they have the arly history of the Jews from Abrahum down to the captivity, and al though the bulk of the population has until the senth contary that Judaien

THE following is Free Will Baptist doctrine on the subject of haptism

was entirely abandoned.

Baptism is necessary to church nlone is ban mbership , immersion tism as we view it although not or podo-baptists view it, hence imm necessary for members in a Free Will Baptist church ; hence im mersion is not necessary in a p buntist church, Prop Will Banrists and Pede-bantists do not read the law of baptism slike. Hence, over this or espesses misce. He unestion we divide. We recognize them as churches, not because have oboyed the law of baptism as v understand it, but because they have

obeyed the law as they understan How strangen thing this law of bantum must be When seen through Baptist eves it is insmoraton, but, when through Pede-baptist eyes it is sorinkling, yet according to Prec Will Eaptist theology one is just as good a the other, only so each one looks through their own oyes. If we were Mr. Free Will Baptist, believing as he does no would don Mr. Perla bantist's glasses at once and accept sprinkling as it is much more gented and conv. sient. If sprinkling will save a Pede saptist it will save a Baptist as well That God as the author of all the different shades of belief is an absurdity too great to be accepted by even the most liberal of men. If immersion is Christian baptism, sprinkling is not, and if sprinkling is Christian bantism. God instituted only one luptism.

## THE NEW HINDOO MESSIAH

There will be waiting throughe Christendon; over the latest move of Koshub Chunder Sen, the Brahman witnessed her nations endurance of all who ten or more years ago organized the theistic society known as the Brahmo Somaj. This society, con norm cocknively of educated man agreed elosely in behalf with the Uni tamuns of the western world and regarded Jesus as a prophet, indeed us of the noblest tributes to the clim acter and influence to the Founder of Christianity as well as the most sold analysis of the mental organization of Joses, is from the pen of Keshul Chunder Sen himself Pronouncing him a tree Oriental, the writer insister that none but Orientals could fully un derstand His teachings, and that ac other spiritual code could so perfectly satisfy the necessities of the mind The Brahmo Somai entroit on now comes the intelligence that its leader claims to be a prophet, or a renearnation of the Whother this claim is honestly made them in and for the name of Ja-The toneral will be preached at the Bothel church on the 15th of Februa the claiment having been subjected to one of those delusions that are outto mmon to Oriental minds in a state of exultation or cestasy, or whether it is a couning bit of priesterall, docnot yet appear, but the known charac ter of the mus would seem to indicate rmer, and that his intense patro otism bus led bim, after much waver ing, to try to leaven the old religion of in with the spirit of Christ inst of attempting to force a new faith

upon the people. As he had just eant

out an immesse army of missionaries the next advices about this great re-ligious movement will be anxiously

awaited by those was have for year

seen studying carefully the seet that

has suggested the only possible most-ing point of Oriental religious and

tianity. - Erchano

#### dilestern Department. RUDGA G. H. MILLER, EDITOR.

Buomen George Cripe will con monce a series of meetings at our

church near Ludoga on the 14th of February, if the Lord will. We are glad to learn that our faith ful old brother, John Metagor, is wel

ough to be in the field again. has been preaching in some new places in Christian county, Ill. Brethren follow the example, go to new places that is true apostolis mission work.

Tun Beethren's Advocate his many ol selections, and some good edito of that give at interest and you thank brother D. H. Fahrney for its presence and benefit. We have no personal acquaintance with him, but bave had the of rending the variety in

#### DEATH OF JANIE MILLER Our danghter died of con-

shich his paper abo

the age of twenty years, ten thirty days. She had delicate ealth for ten years, from effects of inflammatory rheumatism upon he heart. For about three years the ymptoms of consumption have been rowing muon her till at last that suicil disease bus taken her from us. afflictions with erester nationen than she did, not a murmur or complaint at days, and months and years of sink childish when strength of body n rope. She had been a member of the over two years, and a worthy example for young persons who make that profession. She had all the noble qualities of mind and soul that could adorn one of her noe, we think, in that all her friends feel she had no superior, and we hope she may over live in our memory to make us more as she was It was a sure trial upon us to give he up , it might sorm that ber long sillie on, and the certainty that she must go, would lighten the burden, but not

ing, she digit as oso falling a it is so soon after giving up a son, near same age, whose mind and morn qualities were full of all the promisboneful parents could wish, so much was frequently said be was so that it superior to any of his relatives. we up such children is full hope for the spirit world, but oh, how sad and ploomy it leaves the dying objects of has death, or God, or heaven vincing Under these serrous our path way must be lonely, and we can look out when we look howard the cold river, made dearer because Jesus and Janie bave passed through ite Wu hope our brothren and sisters will remember us at the three of grace, that God may bring goed out

dearer to those

ande her grow

our trials, and that we ry, by elder George Crips. BASED ON PRINCIPLE

Principles are the femplation or settled and fixed as the law or rule of ction to govern those who accept the urinciples. Without some settled truths tted as the spirit and principles on which men set, and on which they ago there is no certainty in their union or The spirit, and truth, and principle of the Gospel are the foundation with and practice, union and openess These truths and priz iples the church has neither the right nor power to change, but they are to b carried out in all their details and mani-festations by the church. In doing this feetatrons by the church the church has the right

when, and where, and bow often they It is a principle settled in the Gospel, that the Christian shall sing. and new and seems for hos it is not time, and on just what consion each one shall be done. neither is it settled just who, or how many shall preach, nor any specified time, but is left to circumstances and the brethren to determine. church may decide to change its number of meetings, preachers, and many other things that pertain to the proper festation, or enveying out of all Gospel

This subject is brought forward nov because of a number of letters we are receiving, neking our counsel concerning certain petitions that are been circulat ares enforced upon A. M. on a schisp to be made, which leads us to look at the principles which are in them and which writes or speaks on this ambject or m

has governed our brotherhood from the beginning down till now. If a punn other without principles to govern him there is no certainty in what he will say so the first day of February, 1880, at or do, only that any course to acc plish his ends is likely to be taken. Above all things it is imp ortset that w be settled down on principles. The first principle we want to lo

ia reference to these petitions and what

they want is the nature of A. M. as to

stons being infallible, or o chanceable. It has been the softled It would be more than human to bear principle of our A. M. to reconsider and ed its former decisions, hence it never held its own decisions as being schangeable, or as equal to divine an ness, not even growing impatient or thoray. We name this principle be cause we have read some hard thrusts at A M. on account of re-considering and changing some favorite decision. Now if this petition designs changing this principle and making its former de ns, unaiterable, thus making its deon which the A. M. has cared fr more then cell the brethese to look care fully and sec if they have any principles the public qualities of her soul contrary to the Gospel and order of the brotherhood

The second principle of the brotl like the fading flower in quiet avolved in the petitious which we notice, is on the subject of feet-washing What has ever been the principles the brotherhood in regard to what is illed the double and single mode of feet washing? It has always beld that both-were valid and acceptable with God, and it has beld in full fellowship those who washed by the single mode This principle they could well maintain. se there was in reality but one becar mode, that of putting the feet into the water to wash them, hence there is no principle violated. Again. A. M. has always bold the principle that every one who communed should be washed but never made either mode essential to Now if this petition proposes to make one order resential and expel the other, I am against it, for it is in direct violation of the pri that has always obtained in the church may bear cognizing both as valid.

It may be said, the old brothern tri ed to have the double mode to become and wereal in the brotherhood. That we think is true, but they did so as a atter of policy and expec never made it a vital question. Tho ume thing they admitted has grown in the brotherhood, until many new use the single mode, but the prinuple has not change of. It the East and far Western brothest for me thue a contary could be held fellowship, on the same principle we now can followship brothren who adopt the same mode. It may be said the single mode is increasing. That is ut if the brethren is the East and in the West may have the library of their own conscionce, and the old

cannot have any principle on the sub- [Nead's.] In that day there jeet of feet-washing in harmony with ery of aslaried ministry raised, the old brethere, males it fellowships is aid anything against it, for all the single mode. The complaint that it is increasing and making trouble a petition against related ministry is does not involve the vital principles, or circulated, when there is no such
the validity of the ordinance, but the thing to our knowledge. We are pretpolicy or expediency of the cause takty well acquainted in the Middle and on by extremists If the old estab-lished principle, that either mode is valid, should rule, there is no need of such a contest over a policy without a principle in it. Hence all the schisnatic writing, and talk, and poteti is over the matter of numbers or exediency, not of principle, for no one nas doviated from any principle the coeffict with the Gospel and the principle old fathers allowed in the church. But siple of the old brethren, when they has deviated from any principle the further, the old fathers stood on Scriptural principle in this matter when they took the position that all must be much d to make it a value communion for ill the disciples were required to be m it was instituted. truth or principle was settled then. the order of single or double action in performing it was not then essontial to receiving it, and our old Savior, the ascetles, fathers did not presume to make it so, other old brethren, does look to me They held the grand truth that re- like making trouble where there is no reiving the ordinances was the essen- reason for it. The point made here is the officiating work, that might be you ried by circumstances. reach and comprehend this great prinsinle it would show our achievatic ouble over it to be all of policy and

wrong, it should be put down, it not, the schesmatic trouble should be put knowing its principles We appeal now down. to the Scriptures and to the old breaken to

not of principle.

cissons like the laws of the Medes and the Philippians communicated to him this we want to know what were the in civing; and in the lith years while principles of the cid Brathese cissons equal with the Gospelin power, we have was in These alonica, they sent twice we joined the church, and boug hefor are against it, for it changes the principles to his necessities. Here is there times they admitted either asceled it they preon which the A. M. has good from the begianing. But as I know one what are the
Tim. 1: 18, speaking of Onceyhorns, deptr. It was essential, but the moner
principles in these positions, I cannot do says: "Thou knows in how many or time of parting on the toble was things he minstered unto me Phil. 2: 25, speaking again of the help permeiple, we are ngainst it. We have received, says "Your meson underse the views of brother D. I and he that ministered to my was: that the church, and that individu ministered to the wants of the apostle. In Luke S 3 we see that Mary, Joansubstance while he was traveling and to minister to the wants of hely men. There cannot be any prin more clearly settled than that these

men of God received help from those souls willing to bear some part in the greatest work on earth-to save the orld from sin. Besides this special help to those hely men while preachng, there was a general belp to the poor saints, of which we need not speak in particular because it is not

But we want to see if this same principle of giving and receiving belp was admitted by our old brechro Nearly forty years ago we knew one e a minister forty dolla another gave him about fity, and another gave him still more, there was no one said anything against it. We have heard of others who n ceived that debarred men of education from fel help in the same way, and it is under stood conceally that the bestlyon cave other Need belp to get a home, that he could be in a butter conduces devote his time to preaching. We do not mention this to persona te, but to show that the same principle of the burches minustering to the wants of the anostle still obtained when the rbes ministered to the wants of brother Nead. (We feel sad to think of some other brothren who have gone their reward, as brother James Trace, and others that we could men. ed out in all blaif details and mean-trough the charts. In doing this harch has the right to deckle just have been some theory on the same of policy and expediency, such as in principles. Hence we see the pations.

istry raised, not one ted the principle was right. But son Western States and we know not of a single case. All the help we know anything of is on the same principle of the Savier and the spectles, whose wants were supplied b y the five will donations of the faithful. Now if the petition offers to change this principle I am against it because it is in diverallowed the churches to give such help to the ministry as they felt was

duty to do. And now when there is not a single care of a salary for any minister is Missouri, Indiana, or Ohio to be making a great matter of it in a petition, without giving a single of a brother giving or recoiving belp nor any other principle than that of the full of importance. Does the petition lay down a painciple it ma Will it allow me help to the ministry at all, and say it was wrong to brother Nead and the enostke me than those who did not preach? If it allows any help does it say on what

The third question of principle we principle or how it is to be done? I rould will notice, is that of supporting or no more consistently sign a patition belong the ministry. If the principle that lare down no principles, or settles no truths, than to some a society without The fourth matter about which some

schismatic writing has been done, is the doolde who is wrong. In Phil. 4 15, question of having the supper on the when Paul departed from Macedonia, table at the time of fertwashing. In When we joined the church, and long before If the petition proposes to change these underse the views of brother D. P. Sau for, on this subject, and we are Here we have it remandedly mentioned an rick them on the arearrang he make but we would not be willing for A. to catablish that, by expelling the other because it would be making the magne na, Sommah, and many other women of preparation essential, and learing the ministered moto the Savior of their principles of our old Brethren. In the a tending circumstances on this subject prouching. God has ecut His angels as in belping the ministry, and feet washing they allowed some liberty of

enscience, which we cannot now deny without changing from their principle The fifth question which we notice is high rebook, because they were brough iato these petitions, and we want to at the principles of the Goone and the old Brethren ere on this sub-Was it against the Gospel for a knother to have a good education ! not, for Paul and Luke were oridently well educated, and Christianity di-

not make war against education, her ogsluss false philosophy, and error o every kind And further, we are a ed that many of the early Christians were educated men, such as F Polycaro Justin Martyr, Clement, Turtolean at and many others, hence, in that age there was no pracciple in Christiansts w-hip. Now look at our organization in America. Alexander Much and est. ers in his time were well educated men and such men have been in the church from that time down to the present which shows that the church, never I held any principle that would debu education, though there has been, and there is now, some who oppose education , but it is circumstances, and we principle which leads them to do so, and there have been many good men, sobb workers in the cause of the M and but little concation, still there has

of education, that compells us to educate our children, so we are compelled to use the improved machinery of the age. We can no more tie down to the illi ate and unlearned, uncultivated mind, and expect to prosper as a church, than we can hold to the unimproved way of ferming and prosper in that. But this is dealing with expedients. The prin ciple is that nothing in true accence and cestion, is, or can be inconsistent with the principles of Christianity, because come from God, one through creation, the other through revelation.

ut in this matter there is another principle brought up, when high schools believe to be a strongth and safeguard are mentioned. Our fathers met it in their time, when the query was asked in 1831, whether it was advisable for a member to have his son educated at age, it was neswered not advisable, up the question "And why?" Do they pay education is a had thing, or inconsistent with the Gos pel? Certainly not. Butthern is snother principle that of humility, and the popular coffege does not truck it, but rather tenches pride and fashion. This is the reason given for not seeding to we doubt not in the least, if the same question was brought before next A. M. of a samber sending a son to the popular college of the present day, it would receive the same suswer, for the very

query and answer involves not admit the right of humand law to The question of a high school, in the principles of homility sre taught, did not come before them Hit had forty years ago, the question chir they would likely have advised against saity for it as now; but there is 1842 they say, no principle in homility which is incomtaught in it. The question new brieve us is one of necessity. Shall we say our children go to the popular high school, as many of them have done, and are still doing, where pride and vanlty are taught, or shall we have our brethren to make and teach a high school where our principles of humility and our religion are taught? In our brother hoed there is need of seform in some calities, in the matter of peade and fashion, but that error does not grew There is need of our A. M., our papers, and our ministry striving togeth er for more harmony, and union, and humility, and plainness in dress, in spirit, and in everything that comifests

true principles of obristianity, but to try to accomplish that much desiropposing relucation is working precisely in the wrong direction The primitive fathers near the apos in the days of Clement, Tertolean and Bassil, took the only success fel way to establish and spread the true principles of ( bristianity That was to educate their children, first in the principles of Christianity, second in the arts has been infringed upon by some and sciences. Cases have come under our notice where children have the benefit of common schools, and desire to teach school. To do as, in many of the estern States, they must go to higher schools. If parents uppose them as some have done, the result has been they went anyhow, and bave joined other churches, with the feeling that their parents, their preachers and their papers onnors education, which has driven them from the church in their feelings. This state of thing is growing every We must educate out year in the west aldren in the true principles of religion and science to meet the circum stances in which we are placed, by making our children as intelligent, and as well developed mentally, morally and itually, as any others. This must be done in schools which teach our principles, or we must keep our children against them, mental improvement, which will result in decline, weakness and death to our While these two if they canso in many places

principles of bussility, and every other Gospel truth, taught in schools by our brethren, aconor than keep our children habited others, in importance, or allow them to go to the high schools of others where pride and vanity are taught. As a matter of real advantage, we are not in favor of the highest grades of education, it is too much time spent for the advantage it brings; but we do favor the education of the masses, general im provement in the training of all men tally, and such high schools as a sury for that purpose, strictly traching all our religious principles, we

to our church The sixth point of objection to the neral order which we notice is holding eries of meetings, and we again bring to the question whether there is any principle of the Gorpel violated If con ng the meeting for several days does not conflict with Gospel principles then it is not wrong, but rather a matter of expediency, to be left to the Brethree The frasts of Israel continued for se eral days, without violating any pres ciple of worship In the spostolic age they continued daily in the temp taught in the temple dusts It is not said how long they cothese daily meetings, but it settles the principle of meeting daily as being right, and as they were not limited by same remon, hence, we do not believe there is any change in the principles any divine law, or precedent, we can

do so, and if we look to the decision of the old levelleren me find prouds They would not unke a was not then so much law, where the Gespel made none coundrard, that it was priviousle to be steat with education in a high erhool, very cautions, and at all times keep if the true principles of benellity are good order, in accordance with the doctrine and examples of the anes tics, and not to introduce such novations, like mourners benches, etc. This decision would be sanctioned by Annual Meeting now, if brought be fore it, for the principle in it is, to use that care and caution, which makes Gos pel order at all times, but does not for bid the protracted meetings. If these petition- forbid, the holding of series of meetings, they adopt a principle con trary to the Gospel and decision of the out of a proper education, but for want old brethren, and we cannot cadors them, but should they only oppose the introduction of innovations, they might just as well come up in the o queries, then it way of bringing queries, then it would create no disturbance, and have

no opposition The seventh point of complaint which we mention is, the manner of holding our Annual Council. iple on which it has been held, is that it be free to all present, though there be delegates; they propere the husiness, and bring it before the counrate on each question. This principle cinions, but they have never gone into effect. In 1847 it was changed but did not stand a year, and in 1848 they returned to the principle of having unanimity in the council Changes have been frequently made in matters of convenience and policy, but leaving this principle as the foundation on singuaisto he done. Atome time they had a communion connected with it, at another they met on Friday for the council; at another they met on Saturday for presching, and day, and at another they mot on Monday. But all these are and such matters may be anged for convenience, but the principle should not be. If these petitions propose changing the principle, we are but if they only from school, raise them below others in purpose changing some matters of co ency or policy, they had then better he brought up in the ordinary way, and can show a more convenient one or the other, we are decidedly in without changing its principles, they favor of the way which gives us all the

We say nothing about Sabbath. Idly by such necessities. Very tre- to do, than on encouraging them to schools here, because we have written queetly words and clauses are interpo- to happy over what they had done. A an article on that special subject, to which we refer, as it will be published asked in some churches where these petitions are causing trouble, we would consel brethren to take no actionor strenuous measures, but bear with t though it is out of order, and wrong to do so; it is better to bear some wrong than to be too hasty in resent ing it. These being petitions tires-lated, asthoy are, will likely get up division among you, at looks as were intended to do so. But you should romember they were not

thorized by the council in Ohio. They do not advise or counsel any such thing to make trouble in the churches come that they are the work of some one, who is determined to take cause. some streamons measures, the cour in Ohio mivised not to be takeen. W o hone you will not become excited or discouraged, but trust in God, and the great principles of trath. Be faithful to them work on with energy worthy of the cause, with patience that waits for the countrie of the brotherhood, and with love and charity that steps lightly on the feelings of your erring brothron and God will cause be truth all its sacred principles to triumph and prosper.

#### Bome Bepartment. THE PRAYER OF THE PALLEN

As the struck rapte on the pints.
Trunctived upon the death cold dart.
Looks up at the blast sky again.
That but so lately waterd to keart,
which spout split there below.
Years thou to disc divine:
And do how E wit it is to have
That she \_\_iot as I on tides!

I am the mountain rice or high Beneath their baseithed con They ran up glothers, but I, I hay faiter at their dort below I may the book within the bel, And up its tide the william ter tut when it are my deen it that To hide the parties in the see.

My mathes degive me from her doce.
My name was stance received me.
My name was a stance received me.
My farber to de me come un marr.
Pastar pa base sen bid sei is!
C's mandered in the killer stanck.
I's night misser reblers signify from
The inest has pastaded my thought between
This heart has pastaded my thought between
This heart has been in the been in

## SORIPTURE ITALICS.

Peculiar to the English version of Holy Scripture are the numerous words and chauses printed in italies. Not a few readers presume, that this different type den otes emphasis. Scripture, as in other English books, it is thought, emphatic words are ital ad not unfrequently such words and physics are read or quoted with special atress of voice, as if the spiritual meaning of Scripture depended on the italicised language.

aliened words baye bad a place in the English version for perhaps three hundred years. They appeared in what was known as the Beshop's Bible, and were udopted and cothe translators under King James, the anthors of the English version now in

So far from denoting emphasis, itals are used to designate ad clauses which have been added by hands of all the people, in matters of propriety, not involving the translators to the original text, in any principle of doing business in the order more accurately and fully to exorder more accurately and fully to exwords and clauses are not a part of the Scriptures, and they are printed in italies for the purpose of apprising the reader, that they are the words, not of inspired writers, but of the transla-

In many cases there is a u ways are before us, see we must take and better way of holding the council, that a word be added in English, in

lated, when the expression of the minister is God's messenger to declare meaning of the original in our lan-guage doce not require it. In other instances they serve to obscure the persons in any congregation who meaning. Nor is it no ust to say, that, ought never to be made uncomfortable meaning. Nor is it no ust to say, that, in many passages, the italiescod words by what God has declared concerning are equivalent to a comment; and the their present course of conduct, or comment changes the sense of the their inaction. There is no congrega-Hebrew and Greek. Any English tion that is beyond the need of the exreader can satisfy his own mind by an plicit reminder by the man of God of examination of the common English shortcomings in duty, and of danger text himself. Whilst often the itali-from apathy or self-sufficiency. Was ised words are necessary, he will soon it not John Quincy Adams who said find that in year many instances they that he heat liked a minister who sent are altogether superfluor

Take, for example, I Cor. xv. 41, "For one star differeth from another whose only pulpit medicine is scothing star in glory." The words our and auother are interpolated, and without The English would be just as good and oven more fortible, if the Greek were rendered without any ad-Then the English would be ditions For star differeth from star in glory Turn to the passage, Heb. ii. 2, "Look ing anto Jesus, the author and finisher of our faith." Here the present our Here the prenoun our has been demonstrated in an avhiliis appolied. Not only is the word not tion held at the Ecole des Bezux Arts. necessary to make plain English, but A number of Jabiechkoff candles were the author, who is declaring Jesu be "the author and finisher of saith; name the word faith to denote

it modifies and limits the mesning of employed for lighting at night, and the economy of grace, as St. Paul uses the same word many times in his epistle to the Galatians. We refer but one passage more, Heb. ii. 16, "For verily he took not on him the nature of angels, but the seed of Abraham. The expression the nature of is not in the Greek. Nor do we need it in the English. Besides, the tenso of the work is changed. In Greek the verb is in the present, whilst in the English a hove it in the past tense; perhaps because the past tense may more read ily be construed with the interpolated obvies Using the same English words, we may render the Greek thus For he taketh not angels, but he tak-But this eth the sred of Abraham. somewhat obscure. By taking anothor English verb the meaning will be We may rouder the passage elearer. For he helpeth (or rescueth) not an-cole but he helpeth the seed of Ahra-

The English reader will, as a rule, get the sense of Scripture more detitely, if he will read our excellent English verson, omitting the italicus expressions. Then he will have word for word, the meaning in his own language of the word of God. For, taken as a whole, there is no modern version more fuithful to the Hebrew Greek than the English Bible -

## PHILPIT-SYRUP.

It is a common notion that a Chrisian minister's chief mission is to bring comfort to his people, to speak words of cheer to them, to try to make them holppy. But that was not the pr Nathan's idea when he brought home the "Thou art the man" rebuke to

King David. Elijah bad a very differcut sense of his mission, when he met Ahab in the way, and told him that I held a few meetings to he was the man who had brought trouble on Israel. "Lot this man be put to death," said the princes of Jeruslem, concorning Jeremich; "for thus he weakeneth the hands of the men of war that remain in the city, and the such words unto them; for this man seekath not the welfare of his people. press, according to their judgment, the but the hurt" John the Baptist was sense of the Hebrew and Greek. There a most discouraging prescher. Paul's a most discouraging preacher. Paul's kingdom letters to the early churches are full of inging reproofs for particular sine. They couldn't have been altogether pleasant reading to those who received non And how the loved and loving

disciple John did not stir up the seven churches in Asin' Making them feel good seemed to be the last thing in his this vicinity, and many were the reorder to give the sense plainly. But mind. He was a great deal more in- queets by this brother and sister for the translators were not governed right test on showing them what they ought the brethren to hold a series of meet-

him away from church feeling dissatis find with himself? The minister syrup is not likely to bring up children in the faith of whom he will be proud, or with whom God will be pleased --S. S. Tours

#### THE ELECTRIC LIGHT The value of this method of illumination in showing the color of nicts

success was so great that it has been proposed by M. Turquet, Director of Fire Arts, to open by night the exh bition of pictures now held at the Pa lais de l'Industrie. It is stated that not less than 250 candles will be light ed on this occasion, which will require an engine of more than 300 horse pow ot the exprese, although co crable, will be nothing in comparison with the receipts expected. rangements were to be made during the temperary closing at the end of May, and the electric light was to be put in operation during the month of June It is likely that the arrangements will be utilized by the Exhibi tion of Arts Applied to Science, which will be held from July to November. It is also reported that the light is be ing introduced into the bydraulic mines of California. At Dore Crock, a 12,000 candle-power Bresh muchine was put ration, and three lights of 3.000 candle-power each were placed in protinent positions upon the class though the night was very dark, brilliant light was shed around, and anabled the miners to work as readily as during the day. Until this exper ment, the mines had to reaso work during the night, but now the company expects to work both night and day The three lights cost the company about 10c. per hour, and, with interest wear and tear, &c., included, the claim is lighted for 16c. per bour. The company's daily product is fr 0, and by running nights the yield of the mines can be doubled .-

## Correspondence. From the Union Church, Ind.

Jan. 23, 1880. Dear Brothren :

By request of brother O. Dean, brother Jacob Appelman and western part of our district, at what is known as the Finch school-house, altunted in the eastern portion of Stari county, Ind. We labored under many disadvantages of which we will not here make mention, but notwithstand ng all this, the interest was good and good attention paid to the word pres It was our good pleasure, by the help of God, to introduce into the by haptism seven precio s. All, save one, were heads of families, and that one a very worthy young sister Many were the joyful hours we spent with the brethren or sisters here during our meetings. Un til quite recently there has been but brother and eister Dean living

erand I went, and we rejoice in the God of our salvation that we did go. From the general expression of almost one we know the opportunity is excellent to do a yest amount of mood Almost all you converse with on the subject of religion, express themselve-used otermined to join the Brethren when they join any church. And so far as good order from the young tadies and gentlemen is concerned, it is most exollent. May God bless them that His pure word may be their delight to obey, and that, too, before many days ene. As for kandness and obserty we never had the privilege of enjoying community that excelled this, and when the parsing hour came many the requests, 'Stay longer, "puny for us," "come again," &c. How we felt the emotions of love when we heard so many of those so recently attached to the body, say, "Now we are going to work for the Lord in ear-May God help them to boldly advance the cause of the Muster, for truly "the betweet is great and the la berers are few." Many more told us they were almost ready. May they go to work and set their bouse in order, so that to die will be only to live agum. The lov of brother and Dean was exceedingly great when their neighbors came to the They have been trying to them, and now they are permitted to behold the ripe fruit gathered into the fold. May God continue to bless them and may they with this encouragement until all shall be eathered into the fidd of Christ. So much encouragement for bonic mission work, We work at ours in your own districts and you will do much good. There are trude on your columns so some as this. many of us who think we cannot spare ; but being much interested and built

on wall be astonished at the If you have six or eight ministers, bold the mostings at different places. Two ministers at one place to sufficient do the preaching. More will have a tendency to diminish the interest of the meeting in the ministers them selves, and will depend too much upon one another. Brethren, try how n you can do, and may the Lord attend you, that your labors may be attend you, tune you. crowned with success. W. G. Cook

Letter to Brother Edward Moson.

Jan 28, 1890, That Brother in the Lord In P. C. of Jan.

37th, 1880, I notice an article over your eignature which perhaps needs by request of brother Saydor of Warck, Belmont county, O., the "Home Mission" board of Northeastern Ohn sent ministers to your place occusionally to conduct most ngs, and in dutime nuite an interest was awakened considerable number were received into the church, and in course church was organized and brother David Snyder elected to the ministry. At the Datrict Meeting of Northeastern Ohio in 1879, the "Home Mission" hoard was instructed to see that a minister be sent to Belmont shout once a roonth during that year. Quite a number of the churches signi. From the Washington Oreck Church, Drugfied their willingness to pay the expenses for one each trip. The minister were sent in accordance to said in-

structions until some time late in Dear Primition Autumn, when brother E. L. Yoder was there he reported in one of our with their dis Fejerful in case of our laists your ways produced by two cond, that we loop tay in the sing ever access in that ways, none common ways and the single produced by the si

rests between brother Snyder and their famous Eastern speakers. your church, and the condition of the burch be reported through your delegutes or by lotter to the District Meetongregation which steadily increased ing of Northeastern Ohio, and your at the ratio of about thirty pur posts urch will undoubtedly be recognized and properly cared for

From Pleasant Grove, Kan.

1 thought I would not in

many of its who think we crimer, year to be being much therefore an eventher into the position of the with my brothron, as we so organize, year home missions and had a second of repetitive by our dear or and go two by two into and beloved brother Moses Barr, for the burders of your districts and hold merly from Muchigan but now from a meeting of ten or more days, and Southern Kansas, I could not relrain from writing. He came to us on the 16th and preached five surmons. He laboard with such power that it saints remine and suppertremble. There were no ne necessions

> From here he will go to however the county suat of Dougles county, to begin a meeting on the 20th, to preach the true Gospel to the city people. There are some twelve or fifteen meanbers living in this city. May God bless him and his labors. Brothism pray for the glorious cause here. Last your we had some twelve or fifteen or.

mony made.

cessions by Exptism, fifteen or twenty by letter, and three reclaimed, so you see the work of the Lord is moving slowly. There are still many outside of the ark of sufety. I will my that I am well pleased th the P. C. I have been a reader

of this paper in its present form and as the Good Poster for twenty-five years, so you see it is an old friend to mo. I wish you success in your good ors The weather is warm and pleasant

with good roads. The mercury stood but little below freezing since the let of January. Wheat looks remarkably well. Health generally good.

Yours in love.

In County, Kan. Jan. 39, 1880,

ngo in this place. Finally, my brothgave noise through the same medium. Mooday through. As usual the meets adarable business adjusted, which ally speaking, the bealth is generally each I went, and we rejoice in the that the Home Rimson now ceased to ing closed too soon, as the interest was passed off as well as could be expected a quice good. Love and now have charge of the Belmost church, as on the incrume and the attestion very the church was properly organized—good. The bretstree but made as a process the bad a resident minister and an older rangements to comments to comments to comments to comments to comments to comments to comment to the process of t awa removes minuten da da dage nagencing to take charge of the gas and that all matters its connection with sea of the charge of the Connection of the Con requested that the Home Musion but felt not a little disappointed the should assist the Belmont church. The first evening as there was not a helf instructions however from the District doors out, more than our own mean-Meeting to the Home Mission were, but However I was not altogether that they should provide ministerial discouraged when I ascertained all the aid in such places as the Brothren had thets. First our appointment was not

no stated approximents, where members as extensively circulated as I had or others lived in isolated places. The thought, and secondly there was a Board however concluded to send a very exciting revival meeting in prog-prescher to Bolmont at least sece dur-ress at the Buptist church, located ing the year to conduct a series of nearly in the same part of the city meetings for that church, and brother where our appointments were. These B. N. Workman, of Ashland, O., was mootings were conducted under the assigned to that call. I wrote to Bro. Moody and Sankey plan by two Ess. Snyder to that effect, and requested term men of great renown, and they him to correspond with brother Work. bad the city all in an uproar. Next man in relation to the matter. Broth- the Presbyterians also were conducter W agreed togo, the matter therefore ing a series of meetings, led by one of Also Workman. I would further say that the never idle Methodists were busy all grovances in your church should So at looked rather unfavorable for our at once to regorted by convent of the businessming speakers to get a hearing at once to reported toy consent or the substantial systems and the chief having charge of noder these circumstances. However rouse charch, and the condution of the the brethsen used due diligence, and

> I delivered eight discourses white there, mostly on doctrinal subjects which of course was quite new to the which of routes was quasi-section and properties and properties and properties and properties are also as a section of the sec ourage. I left the city yesterday aftermoon and was conveyed by our old and esteemed brother Daniel Wee. Wey bright to his home, a distance of fifteer sules where I am at present writing 1 left brothren Joseph Mechael and

bosne and stopping place with brother also formed the acquaintance of Bro. John Suples and family, Moses Flory Thomas Winey, a brother of our es-teened brother and co-laborer J. G. his sons were taken quite ill, which has to-day come to an end, especially prevented their attending the meeting so far us has repenting of his sine and But we left them all improving, so that I entertain no fears but what in a low their usual occupations. I so this afternoon to the Eight Mile church in Pracklin county, my next field of in-hor, a distance of ten miles. My health has been tolerably good 1 and the Weather very ouneral health good.

Bothren at Work please copy

From the Monticelle Church. White County, your bless in heaven. Indiana

Brother David Bochtelhemer of Se vastapol, Ind., commonced a sories of meetings here at the Pleasant Grove

school-house on the overling of the Dear Printers 17th of Jan and delivered filteen dracurses. He labored faithfully in the we had a severe storm of wind.

thirty brought into the fold of Christ Some of our home ministers assisted in this series of meetings here. Bro. J. G. Royer continued the meeting

He presched three discourses after brother Bechtelbeimer left us. or Joseph Amick accompanied brother Bechtelheimer to the Beaver Dam church, Kosciusko county, where he xuects to hold several meetings the Lord willing. May the blossings of the Lord to with him that same good may be done in the came of the Holy Child Iones The church here is in good working

order, but one thing we have to regret is our beloved older I. S. Snowbooses and family are going to leave us in a lew days and more to Nebraska. May the choicest of God's blessings go with them to their new home in the far West, that he may be an instrument there in the hands of Almighty God and the aphailding of the church of Christ

S. H. BECHTELHEINER From Boaring Ross, Botetourt Co., Va.

Jan. 25, 1880 report more additions to the brother-

day two more were received into the and attended twenty-three meetings church by bantism. For the henefit up to the 38th, when we left for ou control by baptism. For the benefit, op to the 28th, when we let for our of their acquaintance, who perhaps home. The montings were well attack the Brethion's papers, I will say tended, especially by the members, and they are Ruffer Monane und his common up to the time we left eight precious Ephraim Shuck to continue the most ponion. This makes thirty additions ings a little longer to see what the reto this arm of the church during the has twelve months, and we feel to ex. and shorp to walk in newness of life. White in the city I made my chief press our joy and best thanks to our bravenly Father for what he has done couraged, and the meetings were still Same I France and family. They of late came from Obio. While here I also to pray to Him to help us at the still have a good time. It seems as also to pray to Him to help us in the still have a good time. It seems as if future. Brother Moomaw and wife seme brothers are afraid their children were bustized in the James River, a will remember their Creator in the lew rods from their door, and on no days of their youth, and others are count of it not being known there were sourcd because you tell how m but we have reason to believe that Wisey of Mivls, May the good Lord few spectators present. The good sis- joined the church there were deep and lasting supress bless our dear brethres and friends for termformed as that she had been waiting a long time on her bushand to use day in the angelles' time. Whole ment l'intertunitely just before the legel work the good work and bourseleds in the relief time. Gae at commencement of our meetings both. I feel truly glad that her waiting and another time. Twelve rebantized at or M Flory, brother Suplee and two of ber anxieties for her beloved husband another time

> joning of the church are converned We are told in the Scriptures that life short time they will all be able to fol. as very uncertain, and that the present is all that we can call ours, and we should improve it as early as possible by laying hold on eternal life, suld suggest the impro priety of w res not waiting on hushands or busbands on wives, parents not waiting on children or children on purents, but whenever we feel ourelves impressed with the importance of religion, attend to it at once. on no one, and do not forget that proexactination is the third of time and also rohe you of your joy on carth and

A. F. Pengrey From Salem, Oregon.

> Jan 28 1880 On the 9th of January

Master's cause, and presched the word and the velocity of the wind was fifty with power, which resulted in four moles an hour. A great deal of timber precious sould coming out on the and blown down. In places it must got more wather. Since the Lord's side, and we think that many of and tore down some buildings and weather, but very fittle snow, and now point proposition were made. I lake shown a great deal of fineing some same that the shown and the state of the shown and the shown as By special request I will think soveral more are counting the It is said this was the soverest storm con want to know how we like our informany readers of my trave cost, and we hope they will ere long ever known in this valley. In our country, We have been here nearly make the good confession. During seighborhood it did not do much dance one year, and was all like it. The soil my brother's stay with us, was the ago, only our fences running ent and

the members generally with a few ex ceptions. Yours in Christ. DAVID BROWER

From Purple Cane, Beb. Dec. 19, 1879.

Dear Bothers As an item of news from this part, I will say that the church is an love and union. We number some

thirty-four members, with three speak ore and four descous. The church territory is very large and the mer bers are very much scattered. would like very much if some of the brothron would move to this country We have been living here for nine years and from experience feel confi dent that this country is well adapted to the wants of the brothren. Form

ing is a very more occupation here nothing in the way scommely, nice for working machinery, and we go ally get well paid for our work. intuition say that any persons wishing to move West, and done to corre spond for further information, will iress me at Purple Cane, Doige Co Fraternally,

John Ingeneral

I returned home resterday

From Cedur Grove Church, Hawkins Go Tenn. Jan. 20, 1850 Dear Buthrea

church, Washington county. We ros hood in this part of the country. To menced meeting on the 17th of Jan. souls made the good profession, and were buried with Christ by hantism The church appeared to be much en They forget that there were there thousand add

> Can't please all for I love to hear church zows when en progracing. Your brother Am. Rotsmar

From Careen City, Mich.

Jan. 28, 1880.

Don Printers
We the brethren of the Gratiot church, Much , are in peace and union as far as I know. We had one counts) saccting on the 17th of Junua ry. Commoneed services in the ever ing which continued until Thursday. We had no additions to the church this time. Our council meeting came off very pleasantly. We held a choose for one elder, one speaker and two deacons. Brother Paniel Chambers was chosen for older brother David

White was called to the ministry, and brethren William Smith and John Chambers were chosen as descons. May the Lord help them to work faithfully for the promotion of Ha We have a good climate here but

not much winter weather.

More anon.

## Press the Monacacy Church.

Dear Brotheen

Peng comis of to the reg in a school-house for the last year, se I will write a church item from . These members wanted a series of the Monocacy church. Her territory is about thirty miscs trum north to outh, and from eight to twelve miles from east to west, lying in Proderick church-house to proxeb in for on and Carroll counties, Md. The sumait work. But when we called on breth of the South Monntain being the divid- ren to come and preach, they all seem ing of the earth as mountains gener- in the work, but my health not being sings and streams of water, and brothren to go is highly productive, and the land be was under way, G. A. Hoover also places more densely populated, and our newly one is doing her utmost to make prospers, a came mean in a class in the elytes to their respective neets. Gorman Reformed church in which The most extensive institution the the meetings were held. The opposi-Cutholics have in the United States tion this young brother encountered, the readers of this will not fully know is boosted within seven miles of our main meeting-house. From this do. But the word of God which brother scription the brothren abroad will con-clude that the brothren of the Monor powerful, that with it he sucressfully scy church have a hard territory in withstood the storm

the old churches in which the outside the breaker by the scores, yes, bun-ty.

D. P. Sayler us an exhortation to the feelings with a well told incident, or circomstance, the paracher says came under his ob alion, sometimes rouses up their trons, and many are gathered into the church. Thus kind of preaching with us, however, is a useless waste of time We want brethren who are able to de- quite a number. or not; pulpit theatrical performances place, or regular home, was with

we invite them not. But ministers who make converts to the truth by erenebing the pure word and dectrine of Christ, are cordially invited to come us In order to have the Door Buthren Gornel fully preached all over our terrilery, we wanted a brother who is in West Hanover district, Dauphin able to so defend the truth against all county, Pa Bother John Etter a our surrounding lass at least one their leader. Communical mosting forest noints. For this work we had bons on Monday evening the 19th se of older Josso Calvert has Fall, but he tailed to come to time. Let, with four baptized and four more through charity we believe, not because | gave their write for Jesus. cause the Holy Spirit suffered him not ter well. We had plenty of rain and 1.59; J 1 at that time. He has monaised by the at that time. He has promised, by the permission of God, to come at some had good attendance future time, and we are willing to

wait. But in the northern bounds of our territory are living a few working members, where we have been preach

meetings that the word might be more fully preached, and succeeded in biring nee of the German Reformed the chirch-house to preach in for one ing line between the and the chutches of to have more inviting calls to al-west, hence part of our territory is tend. I always believed that the mountainous This mountainous terri-bome ministers would meet with sucwould meet with suctoryhowever is not an unbicken upbear. cass if they would engage difigently out is, as it were, cut us good as it usually has been, though and broken into detached iragments of it not predent to go from home in mid a series of smaller bills, abounding in wrater, so I arged upon our young H. Saylor, my where the land is cleared of rach, &c., nephew went, and after the meeting chapper than the level, it is in went and preached two sermons, and elected brother T. 1 Kolb abounds in churches and school-houses, also wont to cheer brother Duniel by In this territory are thirteen different his presence and song, and at the arcts of religionists, all having their end of the week brother Daniel haprelies and Sunday-schools organize tixed six believers-three men and ed, and with their hired ministry each three women. One man of eighteen

Brothson, if this work had been over is the only church in the Pastern done by some of our popular so-called tol Maryland the committee from evangelists, it would be published in A. M. last year declared was in the order of the Gospel, and the general under the circumstances, and the brotherhood, and seeded no committee brotheon would by it have been ento act her in order, Ar. Because whited by non-senarous like some of extra efforts in preaching the Gornel. ligty is composed of brothren's chil blow his own frampet, and I having dron and their associates. In some of no part in this work, for the encour ment of our home ministry thick and fast that they almost trend work, I report this result, which I conupon one another's beels. In these sider a great triumph of the Word of

From Brother Mobiles

Jon. 12, 1880

The Lord and 1 d a missionary meeting Frough Creek Valley on Saturday evening Jan. 3d, and closed on Wednessurrounding sents that it has lost day evening, the 18th. Two were ower of attraction, and in impliced. The meeting was well at-We made the se fend the truth as the Scriptures teach quaintance of many kind friends while at to come to us and with argument there. They did all in their power to

and reasoning out of the Semptures to
bare us fiel comfortable and at home.

Convince and convert the gainsaper

Mrs. Johnson of Trough Creek has my
We must have sound, solid dectrine
warmest regards for her kindness ther there be any present success shown me while there. My special will do us no real good, though appa- and family, and a kind-bearted, loving rent success might tollow it Spass mother she is. Her son George is a moder singing, exhortations, pressing brother in Christ with us. If George one, &r., have all been used and will continue to grow in grare, and in worn thread hare by our surrounding the knowledge of our Lord and Savier sects, and the felly and vanity of them Jasus Christ, he will make a "strong sects, asset one rose that transfer there of these among us. Missionaries who for these among us. Missionaries who make these their fort need not come, the truth as it is in Christ Jesus

> WANTING IN DATPERS CHESTY. Feb. 1st, 1880.

one week at four diff regularly in the Hornerstown sceeting Jan., and closed Sunday evening Feb.

#### Tamb.

BOWERS.—In Dunklick, Unio, Pac. 11, 1978 Henry A son of brother A. M. and store C. Bowers, aged 5 year, 5 months, and 16 day. Ponoral discourse by broth-ce E. Bosterman

CROUSE Near New Enterprise Bedford county, Na., November 24, 1879, brother George Crosse, agril 71 years 2 memble, ead to days. Forcerd services by Eld. Jacob Miller from fiels 9 27.

WVI-RAUM -in the Toppecance congrega-VELUAUM —in the Toppeshoe congrega-tion, Ind., Dec. 12, 1879, Strenneb, wife of David Weltstein and daughter of Tobies.

and Anule Kelm. non 25 years. 7 months She heaven a buskend, two musti children, faker, mother, dwe brothern and fire sisters to moura their loss. The subject of thes no tree slied suddenly and unexpectedly. May have be a kenting summing to the heakand and inothern must alsters of the departed, who

She the care of the countries. ... or charge to the children, begin h the eldert son. John I want gluoning with the eldert son. John I want you to be a good boy, keep out of had commany, use no bad inneusce, attend church pany, too me bud inaguage, attent of and Subboth school every opportunity, most exceedily in steated that he julgorfit meet her in a plory world, and it was a studies charge, and even to the young man. steying with these. She had such a know re gard for him that she talked to hun concern ing his eternal interest, with the same make The fuoral services were in threm G. W. Crips, Santond by brethren G. and George Stodeballer, from Rev 22 14, to

(B. J. W and G. P please curv.)

## HONEY LIST.

Cyren Bucher \$2.40,J H. Hauger 1 50; Cyrus Bucher \$2.40,3 H. Bauger 1.50, 1 subset 1.50, 2 Kate Grenorer 50, 4 L. Lawis 2.10, A 1-subset 1.50, 2 Kate Grenorer 50, 4 L. Lawis 2.10, A 1-subset 1.50, 1.50, 2 Kate 1 Minder 1 do 1, Control Linder 2 (1) E. 10 M. Markey 1 do 1, Contro

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9 15; Isrnel Raop 5 50; J J Bovserman 3 10; Jan Contico 2 50. Jos Parks 1 50, C Berkler 2 50, J R Deppen 1 50; Mich Kitch I 50; D M Bergill I 50, J Agunto-

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SISO PER ANNUM NUMBER 8.

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## Sermon Department. GETTING FREE FROM SIN

Sermon by Elder James Quinter Reported by W. W Cotton.

I have read the 22d chapter of the Acts of the aportles. This is one of Paul's defenses. I call your attention ow why tarriest thou? arise, and b baptized, and wash away thy sans, calling upon the assets of the Lord."

This is part of one of the narrations of Paul's conversion. We have three ounts of this, one given by Luke who is supposed to be the author of the Arts; two others given by the speatle Paul blusselt. The account from which I have selected my text to one given by Paul. Smoy there are them all in order to get all the inforcoation we can concerning the case We may in this way get a more full ac-count of the remarkable event. Our -ubject will be the work of getting free

The first thought or regard to the This fact to clearly set forth in the case

## HUNTNGDON, PA., TUESDAY, FEBRUARY 24, 1880.

There was a special muninecessity. There was a special numic sm. like all others, less different despectation of the meressity in the case of grees in at. The scorner is a personal mean relevant his brother, nor give to You have heard wanthing of tor. And to treat the disciples of God a ransom for hom? the condition in which he was placed. Christ scornfully and makindly is to We have here recorded the fact that treat Christso, Paulperscented Christ another. But a gracious heaven has in the Gospel he was strucken to the ground by a by persecuting his disciples. His dis-provided help for ms. Help has been bralliant and manatural light from heav-It is stronge that hight should one with him "Insomuch as ye have with Zucharias we may my, Blessed b have such power, but such was the ef-fort which was produced by it. We my barethren, we have dose it natounce, wisted and redecand his records, and

of the electric fluid. Persons the from and encouraging thought to Christians, to call upon the more of the Lord the effects of lightning. Heat and us it shows how thosely they are joined electricity are elements of the material to him. And it should be a caution to and be impliced, and wash away thy world, but the light which is referred the inconverted against doing or size, calling upon the name of the to here, is another kind of element speaking mything against the dratiples. Lord. The Lord's help is needed at God threw this light around Paul and of Christ

rending the different autonors. He was not only pro-trated to the ground by of one sin, we have of mother. Armias found him in this condition that his eyelnls were open. His vision

blind, weak and miserable

n mun be born again, he cannot see t

ble spusnes, or with the lock-jun. Their deaths were so terrible that a could hardly remain in the human spirit. room Others have died with the con-Denth case gradually. Its than any two

work was done as quietly and gradual by an a comple which has been a cont down, until it goes out. Beath is which it comes, it must come to all is I want to say in regard to sin "All

it matters not to what particular class which we have under consultration, and you, my unconverted friends, may

singer is under the same well perhaps to remember that that hopeless one. In the language of the pointed for there to do 'Acts 16: 10 have seen the effects of a sun-strake Matt. 25, 40. The thought that what | both ruleed up a born of savation for People are often so effected by this ever is done to the desciples of Christ us in the house of his servant David that they die We have seen the force is done to Christ himself, is a precious | Luke I - 69 | Hence, Paul is directed

smoot Audi if we have not been guild panker as a processing of the same and the same and the same and the same and the panker self-unit of the same and the panker Self-ules. Henry of one sin, we have of mother. And able to save them to the internace of says their commenting upon the worldand his vision destroyed, but for three so none can plend their innovence as an that come unto God by him, seeing be exense for not coming to Unrist. "All over liveth to make interession for only in the closels and families, but in He was weak, associable and blind lines suned, and come short of the them." Hele 7 25 Here is great public and solemn assemblies. glory of God," Rom, 3 , 23 and conse- encouragement. was still bland but it was said quently, all who have not yet come to less despair.

was still gone. He was in the same may be made free from sin constraint, mink was not necessary in control in the words of the first neighbors, and per sum are made in suppression of the suppression of the protection was a part of the succession of the suppression of the protection was a part of the protection was a produced pseudo-was the protection was a part of the 'tribute. It was because of the need from it. Several avantage and it place, that it is a personal work. I "For there is no difference between the and left without power to help hinself, dulged in by us, and has become by might say it is man If he had not been a sinner God would habit us a sacond nature to us, yet it work. I mean by this that it requires over all is such mate all upon

"as theory researd" and the removal and we may service [mrivet than t mice and be highered, the cause of the Lord, implies under the property of the property of the control of the contro of ain we would feel that it is a necess times there are abnormal growths him in a remarkable manner, and he he do not preach rependance so promi sary nork for as too. We could not upon the human body in the form of was deeply converted of sir. Whether nently to him as Peter had done to the sleep, we could not enjoy the many tumors, and in the surgical operations he thought that as the Lord had con-Jews, on the day of Penterost, nor did ings and comforts of life that sur- to remove them death causes, as they victeded him miraculously, he would al-So One incree-etties are equal to have become so closely connected to so cover him nancetoloosly, or most an another experience of the human body as to be a part of it peculiar manner, different to the only. Paul was both believing and pentent just like his but the necessity in our It is not so in the removal of sig. It may way that he had been converting when Annuas came to him,

successfully separating side from the detin order to construct the due to the form the second of the over to the dividing assumer of soul with overwhelming and irresistible like crimson, they shall be as wool nks into its sucket. It goes down of the joints and marrow, and is

that it is a Divine work. This is a the same means that other sinners 3, 21 thought in connection with what has were. It had been said to Paul before so remarks on conversion, but [blad that you have never been guilty] been jots obtained. If there was a point of hour but there was a point of that the Way. In marriage Dall's one will be the low but which there was a point of that to a Wal. If you have not. I] pour but not severe this into bounds, and there is shall be Annan, to blin. And innocharly occupied for bull to get the from his loop per curver may. But it may be sooth to may confolling models be a shall be a shall be. Annan, to blin. And innocharly one will be a shall be.

Pathnist, "None of them can by any. He was to do the things which had We can neither save ourselves, nor one ditions of salvation that are contained

lated upon one that is mighty. And And now why tarriest thou? arise,

Getting free from you nad hours, he is he fell to the earth acceptonered. The \_\_if these not require the sin of person to the continuous person of the \_\_if the This fact is found by righteoreness is sin," and sin makes a broome five from sin. But with his civil bonoring of the name Jehovah

the min see have straken him to the earth, may be purshood, and removed, and human agency. While we cannot be him. For who-observe hall call upon the He were stince and tool milited him, separated from as. It has not become surveight into Eventual Action of the control of the surveight of the surveight of the control of the control of the surveight of the control may be removed and we may survive farriest than? mise and be baptized,

income now secretary profiler. But by many A three is a possibility of about Paul conversion. But set with calling on the name or use area. The above the profiler profiler area who is represented as the second profiler profiler area who is represented by the profiler profiler area of the profiler area of the profiler profiler area. The profiler profiler profiler area of the profiler prof the purchased with a cute of the control of the con All men need God's Jesus, who has become our Savier, and old calvimstee view that man has no used all sinces to do strighted of foul! All men reset starts, because the keeping our reversal, and post extensions two man, no mad all aliments to do. And the way, for four this post of the string of the

> of the joints and marrow, and is "s patient the one not treat Fant in that is not to be attributed to to certain of the thoughts and interm and the heart."—Heh 4 · 12 But the properties the heart."—Heh 4 · 12 But the properties and the heart."—The first of the third properties the heart."—The first of the third properties the heart."—The first of the third properties the heart. great and important work of Getting the collinary way. There is nothing ter from sea, tannot be done by man extraordinary in his conversion. That the saving power of Christ. For as is in the means used and applied for his conversion. He was converted by to Christ have put on Christ."-Gal

been appointed for him to do. By "the we are to understand the con-

"He that believeth and is haption shall be saved, 'Mark 16 16, is the general statements of the Gospel containing the conditions of sub-s Paul was directed to be baptized, but call upon the name of the Lord and to look at the phrase, 'enling on because of the Loui' The phrase the tume of the Lord" first occurs in Gen. 4 : 27, "Then be gan men to call upon the name of the Lord." Lange, one of our most learned and profound commentators say-

upon these words, "Moreover, it must We are to call upon be that here is narrated the heginang

None need four much it will be observed that the parase There is hope for all, for reference to the worship of God. Christ, have used to come that they did not say be made free from still. the weakoot and fire the guillines. A frequently occurs in the New Testa say be made free from still. I the second plane, that is outlike hard in telp and state. Of, quotes it from Jost, then shand in the second plane.

> work or a known Low and the Greek , for the same Lord he preach futh so pronuncutly as

time is an great as it was in his. You can be removed without embangering sinkers, we cannot tell, but he seems to have in such great trouble and distress probably in our molitions are not of fife. And it is strong that it Amasias can be bill an evaluation of a ball to be dead to strong be that it Amasias can be bill use resultings when the probably of the strong that it Amasias can be bill use resultings when the probably the first the strong that it Amasias can be bill used to be probably protect with There is much that is remarkable to be probably protect with a There is much that is remarkable to be probably much probably the strong that it is a strong that it is remarkable to be probably much that is remarkable to the probably much that is remarkable to the probably much that is remarkable to be probably much that is remarkable to be probably much that is remarkable to the probable to the probably much that is remarkable to the probable to the probably much that is remarkable to the probable to the probabl

> event to the dividing assumer of soil Satta overtractioning into acceptance. But trimenously state of the mail print; final sin and the opint of and take you and of sin into sal. Fig. 1. 18. The washing stury of all of the initial and marron, and is "b, vision. He did not treat. Final in that is not to be attributed to the water in step in bringing how within it

cales; and he received sight forth with and prove and was bapt And when he had received ment, he was strengthened."—Acts 3:18, 10 He was now a happy man. Old things had passed away, and all things were new. I have thought in looking over tter that he never before reliab ed his food as he did after his conver Not because he had been with out food for so long a tune, but because and all things which we receive of the Lend, we relish after our conversion as we never that before. All of our joys are increased by religion. Our loys are more basquer. err children by the

he received he also received the Holy Has body was fed with whole some food, his soul was fed with spir Godkness indeed is profitable unti-all things. Do not it of that godkines n the way of any lawful pur suits. Do not fear that it will unter fere with your studies. It will note think when we get our Christian priciples settled, and get free from sin our studies and all our work will be outer. You will have higher pliest n lite. You will be happier and bet-

ter prepared, and indeed you only ther

nearer to us; our enjoyments are all increased. Along with the find which

I remark in the last place, that Get If we my not nedy to be bou typ to take that yo and condition that will make us near We do not know what moment Christ or death may come. We must not troffe with the mercy The matter is very important. It is an argent necessity. If we die in our sins, we cannot go where Christ is the next place, we deprive our selves of much emovment. There There is enjoyment to icel that we are on the tast that as Christians, we can We will be better able to fill the proiturns at tember and namils, husbands and unves, brothers and sisters. We should not live for one life alone, but for two-this life and another direction run you have to become a Christian ' Think of the movestmone of the future.

## bility of your death at may time Doetrn. JESUS BY THE WAY

Why

My Jones breamme company

Along the ustrow way and I am trusting him to choose The path shat's best for me. ugh it seems a ragged way or ther's such rest in toll an Hencath his bettering wing

My Jerus keeps me company Yes, Jewes, these art mire, With confidence I cling to thee Assert dton I am thing.

insering dison, it am those, independed from sin and Salam's paw-Bought with thy percious blood, For it belongs to God. My Jesus keeps me company

So I am not about Through earthly friends may turn away And leave me one by one. These too I'v loved and trusted as And thought were Christian friends But this is an unchanging tore-

Muse, till the journey ends Yes, Jeans koops me compeny Friendless, and poor, at Yet he bestown his love on n
And claims use for his own Then he she worlk despise me to He loves me just the race or Jeaus herps me company.

And Jeaus knows my usur.

Scholol

## Essay. HOW TO HAISE PUNDS THE LAND OF THE PARTY

In all our affairs in life, and for shment of all ends, whether mivitual or ascalar if we can solec from the Holy Scriptures, a precedent or an example of boly men in gaining regrain wash, and adopt their manner of ton cents a week to \$5.20 a year, a procedure as the rule or principle to twenty-five cents a week, to \$13 attain to similar results, we are the year.

most saccessful. The Hely Scriptures are founded on principle, consequently humble and unchangeable, and therefore are not forign to the rule of "cause and effort Lake causes produce like effects. The causes that produced certain effects sinhteen hundred years ago, will today produce the same effects.

At a certain time it became neces ry to make a collection for the saints plied. at Jerusalem. Paul instructs the Corinthians thus "Now concerning the collection for the saints as I have given order to the churches of Guintin. EVEN SO DO YE"-1 Cor. 16: L. The manner in which a collection was outs in the churches of Goldfie mus have worked well, and he makes that colent and preinces the proposition that he makes to the Corinthian with it, and we therefore conclude that if Paul were here new, giving instant tions how to make a collection. would say to us, "As I have given order to the churches of Gulatin and Corinth, EVEN SO DO YE. the first day of the week let EVERY

ONE of you (not a few only) lay by him in store, as God both proshim, that there he do gatherings when I come "-1 Cor 16 When looking at the evention und promination of all things in nature, so far as we can comprehend, we can see that all of God's works are founded on oltimate principle, and that one prin

ple is in sympathy with another, in proportion to the dependence that ex iets between them. Therefore one part of nature supplies the want of another part. God has so arranged nature, that one part demands another part that which it can There exists then also a system, and

the workings are perpetual. We see then in God's works, lst, Principle, 2d, System, 3d, Perpotuity. Then I need only say "That when we have a proension of our duty, and a stated rule or system by which to execute it, come mole-hilly" By the works of God, one can know

be works, then to be god-like, our works should resemble his. Therefo conclude, that the plan proposed by Paul to make collections, which be gave by ispiration of God, is the most conomical, the most general, the least hable to offend, the most success consequently, the most likely to accomplish the derived and

Then to adopt Paul's method, it is scarcary to realize several facts, to make us liberal, and "choorful givers uch God loves. 1st, That the earth, and fullness thereof, are the Lord's. Therefore, 2d, That our pros perity is of God-the giver of every "good and perfect gift." Now be Ils on us to give back a part of it. "Lot every one of you lay by him in store, as God hath prespered him." 3d, Not forgetting that "we walk by faith, not by sight," so that if our r tural sight would see danger in giving, our enivitual sight (faith) would not us that "The Lord will provide Now we will compare results

will suppose that a brother can give no tenth of his income. The brother whose yearly income amounts to 8300, ould contribute to the treasury 830 An income of \$1000, would put into the treasury \$100, making \$130. The ordinary way of contributing once a or riches, nor let us beg, but gives us year, the brother with an income of enough with contentment gowe, would give not more than \$3.00

The brother with \$1000 income, would give not more than \$10. From our experience this would be above an average, amounting to only \$13. ference in favor of Paul's plan of

Or instead of contributing one-tenth or ope-twentieth each week, let every one lay by, five or ten, or twena week would amount to 82 60 a year Taking 85.20 as an average, a ongressition of two handred members would at least have seventy-five tributors, amounting to \$370, at least double as much as the ordinary way of ollecting I am confident that if we could adont Paul's method of making ollections, the greatest labor not be that of raising funds. Mission work could be forwarded. The poor

I would say in conclusion, that each listrict should adopt a system by rhich the contributions would be made regularly, and by 'littles." The principle of Paul's plan is, GIVING LIT-THE DECLIARLY AND OFTEN and those he felt but hitle, and having a condertal effect in the n some may say, "I can't afford to give five, ten, or twenty-five cents a w We don't know our strength until we are tried. Suppose we sek that man whether he can afford to have sick in his family to continue two or three months, or a year, he would of course "no." Nevertheless if he must, he and does afford it.

Ask the man that is security for his

saipts 'at Jerusalem" could be

ighbor for \$1000, whother he could ford to pay that amount if he had to He would say, "O no, it would be me up." At the same time if he pay it he will pay it, and lives on about

as hefore Now brethren, let us labor to replen sh the Church treasury. Let each to dividual member "lay by him in store on the first day of the work." secondto his prosperity We need not to the Church treasury every week, but "lay by you in the all it the Lord's money, and think no

individual affairs, than we would to use our neighbor's money without his con Then when the time comes to contribute to the treasury or give to the poor, we can do it with case and cheerfulness. It will disqualify us to excuse ourselves by saying, "I have no money, or I would do something." ave thought sometimes that we are glad that we have no mesey, when optunities of charity are presented

This appears to be "saving," but it is y unprofitable to the Lord ben the congregational tre full, the District treasuries will suon he filled and any other treasury that District Meetings or Meeting should cutablish, would some be filled, and the cause of our Redoesor would prosper, who paid a guider price for us, than all of our contribu-

tions to his treet CONDENSED ARTICLES -- KO. 1 ву сущь висики.

That man with two acres of groups acts just twenty five. The one that has twenty-live, wants just fifty, so that be can keep two horses. The man with Sity, wants a hundred, so he can use a double team and have a he bus a farm be wants servent and if he has two, he wants four, If he owns \$10,000, he wants \$20 If he is as rich as Vanderbilt, be envies a Rothschild, and Rothschild wents a little more So 1 cor out man has not enough 'till he has a little more. If the bappiness is the acquiring it surely cannot be in True bappiness then, in onioving oftener found among the poor than the rich But Lord, give us neith-

HEAD OVER ALL THINGS TO THE DY C. H. BALSBAY

To Rid. R. H. Miller This is our hope: "Lo. I am with

you alway, even unto the end of the orid." Not only Head of the Church in Jesus the Christ, but "Head over o" for the bonefit of the Church. Enh. 1: 22 "GOD is our refere trough, a veny parsent belp in trou ble; therefore will not we core though the earth be removed, and though mountains be carried into the midst of though though the waters thereof roar and be troubled, though the m tains shake with the swelling thereof' With such an Omnipotent arm to lear upon, Omniscience to guide us, and Infinite Love to cherish for us the deepest purposes of peace and holi let us with glowing hearts of gratitude and faith, add the Paulmist's signifispt "SELAH" Psa 46: 1-3

Ashone Josh 7 Golden wadens and Bubylonish garments, and shekels of or are as aftering to-day as in the renesis of the Levitical church. Sell aggrandscoment, self-dependence, diffiction, in one or other of its pro tenn forms, has been the bane of nity, individual and corporate, from Eden to this hour. Brazon screents are exalted into gods by one class, Jo hovah is substituted by a golden culf by another, and the vain combarron speculations of bloated dogmatists are offered in lieu of the doctrines the Cross by another. 2 Kings 18 Ex 32:1-6, Matt 15.9 "Mer - Wen or renown, famous in the congr ion" show their pedigree by then suggration of authority, either in dei fying the objective, or in deifying solves and thus degreciating the olyoctive. The law that scaled te of Korah, Dathan, and Abiram has lost none of ite stringency, but all that apportain to them go "down alive anto the sit." God has many kinds of pits, and many ways of engulfing ous self-exalters. Num. 16. church must be vigilant and exer but Providence does much in ridding more of using that money for our own the vineward of thorns and thistles Some errors and herenes and idetatric seame such gigantic proportions, that nothing but prayer and divine interpo ition can break their power and deliv or the church from their curse. Phur

> themes of prophotic ministry, and again and again reduced Israel to again reduced Israel to bandage, degradation, and misrry Human nature is still the same. suppowhat against thee," is still the Divine phaint to the churches of the nineteenth century as of the first, save. perhaps, some poor, numerically insig-"Smyrns," of whom Heav nificant records the rare commondation, "1 know thy sourts, but thee art rich We still have the imbecile Philadel phians, ("thou bast a little strength ," and the pumpered, self-sufficient, arro gant Laodiceans who say, "I am rich, and increased with goods, and bave need of nothing." What do they care about missions, or the solvation of cit-

isas-m, Sudducism, Formalism,

ies, or the evangelization of idolaters, if they but have their lexuries fine coningre, and the flesh-ticking rabbi rabbi of an obsequious public. spow thee out of my mouth," is the oul-shriveling anathema that waits its dire consummation in those "who trust in uncertain rights" "A rich man shall hardly enter into the kingdom of heaven." Not impossible, but rure. Few of our menied members believe and that Christ pays higher interest for money entrusted to Him than any olds the keys

enactification of the church, and b officiency is making the Gospel the newer of God unto the salvation of We must be able to say in spirit and in truth, "Our Father;" and to offer up as the pure sweet of the soul, 'herlieved be thy Name, before we can pray with upction and effect, "Thy Kingpon come." Many are so wedded to coin and prombacks bouses and lands," that they might as well pray, "O Baal, hear to." that does not know how to dish Heaven's bounty for his own person and table and family, cannot glorify God with his dollars and conts. bow heart-reading to see the Cross at such a discount with many who ar empowered to do so much good with mammon of unrighteourness and their personal influence. The bap tism of money "with the Hely Ghost and with fire," is a pressing want of the Brotherhood.

This form of on great as it is being the root of all evil," does not ca Israel has never been without its much executive trouble in the church Covetonances is a charmoleon, like de and as convoluted and slimy and poly tongued as the old Scrpent. church cannot label it as it does ad tery and denriconness and fraud. conthly' man is ochsh-be slips from the grip of ceclesiastical discipline is apate of all vigilizate. A "seminalist" has less freedom and variety within the limits of safety. In certain forms of carealism even some deacons, min isters, and elders are as lowd and gross as the world, without any fear or ha hility of arreignment at a heman bunst. This is a mighty obstacle to the progress of the Gospel. Home-in carnation, individual infleshing of Deity, this is the nower that subduce and wins the world. The sanctity of uman body as the temple of the Hely Ghost, is the ereat nursery-text of the called of God. The passions and as petites must be yoked to Jesus, and made to serve most glorious purposes in the scoromy of redomption. It is cases to convert the would to the of ective in Christianity, than to convert The the church to Christian uses of the body. If twelve saints, and then say nty, and then five hundred, and then three thousand, will consecrate then solves to the Ideal of the Incursation so that Gal, 3: 20, will comprehend every power, faculty, member, and a tion of body, soul, and spirit, I pro

diet in the name of the Lord that

harch will onjoy and the world be practical Atheism, were the constant hold unother Posterret mother worldings nor senty is the most beingus type of a vilism is the cupstone of iniquity Enthly, SENSUAL, DEVILISIL The deepest type of sin may in some form and to some extent pro vail, and yet he wholly beyond agialation of the church, "Whoseeres batesh his brother is a murderer." John 3. 15 "The Devil was a mor derer from the beginning, and should not so the track." John 8:44 This "devilish," and shows what murde means with God, and how we may b the offspring of hell while we claim Divine paternity. To these congenital elements we must give our aret axter tion in purging the Temple of the Most Holy So long as "the abomina tion of desolution standeth where i ought not," in the form of some in born, ingrained, untamed self-deifica tion, we labor to little purpose in what is external. The axe must be laid unto the root of the trees." Pride w not all in dandyism, and murd no revolver, or dirk, or arsenic, or pressio and. There are many in the church where hunds are red with fre that the best investment is in sonis, ternal blood. To love enemies is the great besson of Christianity. man have not the Spirit of Christ, he is none of His? A walfa skin does bunk to which an earthly financier is none of His? A wolfs skin does for Eumannel, in all the plentinde of any occasion to steep if on. To stem this love and power, to persuade this and to be are synonyms with the people that "the silver is mine, and the Christian. But a very black, curdergold is mine." Hag. 2. 8. Mamson-ous heart may be covered with a fleece worship is a powerful hindrance to the We all know what poniards may be

These things must not he exalted out of their God assigned position. I wear the authorized garb of the church, but do not take it as a matter of course that I am a Christian because I am baptized, and plain, and "keep the ordinances as the livered to us" These are nces as they were do-"forms o godliness," but the Kornel must be God Himself. Without His real inboing all our religion is "sounding brass, or a tinkling cymbal." "Christ in us the hope of glory," issues in simplicity the hope of glory," issues a support of apparel as naturally as the sap in the vine culminates in grapes. The carnal trappings for whi s so exmestly contend are no more the product of the principle es, than a noney grows of mustard, or mushroom out of wheat With just apprehensions of the char acter and purpose of the facuration, a minister would blush as deeply to plead for hats for sisters, as he to advocate the nudity of the Greek stage in our public worship. There is no liberty in dama nor in anything but the liberty of the Cross. In this the Christian glories, bucause it allows lum no life but "God munified in the

cency of this condition, has no alter

native but "unathoma maranatha" Not only undue or disproportionate attechment to the objective and a criminal bankering after the pleasing vanities of the world, but ner nicions horosies also are boing promulgated, through the press, from cred table, and in private. The Incar-nation, the Atonoment, the Personahty and work of the Holy Spirit, are sp cially misappaehended by a large per brotherhood. The hore" that has anyone up in Kansas "a month speaking great things, a but an echo of the most blamben sati christian factions of the present It is amazing and humiliat ing and alarming, that in our own Fra teroity is published a paper which re hashes the infidelity of such monste heretics as Theodore Parker and O. B. Frothingham. Such views of sin, and stonement and reportion, and reconeration, tear the the Gospel, and leave only a puteid curease of a mythical hybrid made up of humanity and bestiality and imp sibility. Even some of our other poicals advertise books which saturated with heresy, and knock the cornerstane out of the economy of Redemption. It passes me deeply. O church of the living God, held thou proved recreant to thy high trust? Let us conscerate ourselves annu to work for Jesus and with Jesus 2 Cor. 19:4, Eph. 6:10, 1 Pet. 3:13.

#### "THE GOOD FIGHT."-NO. 2. 2 TIMOTHY IV. 7. BY TONK STOR Paul's adequages in heaving and we

John the Buptust and Christ. Ignoracco may be excusable on cor

ditions. Many may not have the facilities for sequirung an education. are inclined, however, to the opinion that Saul had very remarkable advantages to become indostringted in the tartics of King Jesus Some of these

were ·
1. John the Boptest preaching.→A sent by God-preaching faith in Christ-preaching the baptism of repente for the remission of sine, and un der the sound of his thrilling tones, ultitudes came out from Jerusalen and the country round shout and more hn in Jordan confessing their sins. Soul remains unconverted may have been among that closs that

buttoned under a round cost and founded by Christ in the templo, at And when he is called upon to prove or the word buyens alone means 'to dip the age of twelve years. Yet it is a remarkable feature of humanity to-day the same as then, that if a young David stepsont in front of the main rank and file of the Lord's army and proposes to accomplish some good work in the name of the Lord, oh how soon he is onvied! So the old Sanhedrim profess may have looked upon Jesus. ren, let us beware, lost in our zoal to fight the "good fight" we be found fighting against the bright examples David and Christ while in their

youth.

(Arsa's Baptisu —This is a very re markable event in the history of Christianity, and we cannot entertain the idea that Saul did not learn the particulars of all that was going on in the wilderness, and indeed may have been standing on the banks of the Jordan and beheld Jesus and his barbinger going down into the water and straightway coming up out of the water-the Son's presence, the Spirit's annearance and the Fother's eccorpanying voice, "This is my beloved Son n whom I am well pleased." fight is thus far, good, only in his one ght, and not in the night of the Lord. He remains unconverted. He that demars at the strip-

of Paul opone a vest field that has off many important consider ations, and in presenting this, we only expect to touch, and if possible, start the mind to thinking, bow hard it is to convert a man or woman arginal their will, and, we have also seen that it is also years hard to convert one contrary to their early training, especially if that training has been of a religious character Hence, we will just name a few things that Saul may have seen or heard of. The render, to approximate the situation, should consider the fol lowing things as occuring in his own neighborhood, and then magine the sonsation, of "water turned into wine," a "leper eleansed," the "sick healed" d lain thirty-eight years eyes of the blind opened"-one that had been born blind;"-the cars of the deaf nastopped ," the dead raised to life-the young maiden at her homethe young man on his way to the grave-Lararus after he was buried jour days"—"Christ's crecifixion"— "His douth"—"the darkness, and the rending of the rocks." Yet amid ali scenes, Saul remains fighting against the truth.

against the truth.

Remarks - Many may think if
they would witness such things, as save delineated, they would change their mands and become convertedwell, perhaps so. Many in the days of Christ said too, "if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets" "Wherefore, ye be witnesses unto yourselves, that ye are

the children of them which killed the prophets "-Matt. 23: 30, 31 BAPTIST-TUNKER DISCUSSION.

## ol. The Republic burnier posses the Libbs electrics which strittle them to be regarded strikes of Jerus Christ. D R. BAY, Affrica BAY'S SINTH APPERMATIVE.

Though he makes no attempt to prove, Mr. Stein is too stubbern to withdraw his falso charges against Bantist churches.
He wilfully accused Bantist churches ith granting "legal liverse" to do "the works of the firsh", he charged that Bantot churches 'bold that we may wil, fight and kill"; he charged that Baptist churches are guilty of the time of perjury;" and be charged Baptist churches with justifying the rapacious, cruel and fiendish,

withdraw his foul charges, or stand as a vile and wilful standerer, he begins to makes a pitiful complaint that his neighbor is violating the rules of dehate! Justice would say "Let, the ocadjum of the wilful elevatorer

Though Mr. Stein makes no pretense of proof, he calls on us to 'errove" that Bantist churches are not guilty of those crimes! Baptiet church-es have no relation to war. They cave the question of war exactly where Christ and the apostles loft it This answers all his exections concern

ing Baptist churches and war. Mr. S. complains horause we done the line of contrast between the Baptist and Tunker church dectrines we pass. We are not so be as asbamed of his mi We are not surprised that tring that consists all to descention yeent members of the Tunker-share h While on the Tunker church questi Mr. Stein occupied more than a whole column in his 19th affirmative, pering Baptist history. He continued to misrepresent Baptist authors all the way through, but if we mention

ure truly sorry for hms.

There is no need of translating baptions (Eph. 1 · 2.) one dip." bu would hear that rendering better than the false tendering one dipping. We have a copy of Rotherham's Crit ily Translated and Emphasized New Pestament, published in London, by Samuel Baxter & Sons. The critical Testament translates on haptisms by ansiators have rendered the co hoptisms by "one immersion" When the inspired Paul says, "One Lord, one fath, one immersion," for un to practice three immersions is rebellion

the argument based upon the idea that 30 is a frequentative, that the Tun kers must baptize frequently in the name of the Father, and baptice quently in the name of the Son. d baptire freaptize frequently in the name of the Holy Spirit, Mr. Stein was again wn in confusion, and said "I have not contenust be understood before 'Son'

'Holy Ghost' in the commission." Stein, if you are a sound Tueker, you do understand buptic three times in the commission. Mr Moore, the Tunker author, in his wo called Safe Ground, p. 18, fills up the commission so as to read, after teach name of the Father, and haptizing them into the name of the Son, baptizing them into the name of the e of the Holy Ghost' Therefore name of the Holy Ghost Theresore the Tunkers have three baptizings is their commission. But Mr. Stein contends that our "baptizing" is plural. frequently-more than one din : there e, he must have six or more days for ow immersion, or his argument goes dead. But Mr Stein del contend that "baptizing must be understood before See and Holy Spirit, in the commis-

on." In his fourth affirmative, he gives as illustration. \* Delivering you up to the synagogues and into prisons." Luke 21:12. Here delivering occurs only once. like baptizing in the commission Were they not delivered up to synagogues? and delivered into pris He made his whole argument upon the claim that the Tunkers haptize into garg of the names, 'Father, Son, 'Holy Spirit.' But now when he got caught in his own trap, he denies his own child-bis own argument When Mr. Stein performs his the

omermont, so the randidate, he says. "I hapter thee into the name of the Father." He us a t'e whole word rough lawer bean among that closs that it regards and the street, "one "Legislation treat and effective," the "Legislation treat and effective," the "Legislation treat and effective," the "Legislation treat and effective, and preference the action does not take the street, and the stre

repeatedly, then trine immersion must undoubtedly mean "to dip repeatedly threatimes" Therefore "trine immersion," according to this "repentedly" argument, must require six or more

dips to perform "one immersion"!!!! Mr. Stein's mockery about the body of the Savior being "slid into" pendicular face of a rock for havial in worthy of notice. The Tunkers themselves admit that baptism rep scate the burnel and resurrection of Jesus Christ. Therefore, "the one immer

sion" of Baptist churches corresponds with this demand.

It must be remembered that the inssie Greek is the foundation of lexi-Not one instance can be found in all Greek literature where boyduce is used as a frequentative. Dr. Conant. in his Bupticein, has collected the ex amples of the use of the word hopites by the arcients Greeks. The first exde describos a sea battle between the Romans and the Carthagenians, in b it is said the Carthagonians and sorront (bapticed) many of the vessels of the Rossans. According to Mr the same ships were repeate sunk! We repeat our eight facts which point of difference, he complains. We

Mr. Stein promised to answer at the proper time. They remain upanaves d as follows: 1. It is a fact, that no example in ic Greek can be produced where the Greek werb booten means more han one submersion

2. It is a fact, that no averagle in the sucred Greek can be produced where the word buyfus means more han one submersion.

2. It is a fact, that, there is no monof "trune immersion" in the Bible. It is a fact, that not one of the four apostolic fathers mentions "trine

5. It is a fact that there is no men "trine immersion" in the liter. Neah saved in the ark three tim of the world, whether speed or 11. Paul says: "One Lore with the says of the little says." ature of the world, whether sucred or profuse, till about the commencement

of the third century.

6. It is a fact, that when trice immersion" first made its appearance in cs possess obserch history, it was associated with in baptism.

unfant baptism, maint communion, and a swarm of other traditions. 7. It is a fact, that "trine immer." drawaded in the New Testement.—The writers us only apostolic tradition.

8. It is a fact, that "tripe immers can be traced only through the Romish and Greek Catholics churches up to ing, This is my hody which

tury. Nr Stein gives a third reason "why Ar Stein gives a curu reason "too pur saying, rum cop o too says.

Baptist charches are destitute of tament in my blend, which is shed for Christian tuptism," because "the early you." Luke 22-19, 26. At the same burch writers attribute the origin of ingle immersion to Euro co-workers of the fourth conture Because Baptists will not obey the false and and foolish statements of the Greek Catholic Pedo-baptist, Mr. S. We condemns them. neither men nor sugels to set ande the ersion of Christ and the aposties. These Grocks, quoted by were as corrept as the Romish less

in the darkest ages. They held infant imption, monkery, numery, and three immersions, with a swarm of oth superstitions. Yet Mr. 8 promises to change his faith and practice upon the testimony of "one enviy Greek."

One that can lorsake Uhvist and the apartles to follow one superstitions beretic must be appealate. If an "angel from heaven" should testify for tr immersion, in the face of the "and farreiou" of the Bible, we would say, "lot him be accursed."
"Let God be true, but every man a

the New Testament as follows-L. Jesus was baptized—immersed—

3. The commission dem one baptism as aiready proved. Mark records it thus: "He that believeth and is baptized"—not baptized three times. "He that believeth and is bap-tized." If the act of baptism must be repeated to the number three, then the act of faith must be repeated to

three' 4. The death of Christ is called a haptism. Luke 12:50. We are hap-tized—"planted"—"in the likeness of his douth." Rom. 6:6 As Christ died for sin only once, taptism, "the likeness" of it, must be performed only

onco. 5. Baptism is called "a busial and resurrection," pointing to the burial and resurrection of Christ. Therefore as Jesus was buried and rose but ones sptism must be performed but once 6. Baptism is a pledge and monu ment of the resurrection of the dead. 1 Cor. 15: 29. Therefore, as the dead are to rise but once, we must have but

"one haptisms" to represent it.

7. Baptism declares our death to six. Rom. 6: 1, 3. Therefore, as we die to sin but once, we are to be "buried

with him in baptism" but once.
"The Tunkers make "horn of water seen baptism. John 3 - 5. Mr. Miller the Tunker author, in his work called Doctrine of the Brothron Defended, p 87, says "No two things could be more alike than a birth and rising out of the water in which we have buried." So the Tunkers must be born

of God three times'
9. 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 Did they come out of Egypt three times? Did they pass through the ses three times?

10 The sulvation of the ark was

"the like figure" as haptem Was

ith, one baptism." It has been established beyond all asonable doubt, that Baptist church or possess the one boris!

tiam.
corteratio III: Baptist churches oxices the communion—Lord's Supperdemanded in the New Testoment.-The room while at the pussorer, Jesus took bread and gave thanks, and brenk it, and gave it unto them, sayabout the beginning of the third con- for you; this do in remembrance of Likewise also the cup after sup-

> table at the close of the communion he os my Father bath appointed unto me, that ye may cut and drink at my table

in my kingdem, and sit on judging the twelve tribes of feracl." Luke 22 . 29, 30.

The Baptist churches hold and prece the observance of the Long's Sun

per, us a church ordinance, at his table n his kingdom. On Pentecost they that gladly revolved the word were buptized, and added unto the church And they continued steadfastly in the apostle's dectrine, and followship breaking of bread, and of pray

" Acts 2:41,42 There the "break reaking of bread," is communion, was as they continued standfastly in the aposite's doctrine and fellowship. This is procisely the prac-Corinthian church came together to cut a full meal to satisfy hunger, with "The tron no tries out every man a talk non mean warming and the tries of the tries

## The Brimitive Christian. BESTINGBON PA February 24, 1850.

AND B B. BRUMBAUOR,
PROPRIETORS J B BRUMBAUOR

BRO. E. L. Yoder, says a series of Church, Ohio, with four additions .... Bus John S. Smortherger, of Monti

county Nebraska, about the 1st Feb We learn from a private letter that there were thirty-nane additions by huptism, to the church at New Enter-

pe Heward Mills has bought out the Propositive which hereafter will be under his supervision. Bro Beer experts to devote his tonce to preaching,

Bun J. A Clement of North Georgetown, mys doubler Bashes closed a meeting on the evening of January 29th in the Sandy church with nine

Bus David Clem, of Walkerton at (Feb. 9th.) writes us that since with the Cleurch, and more almost

Bao W J Swigget, has just retu He reports his father improving someis gradually gaming strength in his limbs and is able to help houself

Buo J. P Hetrie, of Phyladelphia. Pn. says, there is much suckness the the city. Sister Musters, daughter of Dr. Beachly, of Myersdule. Pa., is quite ill with Typhoid fever in Cum-

Bgo Robert Tate and his family, touches Women Thomas and some other ers of their neighbors of Miffin comty, Pa. started for Krusus, on the eveing of Feb. 10th Bro Tate expects to make his home in the West

ALL business relating to railroad ar angement- is now placed in the hunds of boother M. M. Rakdeman, Persons wishing arrangements made o uding to Annual Meeting will write to him at Lunusk, Ill

From Bro. John Zuck, at Cl va, we have the following: "We ex post to everyones a series of suretimes of Feb Eld. D E Brabaker, of Iowa sower of the word."

Wr direct special attention to Bro in another column how to mise femile. It is the right plan and we hope our renders will acwill enable us to give more to the church, and with greater case

Mich., (Feb. 5th.) says, "they have had a very mild winter, and very little Health has been good. ual affairs are scenaingly very dult." We are sorry to hear this. Are the norkers dall? It'so, they ought to wake up. There is no time to be idle.

non-resistant principles. Whom we are revited we are not to revite, but of the faith and practice of the ages-to show that we have been with Josus tolke church. 2. The union of all be-

Bno. Jacob A. Murray, of Waterloo, graces, and the fruits of the Spirit. The religious interest seems to be rather low, yet things are mor-ing on smoothly. We noticipate a revival during our Sunday-chool convention which commences on the 20th inst. We expect briethron to be pres-

ent from different parts of the broth Wg still have on hands a ten of Bro. Muson's articles on the Miracles which will be published in a short cello. Ind., expected to move to York series of articles by hom on "Walcs which will treat of the government.

he moral and social condition of the people of that country. We underof that brother Mason was a native of Wales and leis naticles will be intest-Buo tien, W. Thomas, of Pushedy.

that they are having beautiful weather and excellent rouds. Several brethren ave been with them lately lending at country and buying hand. He thinks our prospects for a large congregation of brothron there are fint toring. They have a beautiful site for

for the toundation

Ix connection with our lendery we ture neneil tablets, which are now extensively used by business men, editors arrespondents, and are especially sciented to the wants of our common high schools. We manufacture two sizes of 100 pages or sheets corb, for \$100 and \$800 per hundred. A 3 cont strange A liberal discount will be made to the trade.

Some your wee, one of our avents inormed us that his postmaster refused to give him a receipt on registering a letter, stating, that under the new arrangement, receipts are not give Our postmaster instructs us to say, that such officials are either ignorant of their duty, or dishenest in their in letter sent out, and any who refine to do so should be reported to the De-

It is eather difficult to keep Sunday ol scholars from chewing a smoking tobacco when the superioshould try to preach by example as well as by precept, and this the minis bacco. We are glad to learn that a number of our ministers are a ing the use of it. They should do it, Contro will be in attendence or the if not for their own sakes, to set a good example to others, and especially to the young.

> ALL our patrone as far as board from re well pleased with the Dirryle. is surely a good paper for the children, and it is to be hoped it will meet with acouragement on the part of our brothren. We are using it in our Sun-day-school, and we think it is a valueaid in the work. We think so family, where there are children can to do without it, for the sm sum of 50 cents. The time to get sub-

Sorter, softly, brother, don't knock before ne It is published at Gordon a man down because he differs with ville, Va., is an organ of Disciple you. This is not the very to inculcate Church, and perports to advocate the llowing: 1. A complete restoration and learned of hom, by giving soft an lievers in Christ on the common faith

lows, says, (Feb. Stb.) they are having All very good. We will see how well remarkably fine weather for this time this missionary will curry out these principles in his preaching.

> ONE of our agents says he was well pleased with the P.C. that he aded that it was his duty to m a special effort to enlarge its circula-tion. He went to work, and is one my of our agents can do likewise. agents and friends would make an ex tra effort. No matter how many other papers are taken, the PRINTLY should still have a place in the tunily

WE time ago, brother Holsinger, Marshall county, Ill., sent us a notice that brother Lemmel Hillery was comchurches in which he would stop and This was done by the request of brother Hillery, but now he informed too much woon out to take the custom rin, and experts to rest for several ths We make this explanation at

his request, so that the brothren may a meeting house of about two naive and not a misrepresentation on the and most of the stone on the granual part of brother Holsinger

in a few days to work in the interests of the Brethren's Normal. He will probably visit Montgomery, Chester, Lebuson, Berks, Luneaster, York and Juniata counties. His object will be a policit stook and donations for the school, as there is yet not enough to progred. It is to be hoped that the brethron will do what they can to sid a good work. He will also be pleased to visit those who contemplate going to school. Byo. Swigart is a minister and will preach when asked to do so.

Ax manual against of our letter intuining money was lost during the early part of the year, and for some time there could be no clue found as to there the lenk was. ed to work and two of the samble fin gered gentry have come to grief. On in the Harri-burg post-office, east of us, and the other, one of the mail agents between Harrisburg and Pitts-

arg, Pa. Since then, our mail is un disturbed and we hope to have no fur tion this so that those who have sent money not received by us, will know where the trouble way. We are sorr for such leases and home it will make all more cautious in sending money i letters without being registered, or in postal-order, check or draft. We conbe governed by our former ruly. All anna under \$1.50 at our risk if carefully nut in the letter and scal-

Postage stamps received for sums under \$1.69.

following reason why a should be careful in personal appear-ance. Because us a Christian he recognizes the fact that his body is the emple of the Holy Ghost. building consecrated to God and it which he dwells. The most sucrestructure ever built by mortal hands is sains of an earlie. The time to get audi-scribers for it is sow, and all through sold so accept an this structure. It is a structure ever south by normal nature in the year. Active, energetic agents are wanted everywhere.

No. 3 of the Virginia Missionity is make scrupulous personal eleanliness religious thought. Without elexali-ness there cannot be a high condition of physical health, and a man cannot therefore do his best service. The argument is applicable to all Christians, but applies with stronger force to min-isters who stand before the world at

Ox Saturday evening last we met as usual in the Normal chapel, for B class. Bro. Orkerman is the teacher and seems to be interested in his work It is opened by singing and prayer, Then the roll is called and each mem--We are glad to learn that the Ashland and Mt. Morris schools are both getting along finely, with good prospects for the coming year

ber responds to his or her name by re peating a passage of Scripture, of his or her own selection. This we think a good exercise as it directs the mind to the Seriutures, and some of tinest and most expressive texts are memorized. In addition to the regr lar lesson, we had two essays, which entained good thoughts. This clust is a part of the school work the sta depts are required to be present as at any other class, and as much as possible all are called into active service On Sauday morning we have our Sauday school. Sometimes there are over a hundred children present. all the students strend, and our yo-

that are not thus engaged are in the Rable classes. In this way, in conners tion with our public services there is considerable opportunity for religious instruction and improvement.

Ox acrount of wasting for a more extensive notice, we neglected to brother and older Grabill Myers. died saddenly, on Saturday, the 24th of January, and was buried on Mon-day the 26th. Her funeral was quite large and much sympathy was felt by friends and neighbors. On account of Bro. Myers being away from home th greater part of the time, she was the mother insteed and her loss will be deeply felt, especially by our aged brother, to whom she was a belp-mate in every sense of the word. In spe ing of her virtues, he said that in all his roings she never said, no. enwhether she thought he perbaps had better not go, he said

not say anything for fear she would nasver wrong. While it is a great loss to lose such a companion, it the building so that all can and will is also a joy to the heart to have the was well done. In his own words h says "If I had the power I would not bring her back to suffer again." We could have much to say, but as the tifends promised to send us a notice of occasion, no will let them

Or late, we notice that a number of sa exchanges are printed on much lighter paper than formerly. This nt of the great advance on the price of this material in the last three Paper has gone up in pric from 25 to 33 per ceut, and nearly all other printing material, as well as la about the same proportion, so that the price of our paper, to keep up the proportion, should be from \$1.87 to Yet we do not propose to raise our price but only ask our patrons to me their efforts to enlarge our

Tun Hustrated Christian gives the eivenlation, and in this way help us meet our loss in the rise of paper By a very little effort on the part all our subscribers, our list could be onlarged several thousand, and this would go a great way in meeting our extra expenses. The Pareirive in its new form, dress and other improvements, so far, scens to be giving ununded satisfaction, and all that will be necessary, in many cases, to get subscribers, will be to let it be seen. For this purpose, sample copies will be sent to all such as will use them in this are not some of your brothren, sisters, or friends that would be henefited by reading the PRIMITIVE If so, show them a copy, and tak them to subscribe. Subscriptions can com-mence at any time. How many will

## Educational Departmnt.

-Bro. Harvey P. Mover, of the Brothren's Normal" was called home on the 16th inst. to attend the fun enal of his sister. He has returned

THE columns of the Laterary Record on Friday evening was graced with a piece of correspondence from our es-tormed sister Libbie Leslie of North Manchester, Ind., and ex-Normalite Welcome.

-Sister Mary Boulby, a Normalite brethren and sixters, many of them who is teaching some four miles south are engaged as teachers, and those of Huntingdon, was with as last Sun day. She is cetting along nicely and present term closers

> Bro J. E. Ockerman, one of the "Normal" tenchers, was called home on account of the illness of his fatherin-law. He has returned, but siste Oekerman his wife remained home with her father experting to return as

-For our last prayer-meeting held in the "Normal" chapel, we had for a ubject, 'Pollowing Jesus after off The meeting was conducted by a stu-dent, brother D. P. Bowman, of Va-Quite a number participated in the meeting and some very good suggest

tions were made. The Winter turn of the Norwall is drawing towards closing, and prepa-Spring term, which promises to be very large. Arrangements will be unde for convenient rooms outside or convenient rooms outside of

-Bro. Gaius M. Brumbaugh, one, mong the first graduates of th mal" is teaching in Westmoreland county, this State. Sains means busies, and will make his mark in whatever position he is placed. We are ghad to learn that he is succeeding finely and his return is looked for survey to with pleasure. He will onter the Scientific course of the Spring term

...

-Bro. D. Emmert, the artist, draw-ing teacher, &c., of the "Normal" has con spending the Winter in Philadelphia, to more fully qualify himself to his specialities, and we feel as sured that those who come under his instruction will year some of the bene at or before the opening of the Spring term. His return will be bailed joy by his numerous friends.

-All these who are now bolding tock cirtificates in the Brethree's Normal College, will please return them at once and have them exchange ed for new ones, which are now read The old once years issued before the school was chartered, and therefore are not legal. Those who prefer to donato their stock can do so by making their wishes known to the True

We have at this time, quite a large ed interesting Sunday-school in the ay. Think a little, and see if there Normal chapel every Sabbath morning, conducted entirely by the students of the school. From three or four little children that commenced to meet with the Bible-class, while the school was yet at the Pararreve building, this were. Christian courtey will not al. of the New Testanest. 3. The con-liter who stand before the world at lead we the helping hand? Let us hear now measured the test wire of course she the New Testanest. all those, and at all places as Good Interest the boundary things hearts included a testane of the Marke-hence takes good manners.

#### 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 creat was the suffering that many re then and there said that if the Annual Moeting ever came to Northern Illinois again it should be held later in the sea

There being no call for the meeting at the close of last A. M., Northern inois, after consultation concluded to take it for 1880, but did not, at that time, know that Penterest come so carly in the scoron as at does, or else we would have made a proviso. The matter was mentioned at our District Meeting and it was generally conclud-

have decided to hold the next Annua Macting the 1st of June, which will be They do so for the following reasons

1. This senson, Ponternet comes the 16th of May, and in this Northern climate the weather at that time is usual ly quite cold, damp, and often very naerpeable.

2. It is the general belief of all those who understand the sature of this cli mate, that the meeting should be put S. It was thought, by those who at-

tended our last District Meeting, that if Posterost came early the A. M. should be pet off till the 1st of June. who attended the A. M. in 1856 were fully convinced that if the A. M. over came to Northern Illinois

gain it should not be held so early in the season 5. In all 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 for the people so as to keep them from

6. Pentecost comes right in the midst of our corn planting, and during the A. M. we want all the farmers to be through with their work so they can help toke care of the people and also get the good of the meeting. Hence our next A. M. will be hold at Lanark, Ill., commescing June 1st, By order of the Committee J. H. MOORE, SE BETARY

## THE RELIGIOUS PRESS

The Christian of Work, in trying to bow the Baptists that nede-baptists have as good a right to change immersion to sprinkling as they have in banging or ignoring some of the oth or ordinances, makes the following short out on the Eraminer (Baptist On one occasion, Christ took water

of one occasion. Chesit took water or more purpose were offered as post and whelch is disclived in an old the old will be of the old will be offered by the old will be offered by the old will be old

To this the Evanious gives the following reply

lowing reply:
"Very good. When anybody shall produce ordeces that our Lord in-tended this command to be literally obeyed, that his apostles literally obeyed, that his apostles literally obeyed it, and that the Christian charether extension for constraint followed their example, practice the ordinance of for-washing as faithfully as they de apostolic hap-time." This may seem very fair on the part

This may seen very fair on the part | Them is solding that olds so much | In conditions - over that in which is selected where it is been to be the part of the pa

THE editor of Zion's Landmark of gan of the "Primitive Baptists," published at Wilson, N. C., says:

ished at Wilson, N. C., espra;
"Is his State some churches observe
feet-washing, literally, and others do
not. Bet his not made a test of
fellowship at all. When it is not made
minds of brethren to wash feet they
do no. But we do not consider it an
ordinance as haptism and the Lord's
Napper. Let not those who observe
them has example feel but with these brethren that do not. Feel it impressed on
them.

THE New York Econoclist goes into Turn New York Etangeloi gues into the 'following calculations: "It has been estimated that it wosts our Gov-orizated \$2,500 and two lives to kill an Indian. It is estimated shere are about 250,000 Indiane left in the Unit States At this rate it w 0,000 lives and 8875,000,00 Mesting and it was generally consended by those present that if Penteurs that all the state of the facility of the American that is should be part of a few weeks.

As Penteuric comes very early this disaboy and girl to result resistant the committee of Arransemonts and the support of the committee of Arransemonts and the support of the committee of Arransemonts and the support of the support of the committee of the support of the support

> Tur Methodys is informed, on road thority, that Dr. Fowler declars. that he does not wish to be promoted to the Episcopacy, but to retain the office of editor of the New York We are also informed that preparations are making for the liveli est race ever made in a General Con ference election between him and Dr. Daniel Carry. The latter is willing to go back to his old chair in the Adre lice. It is said that the centest will be close, and good people believe that

Some of our Methodist conemp rice are putting forth the names of ers of the denon tion for the vacant hishopries. Among these are Drs Payne (of Obio), New-man and Fowler (of New York) and odd (of Philadelphia). And sow the Methodist suggests a "Bishop of Afri-can descent" Considering the number can descent" Considering the number of colored Mothodists, and in view of the fact that Dr. Haven was pre-eminently their representative man, we are not sure that they could do a bet

ter thing than to supply his place with a black Bishop,—Westly Beptist. THE Christian Index in speaking of

raying for editors says "That Divine Spirit that 'searcheth all things, yes, the deep things of God," is just as much seeded in the sanctum of an editor, as in the study and pulpit of the pastor. It is just as important

for the columns of a religious newspa per to evolve the odors of carnest pie ty, as the surmous of s - 12 as the sermons of a godly ministry, d those who fill both positions may sally say, "Brothree, pray for us."

How much better it would be for the or editor, if instead of getting forty shee 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 to God to his behalf. Yes, brethree, pray for your editors. We have greater

grecolally out of the particular phase of the subject being discussed, and when the effort is made to engraft a movement foreign to the matter in hand it becomes as ridiculous as placing a pine wood board on an apple tree with the vais hope it will grow there. ing a pine wood board on an apple true with the vain hope it will grow there. There can be no marriage in this cise, and all the pompons creamonies of the parish prinst cannot weld the incohe-rent qualities. The erms are to be-used, but they are not to be worn out heating the nir. stipe the p

Thora is nothing that adds so much

## Gelestern Benartment.

RLDER R. H. MILLER, EDF LADOOA, 18D

Wz received an interesting letter from brother Issae Price, full of sympathy and love, but not designed for publica-tion. We are glad to see the old brothor agrees with us in the way to at in temperance and Christian work, by beginning early with the children before the powers of sin here fastened their ruin upon them. The church and the family must be the sursery to raise a temperance reporation before the Govat will be made to quit sustaining and defending that awful sip of intem

Bao. D. J. Whitehead of New Paris. Ind., says

"Brother O. P. Vonnt of Minni Co. this commenced a meeting in the Whitehead church, west of New Paris Jan. 28th. Preached sleven sermons Five were added to the church by baptism As they have started out on the good old way, may they ran the race that is set before them with pationer, and those that were almost per-suaded may the arrow of conviction sink deeper and deeper into their hearts, that they, too, may come to Christ and partake of the waters of life frealy.

TIVE is the principle which gov-the actions of men. With some eras the actions of men. With some persons, the motive which governs them is their own comfort or pleasure; nothing will satisfy or beright with them except it contributes to their comfort or pleasure With that motive they are likely to be selfish, and get out of hamor with every one who does not look to their interest or feelings But there are others whose motive is duty. It decides and controls their actions—will not allow them to be always seeking their own comfort. but makes them regard the happiness of others Duty should be the great me- ciples of Christinuity. tive to determine our conver-ation and actions, and make us of some real bene fit to the church, and to the moddy like

ing not for self only, but for the good of others, in the moral, religious, social relation made by our spiritual na-

## ORPHAN HOME

This subject has been attracting sor 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 the object he to teach the orphan in spiritual things, to make Christ them in all the fullness of guspel truth ere is no higher object or greater work in which we can spand our time and money, but if the object is simply for ral good, it is doubtful if there is enough in it to justify the expense me only for the object of taking care of poor members is also a doubtful policy, but an orphan home to teach the region of Jesus and train up the chil dren intellectually, morally, secrally, and religiously, will bring the richest blessings to the children and greatest re-word for the monos and labor, and where the brethron can make such a home we would advise them to do er cause it will be giving lasting and permanent help for the poor

#### TO SISTER RESERVA DEARDORFF

Thanks to God and you for the wit as of your love and charity. It calls by the brook Cherith. I Kings 17. The or to put down error in principle spirit there is in it, coming from a strapger in the flesh, in more than its worth.

## OPTRIOR.

Paith rests on divine testimeny ; it is the reception of divine truth ; it looks to the Word of God for its authority But opinion rests on conclusions and inferences drawn from human reason. It may be projudice, ambition, custom, tradition, education or agnorance, that bends the opinion; while faith takes Christ, the power of God, and the When we are governed by faith, God's word controls us, making naion and oneness "one faith." But if opinion

controls us, there is no certainty in union, but rather division will result from the determination a man taskes to tollow his own spinion. Then be careful and do not follow your own opinion and think it is faith in God, when at most it is easy faith in your own opin-

## KEEP GOOD COMPANY.

There is scurcely a boy or man ever reaches crime or ruined character but what had company led him there. company offers many inducements, want pleasures. Many temperations lead the young and unsuspecting into Parents cannot be too careful of the company their children keep A man may be known by the company be seeks. The effect of a man's company will move him when be is not aware of it. The most important matter for the safety of young Chris tians, in their faithfulness to every principle and truth, is in seeking the com pany where that truth is the chief and ruling power over its conversation its character, and its object. It is a dasgerous and doubtful course for the vonno nd but little, if any better for the o'd Christian, to be seeking the company where its conversation, character, ago object, has banished or ignored the prin-

## OHUROH GOVERNMENT

In all the work of church government there is no one thing to be guarde more than the use of its sower in mosters which restrict the liberties and privileges granted to members. If is its government A. M. takes the rights and liberties of any 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 open them by any power in church gov neat is fatal. The leading object of government is first to enforce the obligations each member owns to God, the church, and to maskind. Second, to protect the rights and liberties of each mher as they are granted in the Gos pel, and given in the principles of const. ity, which never allows one person to epass opon the rights of another. To intain the highest esteem and conf. dence of all, A. M. must not take away the liberty of conscience, or freedom of There is too little time speat, and often too bittle care taken, in the decision of movements of the planets as in the

ries, which involve the principles of rights and liberties belonging to mem- dom in the cause which produced then here and charches. These operations an it was noticed as a state be considered with great cars to dom to arrange a single atom of matsacre the confidence of all. If the ter, his theory is false, because intellipower of church government to protect gence in the Creator is the point of itself, by a careful and close investign tion of every violation that infringes apon the rights of the church as a body : the church government does not pro tect and defend itself when a member violates the obligations he is under to to mind God's raven when Ellish was it; if it does not have and nee its powpractice, when advocated by any of its members, itsown safety is endangered,

## INGERSOL'S INFIDELITY

When we began to read his work, we knew he was able to abuse and ridle soything be happened to disapprove But we determined to see what founds tion he laid for his views in accounting for the present organization of things We knew be must give a reasonable ax planatico of the cause which produced the organization of matter, and the in telligence of the button mind. We looked with interest for that subject in 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 Wh his came to account for the or gania n of matter, he because to se

sums, a we thought he would do, that maker was storaal. Then he that m assumed that "force" was eternal. Then force acted upon matter, produced motion, and thus produced organization of matter. If we admit his premise, that matter and force are eternal, we have only arrived at his difficulty, because there is no philosophy, or reason ing, or fact, or example, to show that force seting un matter ever produced say vegetable or animal organ If a man should tell me he had seen a stone rolling down the mountain, with force carrying it in round motion and one piece flow off and stuck in the ground and grow up a tree, and flew of and turned inter welf another sate a bear, another into a man with a great mand, another flow into the waer and turned into un alligator another flow into the an and turned into a great eagle. I ask him if all these he ngs, with life and power in them, came from more force acting on matter. abswers with Logersol they did This is a plant proposition sately proven to be true or false. If the saddel can show the stone rolling down the mountain, or any lorce acting on matter. t produce a living organization, then he proves his theory to be true, but we know it cannot be done, honce his the ory cannot be true.

But this is not the worst feature of failure in his theory. How force and matter, with no intelligence or knowledge in them, on produce the intelli gence in man, is something impossible to the nature of things. A stream cannot rise higher than its for neither can inteller; be the product of something they has perther life nor intellect to give. Mind must have an adequate cause, it is show nonsome to talk of matter and force without istelligence producing mind. As well might you expect to put graves into a glass one, and shake it until the gravel becomes life and retelligence, comes out and builds railroads and telegraphs, all to come from you whiring the of things our mind can reach, there is no intuitigence without intelligent causes to produce it, no life with living cause to produce it.

But further still, if there is wisdom shows is the organization of matter and is allowed in the drive law, in the arrangement and works of mo-too little time spent, and often ture, in the works of creation, and the mind of man, then there must be wis and churches. These questions all. If the force of Ingersol has wis difference to be settled. The good resulting to intelligent beings, is evidence of intelligent good in the great First Cause. The deep heds of goal contr benefit the animals, School or fowls, but intelligent man finds its good and adapts it to his wants. The deer mines of ore to produce the mute were only made for intelligent being, none other could find any good in them. Hence the first cause of all providing for intelligent beings, proand it must gradually loss the configere in tham. Hence the next scatter to an of the members. The church should providing for intelligent beings, programs the literature of its members and during intelligent man, must have had branches in all its actions, and its ords intelligence in the cause or there could library and antity with more strictness by no intelligence in the effects.

## BUSINESS AND RELIGION

BY DR. P. PARFREY.

Gen. 39:11; Rom. 16:2; Pa. 107 . 23 Do business in great waters.—Proz.22: 29. Seest a man diligent in business.— Beel, 5:3. Dream through a multitude of business—Luke 2:49. Must be about my Father's Lainers.—Acts 6: 3. We may appoint over this basi-ness.—Rom. 12:11. Be not slothful in business -1 Thess. 4:11. Study to

do your own business. be busy is business. Man is no tion from the time of conception to the end of life When people are not engaged in business they will be at war inces se civilization and is based on religion, war is a relic of ber "inn-The farmer is a Junes net so wall as the banker. The hos who have a toy is in business as as the merchant king. The only question to decide is how to apply reli gion to business, or riot inco ast or unjust; what is righteous or unrighteon. Here is a field that is productive of much thought, and worher the extention of able writers. We are living in times when business i run by steam and lightness, thus kreeing courts and legislatures busy in the work of making new laws an dending questions, growing out of new kinds of business. Every mun's ontal capacity is taxed to a certain legree by something now. The events of a former century are now crowded nto a year. The ancients over-taxed their physical strength, while the prothe present time are likely over do their intellectual, so that it has become necessary to build numerous diseases, caused evidently, by too much mental, and too little physical work. If not by the patient them by the parent, and thus the sins (or imnce) of the parents are trans-

Meetings are not unfrequently called unrayel complications growng out of business transactions. that which was in former ages settled w the sword, can now be adjusted by givil and religious legislation, and all this has been the work of religion Let no one complain therefore, when the Annual Meeting is prolonged a day or two for its work and deliberations may benefit generation; yet unborn. Let not business complications be over-looked with a scorn, but like faithful Christians let us study how to unravel business mystery, lot us be well in-formed on things in general, so that we are at all times able to relieve mental sufferings growing out of business For instance, a farmer unwillingly dam a stroam so se to force back water under the miller's wheels, without knowing that he is violating a common law. The miller may oresflow soother man's land and not know that he is liable for damages. Those cases are too common, however, to occur without maller, or fore-thought, yet there are housess complications where either party thinks he is right, and much mental distress will be carried upless others will sten The Corinthians had gotten themselve into rather a bad shape at one time for they did not seem to have a wite man amongst them. (See 1 Cor. 6.) What a pity! What mental suffering itted' Fortunately they had no steam printing presses, no electric lights, or telephones in those days to keep them on the look-out for what rome next to interrupt a man's business — no water rights, trade marks, or other rights to defend. Now then, if in that uge of simplicity, Brother would go to law with brother, and that before unbelievers," (1 Cor 6:6.) will it be surprising if copten arise between brothren in age of complications. Further on we age of compactation. Furture on we be commonly intervaling to the Answer as good as said the transfer of the Control of the Co

the aposite spoke to their shame, for thing above a barones, which includes they had no wire mon amongst them. Viscount, Marquis Doke, &c.) to take How important thee, shat we post a sest in the House of Lords. These ourselves, so that we will be wise enough to see where the trouble lays, when we come to unravel business

omplications between brethren Chicago, Ill. WALES

We often most with short paragraphs in the papers, concurning the morality, and religious soal of the Wolsh people, and the lack of anything that bas a tendency to advocate the principles of infidelity and immorality amongst that a curiosity or desire may bave been aroused amongst the Brothren, to know something with respect to th condition of Wales, the writer, as a Welshman, has undertaken this task of giving them a short account of the tical, social, and religious state of his country and countrymen. does not know whether there are any Welshisen amongst the brotherhood If there are he appeals to them for the truthtulness of the following remarks, and hope that it will awaken within their hearts a sympathy, an carrest, a or apapeathy, that will not remain sat-

ished until the pure, unadulterated Word of God shall be proclaimed amongst its ancient hills and valleysand the true worship of God in its pristice purity again restored. The bubits, customs, and condition of the Welsh prople invite the servants of the Lord Jesus to "come over and help them" that the gloom of error and su saylums for the treatment of nervous perstition be dispelled, by the marvel-.These remarks go forth with an es

nest prayer to Almighty God, that many carnest Christians who are zealour in the service of the Lord, may be induced to not forth their energies for mitted to the children. induced to put forth their energies to Our Church councils and Annual the extension of His church, the while we have, and do pray that the Gospel of our Lord and Master in its truthfulness and purity may be pro claimed amonest ALL nations let us consider how much we can do ou dves to loring about the desired bloss-

ing It is the active and earnest effort of his bumble servants that God has promised to bless, not the massive meaningless prayer, without the co-oporation of the supplicant We will now first consider the noist

cal state of Wales. As a principulity of the English Government it enjoys Sogiand itself. There are many and livers opimons respecting the political condition of England and Wales, and great many of them are erroneous. Our information on this aubsect will or necessarily abort, as we had never been a politician, and our knowledge of English politics merely extends as far as they contributed to the welfare and happiness of the people. The offeet rather than the cause will be the subject of our disconnected remarks We know from experience while trav sling among many people and nations that the hubits, customs and condition of the people are the best and safest method to massure the political grade

of the country.

The English Government is called a Limited Monorchy and there is something is the word "monarchy" that to the mind of an American born citizen that implies, tyranoy and oppression. is a mistake with England at least. The power of the monarch of Great Britain is Smited. Outside of the title we cannot see that there is any more authority invested in ber than in the President of the United Status. The Oucen is as liable to impearhment for mal-administration as the President. Then there are the two houses of parliamont, called raspecti ly the House of Lords and the House

are not elected, they are either conferred upon individuals by the Queen as red upon individuals by the queen as a reward for some public service, or inherited from their ancestor. The members of the House of Commons are elected by the people. To be eligi-ble to vote it was necessary to be a older, paying a stipulated rea Many Reform Bills however have been passed, which has greatly reduced this, that almost all are now able to

igidly enforced. Religious liberty is mioved there to the fullest extent of It is not necessary while traveling to the English Government to have Dear Editors : passports as in the different countrie on the continent of Europe. Providperson can travel there unquestioned and unmolented by the outries of inolent officials. There is another fea-

ture that is very noticeable in the political atmosphere, that is the lack of that universal excitement so prevalent in this tountry during election times. A great many of the officers, it not injority, are uncalaried. The mosoccupying these positions are general They have their whis and tory par

ties there, but the prejudice, and we may say the better animosity, does not exist as in this country. It must be borne in mind that we are speaking in general sense, for there must doubtedly be individual exceptions and then we are sproking of our expe rience amongst the people of South Wales. There are many more things that can be said upon this subject, b as the political influence affects the so mal condition of the people, we will be able to notice it more fully as we proceed with our remarks concerning the ocial condition of Wales.

# NOR STANDETH IN THE WAY OF

BY J. S. MOHIES. iding in the way of sinni

means, to be where sunners congregate or the way in which they go. A man may have a reputation for to has if he fracments the saloon, where drunkards meet, his reputation comes suspected, and yet, he may not touch a drop of intoxicuting dripk Ho is just where he ought not to be He is standing to the near of your Another person may be free from the vice of gambling, but his presence at the gambling den, will soon have a dency to lower his character. ng in the way of singers. Other rsons, of otherwise good character,

may attend the race course; the goldy tions, and not participate in any of the annucments incident to eccasions of this kind, yet they are just where they aght not to be. Their very pres at places of doubtful propriety fixes a stain, or spot, upon their character; and influence others in a wrong direct tion. They are standing in the way of

ombers of the Church may stand ie the way of sinners, i.e., be a stumb-ling block to others. The member who uses filthy language, is standing in the congression of the misrepresents his goods in a contract, or re

sorts to scheming among merchants to extort from them a higher price for his produce, then the market will hear or oppresses the poor in their wager uses intoxicoting drink in presence of those who are addicted to habits of intemporance, or lives a ling in the icity of slaners. The un regenerate have a right to say. "I am of commons, answering to the Houses as good as that member of the church.

of drawing them away, Instead of stending in the way of signers, we ought to stend in the way of the righteous, i. c., walk in the wave of the ways of the Lord.
Individual responsibility is great

when we are also responsible for those in whose way we have stood: it becomes doubly great. May God of all comfort ever guide our feet in the right way, and finally bring us all

## Correspondence. From Denmark

I want to pen you a few lines in the new year and wish you uccess in your work. I thank you for your love and for sending the paper to us without money and

The church is in love and union and a trying to be faithful We baptized young lady Jan. 26, away up north at a place called Scores. She said ad tried to find a more secommo dating church, but had to yield at last to God's commands It our most soleme times when we read Matt. 18, and asked her the usual ons. All present, including hor sed parents were much affected; a fervent prayer was offered and we earch of water. As the ocean went in a on our three sides of the parrow point reged fearfully, we went, a little of us, along among the quick-sand hills about two miles, and came to a beautiful little stream which by provi ous rains had swollen considerably,

and here we gathered and prepared for hantsem We united in prayer, asked God for His blossing, went down into the water and did as Christ told us to do. After baptism she pressed my hands and said, "Thank you, dear ther, you have helped me much I felt that it was not I that helped bee but the church in America, wh INT PEALM. BUT VERSE-MURDLE CLAUSE vant I am.

Dear brothren, I wish you could witness such scenos. The day howevor is coming when you will meet all those, whom you have been instrumen-tal in saving, in glory. How happy we will then feel. We will not then regret what we did to have the Gospel preached to every creature. Brethren and sisters, let us all work more caraestly. If we cannot preach, we can some of our means to those who donute can. It is giving what we have that makes us acceptable to the Lord. Those who have this world's goode and seeing others in need, shut up their bowels of compassion, how dwel ath the lave of God in them? You how? It is an important question.

We see our brethren in America as coming more and more active, and this gives us much encouragement. hope it will continue to increase. will certainly be bard, on the eternal strand, to meet millions of once deemed souls, lost because we failed to on and teach them, if there was any possibility whatever that we could omply with the command, 'Go and each all nations." Why is it that the teach all nations." Brethren have only one missionary in foreign lands? Is there not one among one hundred thousand members that is able to go to teach any of the nations If not, then there is an excuse I am sure however there are planty of them and this cannot be taken as an excu Caunot the church afford to sustain several missionaries? If not, that will e an excuse. But it is frequently affirmed that our fratoraity is the most able as far as "filthy lucre" is con ed. If this he so and it certainly is to a certain extent, we cannot be excused on that account. Is there not one among the many hundred ministers in America that will go? I think there is, indeed I think there are many

that have a burning real for natio

The life of every pretessor of the lost. Will not the church seed any religion of Christ, ought to be such, as is often asked. I deny this. I tell to draw others to the church, instead them the church will do snything that it sees is its duty, yes, more, I k from experience. What then is the reason? I think it is not properly managed. Many see that it o be done, but they go to work and blame one another because it is not done. This I feel sure is not the prop because it is not or way to do. Let all our brothree and sisters whether of German or English origin, go to work at once and urge their relations and friends is Europe to turn to God, send them na pers, tracts, and books that speak the trath plainly, then go into your closets every day and ask God to convert and in a shorter time than you anticipate they will call for minister help; report the call to the church, the church to the district and the district will not dare to refuse to act in the matter. That is the way the Danish Mission originated, and since then forty have been baptized in Denmark. Had those who felt for Denmark only agitated the mission matter and blam d somebody for not taking hold of the work, at is not likely anything would have been done. Let us all learn not to blame one another, but each one go to work and do what he can, in sincerity, and the Lord will bring up the atter in such a way that the will gladly do its part. May God bless us all to perform his will now and

CHRISTIAN HOPE

Missignary

hansefton Yours in love

It makes my heart ache whon I see brothren spend their money for useless things, and when asked for a balf dollar to bolp send the Bread of Life to starving souls they have nothing to spare. Brothren and sisters, awake, the time is not far distant when we will wish we would have done more for the good cause. I think the brethnon in Wast Viveinia should try to de something in the missionary We have towns and localities in this State where the Brothree bave presched. Why? Because we fail to do our duty. The church calls proach ers and commissions them to preach They are called by different ones in the church and out of the church to come and preach, and perhaps they have large families to support. How can the preachers do their duty to their families and the church it laity will not belp them with means that God has given them? At this time there are persons ralling for preaching that do not belong to Drethren, can we not get to gether and make arrangements to some good brother to them? I see brothren in the different States are forming missionary beards for the pur

pose of sending the Breed of Life ; those that want it. Let us do som thing for the time is drawing near when you and I must answer for our neglect of duty. We have some drones the church that are commissioned to preach the Gospel that fail to do it ome or abroad. Brethren, get to work. Consider that the church calle you by the authority of God's Word and through the influence of the Holy Snirit. The lot fell on you and wil you obey your calling? Preach as home if you cannot go abroad. I wil my to the laity, will you, through the d Spirit, call a brother to the min istry and then withhold the means from him that will enable him to file his calling? Don't do that. Wbil ome preaching and you at home making a few dollars, open your hearts and give a little to he family supply their wants in his absence May the good Lord pour out His Spiri upon all of His people that they may work while it is called to day, for she

night (death) will soon come when no man can work. SOLOHON BUTKALEY Braceton, Mills, W. Vo.

#### The Standing Committee.

Many of those who have attended Dear Brethren : Meetings are aware of the great labors usually resting on the Standing Committee. The Committee es its work on Monday morning , works all day, and sometimes till ight. Early on Tuesday morning the work is renewed and continued I time to open the services in the Council building. At noon an extra sossion is held. When the Council is dicurned at 4 o'clock, the Committee man instead of resting as others do. norhans stay there, bard at work, 'till after midnight. Thus they work and lose sleep till the meeting closes. In some instances brothern fall asleep during the session, and must be arous ed so that the work can ro on. I have seen prominent members of the Come full asleep while sitting ut the table in the Council room-they could not help it, they were completely worn Then to make it still worse the Committee is sumetimes severely conand because it does not do its work right Considering the advantages under which they is to me that they perform their work as

well as they do. But such sufferings as the Committee must endure is uncalled for. There is no use of men working balf of the night, losing sleep ar wonving themselves out when there is pleaty of time during the day in which to do all the work necessary. There is a remedy for all this, and the scoper adouted the better it will be for both the Standing Committee and the Annual Meeting.

Let the Standing Committee reach the place of meeting on Thursday ovening before the Council, and commonee their work early Friday morn ing, and by Suturday ev army they mould have most of their work comrould enable them to finish their work and have a little time left to enjoy themselves among acquaintances as other members do. This arrangement would permit the Brethren to open th Meeting early on Tuesday morning and commonce business at Thus the business could go on, from day to day, early and leto withwasting hours waiting on the Standing Committee -

Our Committee of Arrangements discussed this matter pretty fully dur-ing its hot session. We would like the Standing Committee to meet at Lanark on Thursday evening before the A. M. so as to be ready for work early Friday morning. We were confident that such an arrungement would meet the approbation of every melaof the Standing Committee, but fi concluded that it was not our pervilege to make that change; it would be assuming rather much authority on o However, we trust that the pricty of a change in this resp will be brought before the next A. M.

mittee meet at Lanark on Thursday love. evening so as to commence their work early Friday morning it will be just what the Committe of Arrangements the Conveittee and make all necessary arrangements to entertain them. The ttee can have the association Brethren's meeting-house in town near the place of meeting. We will see that they are hearded and have comfortable places to sleep. Now brothsen, what say you? Are you in favor having the Standing Committee meet in Lanurk on Thursday evening before the next A. M. ? If it can be e, the A M. can get through its business in less time, and we believe all will be much better satisfied. I II Moone

## From Manie Grove Column.

Our monthly council came off on the 24th of Jan. This church is in love and union, and is making of forts to spread the Gospel in this was tern country. We average about nine public meetings monthly, and the offects of them are breeming apparent. Four have been required church by laptism since we organized last Spring, and there are new two applicants for bantism, and several oth

ers are "almost persuaded." People here are very busy almost all the time, principally in sinking wellfor water, which is very good, but sometimes it lies protty deep, from twelve to one hundred and sixty-five et deep. We had one mouth of the most delichtful weather here that could be imagined for the winter season, but now we have about an meh of secon which is about all we have had this inter so far. We have had good and solid roads here all winter and scarcely ever any mad in the summer season This country is improving very fast, nearly all the land being taken up

We have established a tract s for the spread of the Gospel by mean of pamphlets and tracts setting forth octrine of Christ as taught by the Brethren. Our dear brother Eli Strayer is quite low with consumption, but is strong in the faith, and has a blessed hope of eternal life. May fied comfort him in his great distress had the privilege of listening to a very interesting and instructive sermon last Sunday on "Christian Umon," by Bro.

Workman, which was presented in so clear and forcible a way that it made good improveious upon those it. This congregation has appointed two regular correspondents for ir church papers, honce you will likely hear more regularly from this part of God's moral vineyard. With a prayer for your success in doing mu med in the substian of souls we will close for the present.

#### Bell, Norton Co., Kon. From South English, Iowa Sah 2 1991

On the evening of Jan 23d brother Solomon Stamy From Linn ounty, Iowa, came into our midst on a session of love. As his time here was very limited he preached only five sermore. We had good attendance and good order. Although there were a accessions to the church, yet we

hone and trust some of the read cours npon good ground. The brothren ed much revived and built up in the faith on hearing the your unworthy brother so varnostly delivered in its primitive purity. Oh that we would ill beed these wholesome admonit received during the meeting. May the Lord bless our dear brother, and my his zeulous labors be the cause of many striving to work out their salva-But before closing we have this tion "while it is day, for the much to say If arrangements cun yet cometh when no man can work."

Yours in the bonds of Christian Cometa work of the cometa to be say while it is day, for the night Yours in the beads of Christian

## A YOUNG SISTER From Mulherry Grove. III.

Hurricase Crock congregation on the last day of Jan. Business passed off pleasantly. One reclaimed who had pleasantly, cen out of the church for a number of years Many tours of joy shed when the wanderer returned. God be praised. We are having some good meetings. Some trouble in the church. Pray for us.
A sad accident happened in this

From the Rethel Church, Nah.

Brother C. T. Helsinger and the writer were chosen to travel and preach the word for one mouth We first went to York county, Jan. 10, 1880. Had six meetings and baptized one a roome sister. Next commenced secting is the Sodtown school-house Had twelve meetings, good order and good feelings. No additions, but some

re near the kingdom. There are no brothren living near here, so our preaching seemed an idle tale to a While we carnestly plead for the Word of God, we believe good was accomdished. We expect to held meeting here twice a month. We anmber about fifty here now with four minis ters and three descens, but we greatly need an elder. Is there not some elder in the East that would like to come West? It so I would like to hear from him, perhaps we can help each other and do each other good.

Our church is still trying to draw carer to God by as repting the order of the Brethren in dress. I hope the day is not far distant wh see all of our brethron and sisters lay aside the fashions of the world and be "transferred by the renewand of our minds," Brothren in the ninstry, let us set the example and the rest will follow if not then we can rebuke, exhort with all long-suffering and meckness

## THOMAS D. VAN BUREN. From Murkleysburg, Va. Dear Buthres We commenced a series

of meetings in the Markleysbuffy church on the night of the 24th o January, conducted by brothron J. H. Myers, J. Buoghley, and Wm. Bucka lew, our home ministers. On the ovening of the 26th brother Thomas Digman from Garrott county, Md., came to their assistance. Brother Dig-man is an able spinitre. He did not shun to declare the whole coursel of God. Brother Solomon Buckalew came to their assistance on the 21st. He preached on the 1st of February in the ferences and also in the evening and he held forth the Gespel of Christ in its simplicity and purity, showing to sunners the dangers they are in, how to avoid them. Brother Digman continued the meeting until the night of the 31 inst. when, owing to the mclemency of the weather, it closed, During the meeting there were three precions souls made willing to go down into the cleansing stream and be bap-

our Master's came is the prayer of A. J. UMBEL. From Loveland. Columbo.

thred. The church seemed to be r

Peb. 1, 1880, My wife and I were over

to meeting at Longmont. The brothren were all in reasonably good health had a pleasant visit and a spleadid meeting. Our much beloved brother A. Hutchison from Mo. preached for us, it being the first time we have seen We had a cornel meeting in the be unsted us to the dear Brothren church, and I trust the church of Christ. He spoke very forcibly to both saint and sincer, showing cach just where they steed and what was their duty. He was followed by our their duty He was followed brother J. S. Flory of Longmont We have had a bountiful winter an

far. The general health is good. bave a poor neighbor woman who wants the P. C. very badly. I told her I would

in recard to beiling the matter down but I am well pleated with the way you beil the P. C. I think it would be hard to get any more substance out

of the same sized paper. Joun W. Chambers.

A Misonfestandisc. Dear Editors

I write to say that in refcreace to the circulation of potitions in the different churches to be present od to the Mumi Valley, Ohio, meeting in March, that elder C. Horner, one of the corresponding committee for said meeting, told me that it was not, and not, any part of the arrangement of the November meeting of Elders or of said committee, to have any petitions whatever circulated prior the March meeting alluded to, and that in view of the active circulation of potitions in some parts, and the contusion and pritation created by the circulation of these petitions, the committee will likely he obliged soon to make and publish a correction of the petition rumors as no part of them

work our purpose.
S. S. Montan Commutes O From the Pigeon Oreck Church, Marshall County, Ill.

Feb. 1st. 1580. Dear Beethren: Brother C. S. Holsinger

commenced a series of mostings in this church on the 17th of January and preached eleven sermous, and th result was three were added to the church by baptism and one more made application. The place where he presched was a new one, and the dectrine was now He had a work to perform which took labor, but the brother did it with a will, and gained for himself the respect of all as a Christian man laboring for the good of

souls. May the Lord help him continue to labor in the course of the Master. The place where he preached was about three miles from his regular place of preaching. I heard that some said be preached the truth, and I think there are good prospects for members brother Holsinger moved among us so you soo, by the assisting gence of God, the work is still moving along Brother H. is well liked by all. He is us worker in the Master's cause is bind-hearted, and coins, friends for himself and wins souls to Christ. May he have the prayers of all God's chilbuilt up. May we all be dren. There is still a great work to more careful and more prayerful in be done and why not all take hold

but what they can do something. Let us, one and all, take conveys, and proon toward the mark for the princ of our high calling as it is in Christ Josus our high enting were correct Fraternally,
II. C. Loxo

From Construigh, Pa-Feb 965, 1890 Dear Priniteer

By request of the breth-ren of the Ciffin Hall appointment in our own (Johnstown) congregation, I consented to laker with them for a short time. I began to labor on the 17th of January and closed Sunday ovening the 8th inst. The Lord was need to bless our labors, and we had the entisfaction of receiving twen ty-four by baptism, one reclaimed, and three by card. The first ten days we held meetings day and night, and the breakers and sectors laid saide their Dear Recthers worldly affairs, and sided as not only by their presence but their prayers at his labors in t

brought us the hest of food and that middle aged mon and their wives to is all I want. I am like brother Zuck old men and women of three score and upwards. The work is the Lord's, to Him be all the bonor. Besides help already acknowledged by brother S. J. Giffin, we return thanks to olders Stophen Hildehrand and Wm. Byers of the Conemangh congregation for assistance rendered. We go, the Lord willing, on the 16th to the Benshoff Hall, to assist our home ministry in a eries of meetings at that place. for us that the good Lord may blesour weak efforts. Fraternally, D. F. RAUSEY

> From the Eacholog Eun Congregation Car rell County, Ind. Feb. 5, 1880.

Door Pamilies We held a church council

to-day. Business transacted in good feeling, for which we should thank God. How pleasant it is when we most to do business for the good of the burch, to find all willing to give and receive counsel. Brethren Christian Lesh and Sanford Seawright were chosen delegates to District Meeting Thus is the first time delegates were ever elected to District Meeting from this church. Formerly whoever went acted as delegate.

From Reather Wice Dear Primiting

We held a meeting of six ovenings and two days in the Hurricane Creek congregation, Bond comty, Ht. last week. On the 25th we commenced meeting in the Mulherry Grove meeting-bouse and continued day and evening until this evening the 30th. We have had no additionto our number, but think the church has been edified. May God who giveth the increase bless the humble labors and save us. Yours,

#### Danish Mission Report Montgomery church, Pu., \$1.45

T. Wilkins, O. J. A. Keper, Onio, Levi Stump, Indiana, J. A. Keper. Oh R. Suplee, Pa Elizabeth Ginery Defiance, Oblo. Sarab R. Wells, Pa., Green Spring Church, 3.00 Black River Church, Ohio. Pleasant View Church, Tenn . Elk Lick, Pa. 2 00 A & L. Oidlor, Ohio. C. P. ROBLAND, Trops. Lennick, III., Jone. 24th, 1880.

Watter The District Meeting of the North orn District of Indiana will be held in

the Union church, Marshall county, Indiana Ancil 15th 1850 no progenting providence. AMSEY H. PUTERBAUGE. Clork Osneyo, Ind.

Motion By request, I will state to thus wethren who desire to know, that I have bought a fare: three miles north

cast of Fulls City, Nebraska, wi export to move in the Spring of 1881. Then I will try, if the Lord will give fill some of those merous calls in Nebruska and Kansas. Laurel, III.

From Brother Balabaugh Brother J. M. Mohler ek

yany aman's, and saded ha had only their presence but their prayers at his labors in this community on the first We shoerfully commond the breth of Pebruary He presched for us two A sall arcticate appears in the control of the proceedings of the control of the proceeding of the control of the proceeding of the control of the proceeding of the proceedin Christ rejecting religious of Christendoes not embarrana him when come excel ridden latin habbled, creed wedded sectarian shokes his bead, mum bles enotherms between bis teeth, and looks fire and daggers He goes calmly on like one whose commission is direct from braven He brings down his vance the interests of his fellowmen, thus saith the Lord' with a weight that cracks the skull of the most Golishlike D. D. that ever snabbled the Sen of

logical patent rights for saving souls. He turned Lutherdom, and Zulugly m, and Methodism, and Calvanism into a Midiseite rout - Judges 7 : 21-There is a great Babel just now among these classes, and the Seminary bred clorgy find their wits too short to somer the questions of their lasty which have been awakened by brother

Mobler's preaching ere immersed, and others stood on the above, whose hearts longed to are the Equid burial, but the reproach of the cross deterred them. May God pluck scores out of the clutches of

Errata

In "Wreath of Denth and Crown of ' No 2, current volume, page 11 serond column, 43d line from bottom for laste rend nony. Same column, 27th line from bottom, for hopher read with Third colume. 26th line from too. in

of between court and the No 6, so my fragment of church news, page 41, third column, 9th line from beginning, for nold read FIRTH. In 4th line from close, for word rend

ANDTHER OLD RESIDENT SONE. Smiden Death of the Venerable Samu

Mr. Samuel Witter, one of the oldest and word respected citizens of our county, died at 11 o'clock Wednesday a m., at his residence, No. 30 Water street, of congestive chills. He had been suffer. ing for some time with a tumor in the wels, but was feeling much better Torsday and was at the supper table at evening At 9 o'clock he ed with a concretive chill, and immedistely dropped into a comatore Mute from which he pever railied. The funeral will take place to morrow (Saturday) house by Elder James Miller and Rev. John R Wrightsman. He will be buried in the ermetery in terminal township, which lays partly on the Revenu Brown farm, which Mr. Witte formerly owned, and partly on the I. C.

month route, the print on the LG.

Seed farm

of Witter was a maint of Paralle manyle,

for Witter was a maint of Paralle manyle,

for Witter was a maint of Paralle manyle,

as 1004. Two years offerwords high parallel manyle,

as 1004. Two year

afraid to sweep like an avalanche over bis time in his favorite recreation of the man-corrected, firsh hamoring, bunting. He was an excellent shot, and a very necessary accomplishment it was, too, at the time he came to this

then frontier country. While a resident of German township he was several times elected justice of the peace, and was an active participant in every enterprise that tended to ad and in all the relations of life was a

model husband, father, peighbor and citizen. More than that cannot be said od with university pretensions or theo- of any man

Mr. Witter was the father of ten chill dren, five of whom are yet living. These are the Hon. Duniel Witter, Hiram Witter and John A. Witter, of Denver, the latter of the well known firm of Wall & Witter; Mrs Jennie Dunn, of Canyon City, Colorada, and Mrs. Dr. Wrightsman, of this city. His children were all an honor to his raising. sides these and his wife he leaves three brothers and four sisters. The latter are Mrs. Catharine Gibson, of this city. and Mrs. Thomas Longley, of Clay town ship, Mrs. Eli Ros. of Buchanas, and Mrs. Mary Wagner, of Kansas. The brothers are Mr. George Witter, one of the best known citizens of Warren town-Jacob Witter, of Demoins, Iowa and Abram Witter, of Kansas

#### Altar.

MALLER -WESTENHAVER -By the m deragaed, at the residence of the bride's parents, near Kibress, Kookuk county, Iowa Feb. 1 1880, A.J. Miller of Iowa City to Mos Emms Westenhaver of coun and State names above.

HOLLINGER - HEAGY -In the Upper Comberland obserb district, Pa. at the positiones of the bridg's percents. Feb. 16. 1880, by the understaned. About K. Hol Suger of Altoons. Blair county, Pa-sister Kutte A. Hengy of Bustwille. C brelead county. Pa

RICHABAUGH -In the Johnstown congregalion, Cambria Co., Pa., Dec 26, 1878, Charjes Richsbaugh, aged 5 years, 3 months and 8 days. Also the same day, Ames Rethibaugh, aged 10 years, 9 months and 5 days

Also Dec 29, 1810, Emma Richabaugh, aged about 15 years. Also Jan. 27, 1880. Rebrees Richardbangh

aged 3 years and 4 menths. The above were children of iriend Jeremiah and Mrs. DISCOURS -- for the store shorts. Dec. 50.

1879, Susan Emma, day Emanuel and elster Hery daughter of brother Rhodes, ared 6 ears A months and 25 days. Also Jun. 13, 1889, John Ricodes, son of the above named parents, aged about 10 years STUTZMAN .-. In the same church, Jun. 11. 1890, stater Jame, write of Jacob Sturze aged about 24 years.

ordered his sufferings with Christian forti man 5 00; N Longenecker 6 00; J (tude and never marmored. He lived and Leelie 1 59; Mrs Susan Atpuld 1 50 orduzed his suffirings with Christian forti-tude and never marmarch. He Heed and died in the blessed hope of our Savier. Oht what a gleciesa example he set for his thi-dren, berfren and ellow belong. Who cannot help but admire such a life? Fra-

R, H ash.LER — in Hagerstown, Weshington county, Md., Dec. 16, 1870, our dear and much beloved stater Elizabeth Koller, aged 71 years and 16 days She was bringed in the Reaver Creek grave and Text.lob. 7, 37, 19

yard. and Text.tob 7, 19, 18, Estens flore mil A. Cost, addressed the friends and con-regation. Her life was ladred a medic of bristing virtue. Her fishs and hope soften gregation. un the God of her salvetion, that none of her tle and affections could move her, though sing through many gloomy and deser-ces, having lost her bushend in early of following six children to their reserve so was heard to say often in the voice of spiration. "Though the Lord slay me yet it! I trust in him. He shall deliver me is with travels into the second active me is sex troubles; yea in series there shall no svil-touch then." She has left a large connec-tion of franch and relatives, who are in deep sympathy with her family. Hoping that she loss loined the church of the first horn in ing for beaven, and in now anxiously waiting for those who are left, we are lenging to meet her again whose sickness, sorrow, pain and death one weens notes

#### Literarn Bloten The North Assertess Review for

will contain articles by Ex-Judge Jere. 8.
Black and the floa, E. W. Stoughten, on
the third term question, and a paper on our itical dangers by Prof Slanon Mushelit Library of Payelar Science and Literature is a cree send monthly publication intuited as a reportar especiation of Science No. 1 contains "High! Science for Listense Botte," by R. A. Protter, and No. 2, "Forms of Wester," by Prof. John Lyndall, Published by J. Pittogeald, & Co., New York, at \$3.00 yer year

No 2 of the Practical American is before us, and after a heaty examination, we besi-tate not in stying that it is full of interest and contains much valuable information for the general renders. The editor promises to publish nothing but what is reliable and meind to all who are engaged in industrial pur-sults. This No is practical and cound. \$5.00 per year. No. 44, Park Row New

The Proster and Home The Proches and Hemitics Monthly, for Petrusty, contains a number of suberesting settiness and a great dead of other relayous reading that might prove an untold benefit to our ministernal brethren. "Sted to show they self approved," in a duty that should not be certificated, and therefore errory opportunity for an Improvement should be emitted. Published by the Religious Naws aper agency, N. Y.

What Webster's Unsbridged Dictionary to the English Language, the Phymologic of Journal is to the science of mind truly the expenier of the hying age, and no advanced thinker can well afford to do with-out it. The February No as full of high leared and instructive matter S R. Wells & Co N. Y.

## MONEY LIST.

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A. Santa i A 300 7.1 We with all the second of the secon 1 00; Stephen Workman 20; C Powell 3 00, John Studalisker 1 50, Jacob Cripe 1 00, Saml Mohler 40 50; Bears Strickler 3 50; Joseph Zimmerman 2 00 John Kinsel 5 00, D L Bowmen 1 60 Sampel Burnit 2 10, Wm Myers 1 to: L Fry 1 50. Nancy Stover 1 50; John J Masterson 3 20; A W Martin 8 90; Wm Reasherger \$ 70; A D Provance 1 50 D W Younce 2 to, John Brumbaugh 1 50; Amanda Turner 50; B Furgerson 1 50; Barry Halo 50; D D Sell I 60; J W Bawn 9 70; Henry M Sherfy 13 60, S C Keim 13 00; Nannio J Shelley 1 50 A. M. Zuer 2 00: D. K. Richarla 2 00 Jennie E Eby 2 50, S J Nove 50; J Flory 8 80; A Yountee 10, J P Wherley 4 80; John Hollinger 1 00; Mary J Blongh 1 50; John Henberry 4 00; M E Tyon 1 03;

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STATE Gray 15 80; M C Grooms 3 00; Mary Stalnuker 1 60, S < Brambangh 1 50. Jan 32 1880 ONLY ONE CHANDE OF CARS TO HANSAS CITY, MO

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## Sermon Department.

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

aball be judged, and with what measure ye mote, it shall be measured to you again."-

that matter be might have added, nonis also the arlater of his own eternal leach is the consciyet there is a great deal entrasted to He has a great amount of power within his control. He not only has the guidance of his being in this world, has exerted an evil influence aron oth on to be indeed by his own measure And as we judge so shall ue be judged. Man is, therefore, in a sense, his own the lassis mean which he will be judged to him it shall be arensured back to him samer may retu

with reference to good actions. If whole lives. Here is a man for

## HUNTNGDON, PA., TUESDAY, MARCH 2, 1880.

their own scheme. In the book of Esther, we read of one Haman who made of men as well as to the bad. All the

execution came, the king Ahasu hanged instead of Mordecai There are a great many people, who like Ha-man make their own gallows. The eriminal is his own judge, makes own sentence The municrer as he strikes the fatal blow which rols a lm-

man being of life, is foreign his own chains, building his own gallows, aftiving the noose around his own neck The individual who committee warner

In the book of Kings, it is recorded In the book of Kings, it is recuided character to the measure. Opportuni-that Almb the king, wanted Naboth's tics for lightening the burdens of othvineyard. He's as refused, but Jezelol his wife, had more ingenuity than he had, and procured it tor he and, and procured it for hom, by the told him, "In the place where the shars lieked the blood of Valuati shall the dogs lick thy blood, even thme."

e dogs shall cut Jezehel by the The unnouncement ind a terrible foldilment at Ramot Gilend, and when the prond Jesebel n under foot and became food for the dogs-the same measure meted, the collaryonical of the soul

torning your own judgments

us, that is called unfinence This is going out to those around us. If our in-Some one has said "Man is the finence is good upon the character of And for thuse around us, good will be returned to us and what a happy measurement thought in this connection which I wish to revenue Any year who bus ers, who have been around him. Althe destiny of hell or heaven. He though he may not feel any conmay pronounce judgment but he is al- celp in regard to himself, yet there Judging and being judged are inter- are men and wearen who are sunk to the lowest deaths of sin, who if his exshall it be measured to us ugain, as ample had not influenced them, might have been good, virtuous and resistents Jian D., Hierware, in a case of the manufacture meted out to him. A that man by his pulgments establishes he measured, it is measured back A man may feel like repent

shes the measure by which ing. He may repent, for the vilest ra to God. The word erunes against God may be anadoned es strikes at his fellou. But notwithstanding the man and horts himself. "Envy shoot-oth at others and woundeth herselt," check his mitneasy? The influence of old proverb. And this is true not men's example is notice a part of the only in regard to envy. It is also true character of others. It effects their our actions are unkind, barsh and me-ple, who has been a draukant. He re-charitable, we can expect to be treated forms. He becomes a reconstruc-He becomes a regenerated unkindly and harshiy. If our actions man, but when he looks around him, are kind, just, and charitable, we can be may see a man who is leading a drunk

This will be the way in which take his first glass of wine, or been." our punishment will be measured out It will be impossible to rid himself of our pull-inneces who is not necessarily out in the composition of the control of influence has been to encourage persons who tried to destroy their fellow- sons to come to Christ and reform, or They laid their plans and mude whether it has been tending to lead their arrangements, but were taken in farther away from the path of right.

The text applies to the good a a gallows fifty entirts high upon which poud men do, will be measured back to to hang 'Mordeeni. When the day of them If we sow laberally, we will made are given to men to care band of sympath communited that Harman should be be made fat." The return may not always come in the way in which we sect it, but it comes nevertheless.

When Solomon had that downer when he had the privilege of choosing what he wished, he did not ask for long life, or great riches, but for wis-People, when praying, otten make that request. They may not which necessitates his expulsion from ask for wealth, and long life and honor, the church, pronounces sentence but they cannot get out of their against himself. He is the author of thoughts, the fact that Solomon gut

ing of our means to the support of the church, or any worthy cause, are so it is too often looked mon as the most If we sow blierally, willing to use we may reap liberally, and doubtless there are few persons who gave to a good cause, with good motives that was through from the window to be ever lost anything, even in dollars and be enlarged. The liberal you make a visit to the lowly brombe There is a menure going out from every time you wit the side, every time you wit the side, every time you do my not of goodness, you are doing so much for Christ. You necessaring, and as you measure, a will be meted to yet. Opportuniti this kind we many. We use to love o addition of his own eternal back, is the contentionesses of baying and help our neighbor. When Christ Man is a very finite ereature, done good to others. There is a was asked, while is my neighbor. was asked, "Who is my neigh-bor?" he told the store of a case of suffering, you have found a neighbor, whom you are commanded

to love. The good that the numerless Sugaritan did. stands as an everisating od slown and skaken together. is the ductrine of the religion of Jesu Christ. The reward which we receive doing it mate the least of these, ve did

the obrase in the text which sents man as a judge. The judgment with which we judge others will give powers have been given to man which he is to exercise. God as not as urla-

sometimes suppose nowers for the use of which we are re-

I lead that individual to With what judgment yo judge, ye ing the shall be judged The exercise of this judgeship may

> of brutes, and seroad, his feeling and been. mear for judging implies not only de-cision in the case, but also sentence People point the finger at the

mimals. I have sometimers thought, if that one.

follows its nature. Man knows better, religious father, and the prayer these things anyway. The motive gives take the brates irrationality into ne as good coursed, and set us good c

ers, of asding the worthy, of contributa row with a garden pule. The gate such favorable influences, we are tue was open and the cow that was simply remly to pronounce judgment against

> belog-the brote was not punishes the beate for doing something, which in itself, was not morally gnidance-which was all she had This was very hard imbement and the horse will receive a beating

to do-save the nerident. The borse judgments upon such God only knows nes shows more sense than the how much infinence a kind word, in master, and not unfrequently gets stend of a barsh judgment would have humor and then cont their spices upon selver,

We are now executively my program of the weakness and leadity of it is repect to three who are placed stances, the weakness and leadity of in our society. We are constantly man. Men so not do this. They for judgment against them. I fear in too many cases, there is not enough chari-

cercised in making our judgments of others' words, conduct and life. If ing men without any regard to durity an milividual makes a mistake, we are As our judgment upon those mound no character to God's judgment of us, in over ready to condenan. We are so in, so will God's judgment the fault day of judgment. Certain over in our judgments. We do not we have been has take into consideration all the circums we cannot but expert the same in re-

take into consecutation of the viole. A main falls in turn from God.

A man falls in turn from God.

A good judge ought to have good

cidual falls in sin. Society immediately given them. I want to notice powership to the power of indigning of lifes its benels in horror, and promounced matter of forgiveness. We maked our the actions of others is our. This is a resubcanation upon the part on many own terms with God. We say in the power that we all exercise. We judgely evenum, who may be trying to redeem

NUMBER 9. only the "sinuer" in the "grow

Men too often judge the actions of We do not know all things, we derivion towards society, or his fellow- do not know the temptations that were You make your comments nate one. All the kindly feelings are Men are responsible for the care driven out of him,

mals are given to men to care band of sympathy. Try to mise I for. We have societies for the up It is nothing but the grace-Try to mise him presention of cruelty to animals, and God which has prevented you from do from what we see, we should say they sag some similar act. If you had had are necessary. We should remember the same militerace at work upon you. We may however, become selfish in the relation in which we stand to these you might be as low down in sin as God's judgment is as severe and mare- have been better, our moral nature lenting as man's judgment sometimes is towards the brate, deep and terrible surroundings. To what can we attri may have been developed under better will be the character of some men's bute a higher order of life? To the panishment. The brute is irrational gondness which God, who by his gracy and cannot consider. It cannot be ex- has surrounded as with hely influence

perted to know what it should do. It We may have had the training of a or ought to know better, and ought to teachings of a pious mother, who gave When we see an indi The other day I saw a man beating vidual full, who was not surrounded by

following her instinct went in, which kim Can we not take was the most natural thing in the the discumstances which have moulded world. Now, because the mans pro-the character of that individual The man ernel reprouth of others have much to takes the matter into his hands and do in histening his total ruin. O judgments should be formed only when we have taken into careful considers wrong. The brute was prime upon tionall the encountances of the conwhich some persons have been subsect A horse may stand all day, strikme at cd. Grid only knows how void the flies, and no wrong is seen in it selding hearts of many are of all kindly But let bine by needent, put his first influences, God only knows how little upon the bugger fact of his master, there has been to cultivate good in the This brute is whipped because it has only knows how cold and uncharitable sione something which was right for it.

aliapped when the dever ought to had in bringing an erring and suffering larve it "A mertiful man regardeth one lends to goosiness in Christ. Ah the life of law heast" Men get out of we have not only the destinies of our but the destinies of the poor brute that has not power to around us daugling over our pathway ery out. He who is unrelenting in his A kind word may much far out and judgments of the heast that is irration, or complish great good in the re-shim al and man's inferior, how can such a mg of a singer from the clutch of sin norm expect may movey from God Al. I lind rather submit my case to be mighty, who is infinitely superior in undged before God than to the world.

This power to man? I would rather leave it to God wh
We are the exercising our judgment takes into consideration all the circum ondenning men and pronouncing get all the circumstances which have "indeeth righteons indement. are bush in our judgment condens We do not we have been harsh and unrelenting

the gives us rectain not make such a naistake. An indidraw proper to paralon We often conthe gives us rectain not make such a naistake. An indidraw prople when we should have for It is well known that panish e single to a demander of the who is going to a demander of level discount that panish grows and to the drunkard's bell. As demanders on the part of the drunkard's bell. As demanders on the part of the drunkard's bell. As demanders on the part of the drunkard's bell. As demanders on the drunkard's bell. As demande

nden others." we propose when we pray as Christ discorad as. I do tour that many of us their importance. We should her that we he forgiven. We tank truly all those who trespose against metimes think we forgive our hearts. We do not tollow the with the object of spek toward him. We have a sent feeling of malice in our hearts. This will proand us from receiving a tall forgive ness from Gul. ' Forgive as our stas a that we should torrive others that second all powerful Should we not seek his forgiveness by forgiving oth Christ said, after he had repeated the Lord's prayer, "For it's a lorgical

ness, these words which were spoken with his own pressons laps. "It ye for-Enthor will for execute to stristes the promise is a precious con fingers from the heart think when you me insulted that you You may think that your case is an aggravating one and that other men have not such experipasses, but my use is such a specse, that I think that he should be hink that it would do hits some good. reginst you in tarteetler you must we often say "1 can soop.

We often say "1 can soop.

""" After we have nel terollect your offere. Though he dul not send you to helt do you want him to have a screet thought of your alcase? That is what you are asking ones, ye shall be pudged Lind of judgment you want? An indithat you have set suit than you can bear consister at Deen down in your signal that indevidual - You have not forgreen him as fully as you want

was a custom among some of the Jews but not tour. Peter thought that he would go beyoned this, so he asked on times. This second to lose to be doing a great deal. Christ however often, but thank how much bod, before had a servant who owed how 10,600 The king ordered has to pay it, but the servant could not. He three langest at the feet of his nors ter and usked his lord to have nationed The king was moved with

This is the rule which | 100 pence against a fellow-servant, who | things that it is possible for a man to | "has-much as ye have done it unto one | Chair to a demand melitioned for time and no. "Revenge dwells in bill- minds." of the least of these, ye have done un-

would not have compassion upo he owned about \$15,180,000. ther servant was in debt about \$15 --forgiveness contrasts with God's very rejentless in our treatment of one another. We qualemn, we ca-

force, we judge unmercifully, yet not think how much forgive need The great amount which the one seawant had been forgiven did not cames home to have any pity on the New mark the result of this ction. His fellow servants saw this and told the liner who became very tors till be should now all that he owed To the parable is appended this re-mark 'So shall your beavenly Father do also unto you, it ye from gots bearts former and events one his brother Pleas note, "from We are to forgive from the beart. Do wo do that when we forgive but do not forget? we must

forget toe That is part of fergiving from the heart. This doctrine of forthings, whether they be large or small It does not apply only to the big things of this world, but to the little things also. It does not only mean when one nation goes to war with another, that we are not to go and kill them. It comes down to a closer noint than that It does not only mean hat we are not to engage in a street brand. It does not only mean that we are not to strike a man. It comp beads our very words and thoughts. The tongue is one of the most cruel reapons. The sword may cut the flesh, but the porson of the tengue into the beart The tongue cuts deadly than the musiles which cit defense is the first law of nature This is developed first in the tengor When one person assails you with evil words, you immediately feel like re cotting in the same way. The tengue it nerfects her in patience and love The individual who wrongs us, will art as a means of grace if we nounds the very soul. us do not fully forgive. When we

It has been said, in or nes that we ought to be good, because we have so many good and us. And this is true, but while we have surroundings that are conlucive to a "better life," "Lothim that standoth, take head lest he full." We may have temptations that are noru to our life. Other comme have there temptations, but we bure In your desires to excel, feeling of too strong emulation may be excited and a desire to 'keep even 'may prempt of feeling t on to bitterness others and in your hearts pronounce No one can feel ab severe pulgment

one do this, we can properly say, ' For-

give us our vins us we forgive these

who am a rainst us

solutely safe while in the flesh-When we are strong, we are weak when we feel that we are weak, we are strong through Uhrist" We may be asulted in an metant; we must w these museles of ours that they strike not, and we must watch this tongue, that most unraly of members, that it revile not, we must watch these hourts

which are "descriful above all things, and so desperately wicked," that they think no evil " It is good that some was made in the

name of God. Some one has read errishuman to forgive is Divine. It is Godlike it is Christ-like. It is the most Godlike thing that we can de which moves us to venerance. That is how we are in the image of Ged, by and it we forgive, the same arranged in an account of the same straints, we have a straints and forgave him all the will be fieldlike. If we forgive from poor, that you have reliefed the sick, bow do you know he did not? the as- teach that the prople should be tap of the same straint had a hill of the heart, we do one of the noblest fled will emmember it. He will say, were in, "Because it nowhere cays that theed with the Holy Ghost after the

on demand, petitioned for time and pro-tience, but he wanted his money, and "Wese a man so longer has a desire for to ne." Because yes have done un-took the account exeruit by the threat, weener, has midd it becoming celerge, rightness judgment, I have accepted took the school sevenal by the first with the odd. It is in the desire for rovenge you. Because your judgmont has not would not have computesion upon him that we see the hitleness of men. been barsh, hearie you have not 10,000 The mind becomes narvow in cherish been oppressors of the poor, nor talents. If these talents were of silver ing feelings at vengeance. Whenever The this feeling comes into the mind it becomes parrower in its views. How That is about the way in which mon's broad and great the mind of God must be that he can forgive so much. If of revenge will be gone. And Go Weakness will will give you power. then be able to triumph over strength It is in this that the great etrought of the religion of Christ lies, in the power of the Christlike manner By this,

on can conquer your enemy.
The doctrine of turning the other check to the maiter, has been laughed shall have "measured into your bosou Yet I say, full measure, pressed down and staken at by many people not one man in ten thousand has the meanness, and is so lost to the fines your Lond" feelings of humanity, as to strike another a concept time, if he is mark ness and in the spirit of Christ, t the other check. far worse punished than if you give him a beating. You think that you have many trials and provocations Here again are those means of grace The religion of Christ does not reneist slowe in sutting in the expetesty of God, and praying, prearbing and s It consusts in loving God str premely, and our neighbors as ou It consists in our decay, and school and following Chief What are the means of grace? They consist not only in the service of the sanctuary, not only in prayer in public or in our rs, not only in the pri vate devotional exercises of the family but also in the trials and provocation to which we are constantly subjected They cuttivate a feeling of charlty and forhearance in the heart. Every time you are provoked and feel a derive for revenge coming into your heart, if yo conquer it, it will never to be a means orfect image of Christ Those means of stace are very numerous. often distard them. A fresful child

forgiving will react and prove a means of mante to him In all cases, our trimake us better if we bear them They cultivate the spirit of charity, We must train and mould our characte The building which we are putting up is unsymmetrical. There trule will the corners. They will remove that which is unkind and uncharitable We then grow up into the beauty of of Christ Sometimes it is nervesary to round off the country, as were, with the stroke of the hams It is severe, but it does its work If we forgive, and hear and forbear,

is a meens of crare to its mother, if

eart and our

ake as better. We have our temptations, they are necessary and sold not be considered as calamities The san and sorrow only come through yielding. Do you think that you are enting your fells so that God, the great Judge, will for give you your sins? Do you think of he filteen millions set un against the fifteen dollars? That is about the re If we think we torgive much,

been much forgiven. "Love I much? I'm more fergives I'm a miracle of grace

It we forgive others God will have servy upon us. "For with what mess are ye mete, at shall be measured to and with what judgment ye judge yo shall be judged." red in our judgments that we must one day stand before God, and then if ave been charitable in our treatment of others, the text will be a thought. Suppose that you have been kind to the

consumed widow's houses, you have forgiven from the heart , be cause you kent back hitter words, and put makes from your bearts, and b rave, for these reasons, I through Christ forgive you I will forgive you forever and torover "Though your sine were as crimson, I will make them as they be as searlet, wool, though they shall be whate as snow remove your transgressions from you as far as the cast is from the west will blot out forever from the book of my remembrance ve

## Doetrn.

#### ASSIST EACH OTHER Lend a hand to one another

In the daily tell of life When we meet a weaker brother, Let us help him is the strife here in nome so rich but may In his turn be forced to be And the near man's turn to day

When malielous tongoes Dark suspicions on your bea De not neomnt to cost a stone There is none so good but may line admitt in abstracted sorre And the best of men to day.

Is the race for honor's crown

Should It full more wore brother to their suggline and th And the pure we've lost to day May become our own to worte

## Gissap. THE BAPTISM OF JOHN

BY C R. MNY

Why the haptism of John is not Christian baptism The assertion is frequently made that his haptism is not "Christian " But I do not mumber that I ever heard any reasons assigned but the following, and I for one must say, that they are not strong enough for me to accept.

Because it was practiced before the pame "Christian" was introduced. this is a correct position, I must not accept of the communion and the oth officeness of the beam of find for the name! Christian 'was not introduced until after the teaching and practice of Christ II was introduced at Antioch about A D 41 or 42. Hence, all instisource auterior to this time, are not Christian.

Paul found certain descriptes at Enkesus who, it is said, were haptiged John's buptism, and he (Paul) ordered there to be bustized again. The surred historian does not say that these were hantised with John's bantism. That they were not baptaced by John him self or any of his disciples, is clear from the fact, that they had "not a we should remember that we have than meann whether there be any

Holy Ghost. Every Bible read knows, or ought to know, that Joh in all his preaching spoke of an Hely These were kantized again, because

their work was wrong, and gives to keablo evidence that when non use wrong in their proclinities, they may and can get right-A third reason assigned is, besame of the Father, and of the Son and of the Holy Ghost.

he did." Then I take this bypothesis and I reason because the sac are silent it must be so. And I apply it to the great commession of Chri corded by Matthew, and I follow the sacred historian down to the end of Royalation, and finding no instances where it rays that the three Dir names were used at any time where baptism was administered, therefore, used. This the sober minded rend or and believer will not accept John pived the formula of his haptier from God, just how it was I cannot say, for Revelation is silent on it. But this I do know, he was meeting with the approbation of Him that sent him as can be seen by the action of Christ He bumbly submitted to it, and call ing it a righteous set.

fourth reason assigned as And n because John's preaching and baptizung, beforged to the old dispensation And yot these some parties bring up circumcision from Abraham, which "Enter ye into the joy of years before Christ, to establish a new ristian practice of the cho This I cannot accept, because of its inconsistency The following might be added as helps to carry the mund farther into the subject

First Breause John buptized none but those that first made a confession of their size. Now a large portion of the baptized make conferion after

econd. Because John baptized nor but adults. While the Christian world to a large extent, baptize infants-

Thord. Because John baptized by mersion only. Now a large porti of the Christian world bootice by sprinkling and nousing.

Fourth Because Christ accepted of John's baptism And we do not want for it will demolish our theory in mode and subjects

And lastly, Because John's baptism and our present order of Christian baptism differ so widely in its unte 'codents, mode, and subjects, with our present system, that everybody must so that one or the other is wrone And as John was alone and had but a few disciples computatively speaking, and we are the many in numbers and excel in literature, would be perfectly at rest, were it not friends or associally brigg him forward, as being a man sont from Col. and therefore should not be lightly spoken of

## A TUNKER-SEOT DIALOGUE.

No. / Please define what constitutes a Tunker

Tanker Tunker religion is u practical commentary upon every der-trinal uncetion of the Divise Law as originated and propogated by Jeruand his immediate successors. Non-accordance is no part of their eroad as we shall see further on.

& We have reduced the theories of religion to a practical basis, obviating the necessity of a full representation of all the ordinares

T The agenious Korah thought al that the theories of religion could so reduced to a more practical basis but at this juncture the bottom dropped out of his basis and his hellish pro erminated deep down in the alof death

N. Wa do not know how those go religion who discard the bench method of conversion. It implants in the sout such inextinguishable principles of practical picty that the baptism with edily followsrising from the altar consumes all the sine of the penis

T You are the expesitor of a truly tive in the conderful discovery. Be pleased to of the Son, tell us semething of its origin and When I ask practice, as the Scriptures nowhere

ed several conturios ago by an English Protostant-eminent for pioty, and of somewhat occuptric temperament of character. He saw the English people s attered upon the hills and valleys of England destitute of religious culture. And to reclaim and instruct them, be erected an altar of wood to which the people speedily betook themselves carerly partaking of the fire which the devoted parson inspired in his assemblies. The project meeting with such signal success, he determined to to hither and plant his prodigy the feetile country of America had no minister to sprinkle their bodies-deeming that in that porticular at least, he would be use

the American people We have purpose but in-uffic are to combat the evils of this moth od of conversion Though only : claims to move in the highest subern spirituality inculcating a theory which utterly ignors almost all the anneible principles of the religion of who though himself the R seemer could not pass the Jordan (fulfilling his mission) without laving his sanless body in its pure waters. And it should be known to all that this ominal freedom-but real despotism of the bonch not only repudiates ban

tism in the majority of cases, but on slaves its subjects in shrins of bondage more abject than ever clauked on Southern plains. Let then, we beseeth you, the bench monstrosity sink deeper and deeper into the above of its native obsardity until it becomes so thoroughy "blackened with the e of the pit." that every nation. and kindred and tongue shall regard it on an image beggar than Nebuchadnexcur set up in the plans of Dura X Your expositions savor strong of a Christian institution

Sects do not dogmatize o energetically as you do. th otically as you do, they are resentations they circulate about us and unctions toward all, even but we are accustomed to culmany to the Mundane. Probabicanes is one of the shirt

characteristics of the history of God All hely men spoke in language like We know we are of God and the whole world lieth in wickedness. Many are called but few are chosen And "as it was in the days of Noah so so shall it be at the coming of the Sou of Man " And as for sectorism cour teny it is not as a rule very comple mentary toward us. They combat dogma, but not unfrequently are dogin the extreme rambling heartless invectives. "The Tunker croed is a most damaable hereand they are straining every nerto keep this wine from leaking out of the rent bottles of an abrogated disnonsation." Their aervices are in some netances indecent, and in others improprieties obtain." Lusten once again to that dark portentions Ray in the West. Hear his invidious reflections upon the Church-Papists, mu bereties-and yet the society he repre cents have not a plural numb well defined tenets in all their religious

S. It is only fanatics who make such T. Then your leaders must be

inally fanatics, for that is their hobby It is their privilege I presume T. There is no direct prohibition in orce at this time, but in the end it

S. It is maintained all through the yest domnin of conscience that its dereations are divine. T Then the bestement take that

kills the missionary, and the Cannibal that eats him are justified, for they verily believe that they can do so with unity. Conscionce is governed by the judgment and that may be ured diced, as instanced in the conduct of

lions sinning the atonement does not

seem to have made any provision A religion to be effective its inister must be qualified to mir to the sickness of the soul as well as

the infirmities of the body T. That is the religion we embrace, the religion of every day life where prayerful penitonts can be haptized into the death of Christ, and at the in at come in contact with his atome ing blood, as it flows from the Medu torial Throne, and in the likeness of his resurrection rise unto newnres of life guideless as angels. But as man cannot live without san, he has an ad rocate of the Immertal Father, ev Jasas who has provided other remedial ns for subsequent sinning of which we shall notice convert such our xolading others. "He that is washed

(baptized) needeth not save to wash his feet, but is clean every whit. processes qualify the participants for participation in the Passover and communion services. The latter being in itself a renovating and life

giving sacrament.

N. Tunkers seem to have a great sprak of it as though their salvation pended wholly upon it.

T. Measurably it does it is a neumal principle in religion. The religious er, to be orthodox, can no more exclude this principle from his mission san the literary traveler could neglect the alphapot or book of accidence and his elecution not be idiotic. So also again of the Theologian who omits the principles of the Book of Divinity of necessity pronounces against baptism, and substituting for it the modern's anxious seat as a condition of

S. I perceive you are one of those who believe in the Jewish Passover as T. That is one of the great minred

and scarce ever resent or despise it We do think, however, that the most abbreviated intellect oneht to be able to distinguish between the Jawish and required to ent 'beir passover within their blood-stricken lintels until the subsequent morning. The Christian passover was eaten in a large upper om, formished for the occasion, in the City of Jerusalem. And on the self-same evening the participants went out to the Mount of Olives. The uncident and the constituents of these we events being so dissimilar that we shall not dwell upon them. The crintures portray them all in such a plam and unmistakable manner that he who runs may road and in rending please observe that the sign of the faithful performance of the J wish passover saved the Jews from the borre of that dark Egyptian night, wherein the destroying Angel pus over the land, inflicting upon every babitation the penalty of death where the ordinance was not observed. No shall it be with those who do not serve the Christian passover in the come upon 'a swift cloud' to one upon 'a swift cloud' to vines the primiters, as a vice of the date the Majesty of His Law. Choose Lat. Gram. \$187. is. I. a. b. To this bolomes, acceptable "Raptizing" Raptizing then this ro ed to take that which is as full of sum.

BAPTIST-TUNKER DISCUSSION Prop. 31 The Supplies Character possess the State Characteristics which sociate them to be regarded D. E. RAY, Affron J. W. STEIN, Denies COUNTS SIXTH SECURITIES.

Wr. Hav by devoting one much of

and mystic obscurity.

endowment of man to begine in the

risket thur invisible and unceding regard for his wind, when he agreed the Sertice and decentify state are my

une, (see my 7th and 400 art), while

convent—mainly thus to cremate in the prevent during the databate by We exposed Mr. Bay's unschooling

organization and the sertice are the sertice ar (2) his dissatisfaction with his negave work on Prop. 1, (to which I acrein relea the mades G r a refutation of his attacks), and (3) his conscious

inability to sustain his proposition on the ground of its own merits. hurches" justify and fellowship their members in waging war without consenting to and virtually licensing it? Suppose it was a case of unpopular d disgracoful vice, like theft, adultery, &c , would not all consider the churches in that case responsible? Rord 2 Cer. 6:14, Eph. 5 11; 2 Thess. 3:6. 2 Can Baptists ongage war on any account without de

those lusts of the ficeb, viz: "hatred rariance, wrath, strife? put this regionable, fair and simple nestion to Mr. Hay, the with time He accuses me of slandavia

aptists because I tell the truth that they go to war, and that war is raps cious cruct, &c. Truth which every ody knows is already proven.

I do maintain that none whose alloance has been plighted to Christ in the selemn sacrament of Christian bantism, can swear allegrance to any stitution which in any of its essen tral features is contrary to Christianity without exposing themselves to perjury. I attirm, without fear of contradiction, that Baptist church es do allow their members, with rebuke, to swear allegiance to anti ch tian instatutions under the most boarld.

eret death ponalties." I repeat it, that Baptists, by taking oaths of alle riance to any other institution, do put der obligation to obey it, whether it compands them to display Christ or not. But Mr. Ray thinks this is actusing the Buptist hurches of periory. I plead and quitty because

a't believe in the first place they have ever submitted to the sector they have ever been been. I call for stort of Christian been in which I the language or quotation in which I have "percented Baptist history," or sed to misternessest Runtest on

ore." Mr. Ray is a professional "Bantist historian" and it is his duty in d Christian possorors. The Jows were bate to expose any such efforts, and I ow call upon him, before the tenders their own houses, and to remain inside of this debate, to prove his grave their standards remain inside of the debate, to prove his grave their standards continued to the charge or retreat at Will be do it? He says, "one dipping" is a "false ren-dering" of "as hiptoms," Eph. 4:5 We call for the proof. The Emphatic Disglott gives it one dipping ther gives it "rise taute"-With this the Gothic of the 4th cen ry, the Danish of 1534 the Swedish of 34 and the Dutch of 1560 are said to agree. But Mr. Ray can't find one translation giving it "one dig," which is the practice of his church. The "out immersion" doesn't help him. Im-mersion is Latin, and the Latin Parkore translated the Greek frequentative, bupter" by "aurgeto," a Latin frequ ative See Audrew's Latin-English Lexicon Andrews and Stoddard, speaking of Latin Verbs, say. "Fre

ices cepvessa repetition, or speria of the action expressed by the are formed by adding a to the third root, as done (d. wherein the Great King shall also by "adding its to the first root of once expressed in Matt. 28 : 19 like "delivering." Luke 21 : 12 repeats its light as at is of truth, and avoid that which is conbroaded in diseast gloom action just as many times as it has adimpot modifiers. Mr. Ray's criticism on the tryparetatre is a fadure, and he and superstitions) were called trine has grown significantly silent about immersionists. This decrease his so-

has grown significantly silent about immersionists. This destroys the weight of lexicography." It is called "6th-fact." I gave the "baptize" before of the Son" and "of Monuties, Chrysostom and others, "baptize" before 'ol the Son" and "of Monutius, Chrysceton and others, the Holy Spirit" in baptizing, but dip (see my 5th aff.) showing that they the candidate into the water at the the candidate into the water at the understood Christ in his original of repotition of each adjunctive modifier Matt. 28: 19, plainly to command of the verb given in the commission, true immersion. This proved his so-

not reply. If Mr. Ray would say, " write my name in the book of Man write my name to the new of Just," and testimeny of one early Greek," there, and of Mark, and of Luke," and testimeny of one early Greek," there write it in Luke calls, would be in the absence of proof to red then write it in Luke only, would be not state two untruths? To make his word good, would be not be compelled to write it in the book of and of the

three evangelists : Accordingly, when ation as the foregoing, he should resice is word good by doing what he says If there is any 'monkery' about the savier's burial, I think it is in that the Baptists pretend to haptize like he was buried. See if Mr. Ray will v ture to deny what I said about the Eastern sepulchers and manner of burial But he fails to show that

th is like one shp. If Bible figures did 'go on all fours" they would not be like his practice. Neith or can be show that 'one faith' is so tion, any more than he can prove baptism of John, or of the laractites, or Nonha sulvation in the ask consisted of our die let alone a backened one. He thinks the Carth geniuse baptized the Roman versels by or dep which every reflecting mind A Ternel sanks by

dips. i. c. by alternate and repeated of complished by reneated dins I have stready adduced one example

sered and classic Greek (the case of Nasman in the Septuagent), where uptio means more than our dip, prov g Mr R's first two facts (so called) to be incorrect. I give another from ssie Greek, showing the relative use of lepto and leptice several hundred years before Christ. It is translated om Hipporntes' works by Dr. Conant. "Then dipping (hypers) the per-sing into the oil of roses of Egyptian apply it during the day; and it begins to sting remove it and armin immerse (hapticein) into breast milk, and Egyptian ointment." Bastroon ped only into the "oil of roses," buyer a verb never used for baptism) was employed, but when it was to be im

mersed into breast-milk and Egyp tian ointment, haptico is used to verb universally employed in the New Yor baptism). I ask, could the possary baye only "into breast milk and Egyp ointment both by one drp? We showed in our affirmative proposition that ine immersion was commanded in the commission. Matt. 28, 19; which ondemns Mr. R.'s so-called "ld fact." The apostolic fathors make as much mention of trine immersion as the single dip. As single immersion was not then invented, they had no use for such contradictive terms But. Mr R. knows that the apostolic fathers do positively condemn his church on the design of baptism. See apostolic fath. ors, pp. 21, 420. So much for his so-called "4th fact." Monulus, A. D. 250, forms us that true immersion had always been with the church and makes it just us old as the command to preach the gospel. See Work Cyprian, p. 210, (quoted in my 7th aff. This condemns his so-called 5th mer I proved in my Sth aff by inco vertible testimony that the Novations who existed in the third century, whom Mr R has been comp lid to admit were free from papel correptions

"I sertions. That I "promised y his (my faith and practice up plain testimony of primitive Greek historians who give us an account of the heretical and need anostolic origin of the single immersion, and who have be says, "I beptuze you in the name of slept for thirteen or fourteen conturies the Father and of the Son, and of the in their graves. Mr. R. does not seri Holy Spirit," using exactly the same ple to assault their characters, and construction and the same parts of a bare assertion imposed their person alveracity and brand them with false head. I adduced three positive wit nesses showing that Euromins was the author of single insecrsion, and he fails to adduce on to the contrary My jourth reason why Baptist church

es are destitute of Christian imption is founded upon the consideration that the first association of single im rion, with the language of Christ's commission, Matt. 28 18, was by the authority of Gregory, the Pope, the 4th Catholic council of Toledo in Spain, A. D. s. E. Orchard says, "In cases of decrees

Gregory, the Pope, allowed one i to be valid baption. (Hist. of Foreign Baptists, pp. 321, 3221, and led that trine ammersion was not essential to salvation."

Obrystal says "treegury is the first orthodox writer who deemed that trino immersion might be changed to single for convenience." Hist, of the mode of hupting, p %t.

Hanton says: "The practice of trine immersion provailed in the West as well as in the East till the fourth counctl of Toledo, which acting under the advice of Grecory the Great in a to settle some disputes which had areon, derived that henceforth only one immersion gradually became general throughout the Western or Lutin church " History of baptism, p. 158 Dr. Wait says "So the Sparjards kept to the use of one immersion for some time, for forty years after," cits introduction in Spain) "it is confirmed in one of their councils. But Walafr dus Strako says that after a while the dd gog (trine immersion) prevailed. Hast, of Intant Baptism, p. 424.

Bingham says . The Arisas in Spain or being of the sect of Conomister continued for many yours to buptise with three importions; but then they adused this curenomy to a very per retec cad, to patronice about the Son and the Holy Spirit's being of a different nature or enough from tee Father, for they made the three immersions to denote a differ once, or degrees of Divinity, in the three divine persons. To oppose whose wicked doctrine, and that they might not seem to symbolize wit them in any practice that might give encouragement to it, some Catholies began to leave off the trene immersion so savoring of Arianiem, and took up the single insecretor in opposition to Some learned persons

find tault with this council for chang ing this ancient custom upon so shigh reason us that of the Arings using it, which, if it were any reason would old as well against single immersion because the Euromiaes, a baser sect of the Arians, were the first seventure of thus practice. And, therefore, the exception made by this Sonnesh oil in the seventh century cannot preudice the more ancient and general practice of the thurch." Binoham's Anuq. of the Christian church, vol. 1. b. xi. c. xt 3, 8,

Here it will be observed that single immersion, as first sociated with Matt 28 . 19, was made valid by a dorse of peaceable trine immersion Monter or Donatists. Rob Ecol. Res. p. 112: considered of Services in an consume of Services and Automatics to the Services and Services and

## The Brimitive Christian. PURLISHED WEEKLY. BUNTINGBOX, PA SLD JAMES QUINTES, AND H S. BEUNDAUGH,

Boor having retired from the Buo. ire, expects to devote most of his time traveling and preaching.

Bao. L. Strayer, of Johnstown, Painforms us that their progressing finely. The slate roof is

Bao, Swigart 's now traveling in the East in the interests of the Brethren's Brother D. Emmort will senpany him part of the time. Bao. Quinter received a dispatch on

Tuesday last that our aged brother Buechly of Meyerodale, Pa., had died. He west out on Tuesday morning to Buo L. S. Keim, of Myersdale, Pa

in a business letter of the 16th inst states that Damel Bueckly has recent ly suffered two paralytic strokes, and not expected to recover. Bao. Rwing, of Ashland, informs to

that he has just returned from a west ern tour. Bro. Bushor has been sick but is better and expects to resume his stavial duties apon Joseph Holder of Blountville, Ind.

Feb. 18th, says "Elder David Beeh telheimer has been holding a meeting every night and will continue for a week or more. Good attention.

Bno. M T. Bear writes from Osage Kansus, (Feb. 11th.) "Our meeting as just cheed in Franklin county Had a very good interest. Four v sided by haptism. Meeting cleared too

Prove brother Daniel Hayes of Moore's Store, Va., we learn that older Jacob Wine is at this writing (Feb. 20) deprecously ill. First guiddiness, then in succession, billion

The denomination known as the Charrel of first founded by Dr. Winebrancer, celebrates its semi-centennial this year Among the items of the thanksgiving fund \$30,000 are wante for a classical school

Buo Davis, of Waterside, Bedford Pa has recently moved to Huntinedon, and express to make his home among us. We will be glad to have others of our brothess make their home here.

Any business relating to the Dinup such as change of address, or failing to receive the paper, should be addressed to Quinter & Sharp, Ashland, Ohio o doing the b course will be at tended to wountly.

A very successful meeting was held tly, in the Pine Creek church, Ind. Sixteen were received by hapthe month of January, and it is sai from appearance, the work is only be

Buc. S. C. Keim, Bik Lick, Pa. speaks of an increasing interest in meine amone their prophe says that they have good health, beau tiful weather, and that they are enter-ing the sugar season. The "sagar seaon" probably means more in Somersol. than in any other county in the State

Emanuel Slifer informs us, that In addition to a visit from brother Christ should be a efficient sign of Hooper-brethree Roop and Brown, of their odium for profamity.

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

Tue brothren of the Johnstown congregation have been holding a series of meetings at the Benshood meeting se. Have not heard the result This congregation has lately had a rereshing shower, and it is to be hoped the good work will continue.

We have received some orders for additions within the last two months. the debute between brother Busher and Mr Bergstresser We will inform all as have ordered that it is not yet published. We have not heard ang of it recently, and do not know when it will be ready, but we suppose

Bao John H Rationsberger, Clear Springs, York county, Pa., says they are trying to keep the Ark of the has been added Lord moving. One has been added since my last. I get the Paintrive regularly, and like to rend its contents. don't has how some of the brethren get along without, at least one of our

A CONTRIBUTOR to the Christian Standard says that during a controver sy on the question of woman's privilogo of speaking and praying in m ing, a sister said "If they decide that on shall not snosk and pray is meeting, they may as well close the doors of many churches on prayermosting evening.

DOMETR

Ir is said there is at present a : ions awakening in France, and that totestantism is gaining ground rapid-Many of the Catholics are utter ervices that are now being hold in Paris, and nearly are renount ing their faith and are accepting the of the Gospel. We hope they will make that faith effectual through nce to God's revealed will.

Tur Colorado Guide Post, is a neutly neerning Colorado. It nins to answer lla tunda one would wish to know hour Colorado and suited to the inquives of the capitalist, stock man, miner, farmer, emigrant, invalid, tourist, laborer, &c. Sent by mad to all ist, laborer, &c. Sent by mad to all who may apply for it, by sending 10 cents to the Hone Marer, Longmont

Oca prayer-meeting on Wednes evening last, was well attended. The importance of partaking of that bree how we partake of it, and the effect it bus to develop the spiritual or lane man, were points that w ere made pri sent in the subject. These meetings we remard as excellent means of grace and are sources of enjoyment to all Observe bearing

THE New York Herald has given 8100,000 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 pointees. Indian meal are all the food that is left, and in many districts ven this, the local resources are exhandful Book and Sever have adds to the distress from famine, and several deaths have occurred from starvation

THERE is an Anti-Profamity Society in Savannah, Georgia, and as a distin guishing unrk, all its members wear a hite ribkon. Perhans the ribbon is not strictly essential, but would n black ribbon be very expensive of the character of those who swear? would be an emblem of the condition of their hearts and of the fature state of the profane. All Christian people night to be an auti-profunity society. and their avowal and profession of

Some time ago we published in our nns an item of news from Califor nia in which it was stated that the mercury had fallen 18 degrees below zero, which was a mistake. It should have been 18 degrees above zero. Bro. Wolf informs us that there was thicker ice this Winter, than there has been since he has been in the State which has been twenty-three years, The prospect for a good crop this d, as there has not very go hoen a sufficient rain fall. The church is in love. There have been sixteen

on boothes I II Moore editor of the Chaldren of Work we learn that brother Eshlemna is sick, and it is cared he will not be able to do much work for awhile. Bro. Harvison is in lows visiting among his friends. The arrangements for Annual Meeting are , says being made. Bro. Muore gors to St Louis in a few days to arrange to tents. Two tents will be used. circular tent 100 feet in diameter. The other is a digning tent 62x160 Five wells are to be dug. Bro. Muore also informs us that everybody admires the Western department, and adds to the interest of the paper in the West Has efforts on principle are truthful.

> Turning or of every Christian ! r and sister is solicited in behalf of the "Brotheen's Normal College," that it may be wholly devoted to the gi of God-that all those connected with rt may be converted to Christ-faculty students laborers—that God may own its labors and lead it to greater success The contributors to its funds need the blessing of God upon their benefic ions, that He will own them to His Pray for the Printipal, that be he kent faithful, for the members of the faculty that they may be more levoted who have professed Christ, and for the specily conversion of those who have not.

Arr of our College wanting books of any kind should consult us before purchasing, as we can probably aper than you can. We have hem che terms with a number of the leading publishers and in every instance for ish those as cheen us you can get them from the publishers, and ome instances, farnish them a little We have just received chenner. Kittoe's Bible Hartrations in four vol-

ers, which we think is valuable to every Bible student. We can formisk bound in cloth, for \$7.00 We can furnish the commentaries as cheap reyou can get them from the publishers

down and write a long article. Losr week we said, that all vails arrangements were given into the to say west of Chronge. We now state that brother Howard Miller of Elk Lick, Pn., is the only one authorized to make arrangements out of Chicago All applications for tickets to Annual Meeting east of Chicago, must be made and west of Chicago to Bro. M M. Eshleman, editor of the Breth-Work. We thought we had made the statement correctly, and did not notice the error until the issue was printed

Ruo S. B. Srift of Chamblingburg, Va. informs us that he has been afflicte with rhoumatism and has not been able to get around much this winter He had intended to go West, but he wants us to inform the brothren that he cannot go on account of a lack of He says. "I have plonty of calls for preaching but I really have not clothes fit to go from home. ent of sickness I could not do anything last Fall and this is the res son I am so needy. My address is Chamblissburg, Bedford Co., Va. We are not personally acquainted with brother Stiff, but we hope that the brothron in the adjoin ng congregations will see to his wants.

Last night being the occasion of the delivery of the first of a series of ser-mons by elder Calvert in the Duckard Church, that building was filled to its atmost cauacity, and very many per sons were compelled to stand out e go away. Such a crowd has not been seen in any church here b within the memory of the oldest in-The meetings will be conhabitant. tinned daily morning and ovening, it is supposed, until the interest shates

TO OUR CONTRIBUTORS We propose, in the future to

desse sur correspondence, so that it will occupy less space. We hope this will meet the approbation of our pa score generally. Our correspondents will please be as brief as possible There is already a decided improve ment in this respect, and with the exportion of Notes of Travel, as a gen thing, the correspondence is briefly Those of our correspondent who travel, will please state gregations in which they preached, the cault of the meetings, some incide connected with the meetings, or some thought that may have especially im pressed their minds. It may be of ir terest to refer to some of the brothren cith whom you lodge, but the mention that you staid all night and ing at a certain hour and by a certain conveyance went t another brother's house, and stuid there a certain length of time, and then went to meeting and preached from a certain text, and keep on in this way through a long tour is not in teresting to the general reader. Let us have more description, more thought and less outlines of your jour Now we do not refer to this in a fault finding or with a disrespectful feeling towards any of our correspondents We morely wish to make with the We merely wish We want to do the very best we can to make our paper interesting to all we think by condensing our church reports, &c, and giving mos-space to general intelligence, and enter variety of reading matter, it will perhaps be more acceptable to all owever, some one in every congregation to give us short reports and we desire to have them me quently. There is doubtless something securs in your congregation or neigh nearly every week would be of general interest. hope it can be stated on a postal-card

would suggest too, that there be some one to attend to this matter. It some times happens that we get several re to same meeting, and if there ne come one in every congregado the reporting, this would not occur. We still have on hands a number of in teresting articles from ablest pens, which will be forthcoming. Do not think they are rejected, and the mountime, we relieft all our contailantoes to write. Many of you have more time now than you will have in the Summer, and if your productions are not now inserted, we will have

THE WEST AND WHO SHOULD GO. ADVANTAGES

them on hands.

our last, we promised to sty something about the advantages and disadvantages of the West. Many of these are largely the result of the circomstances attending those who g there. But while this is so to a con-siderable extent, there are some that are naturel and are met by all alike In speaking of the advantages,

shall do it as compared with the older and more castern States. The leading will meet the Eastern farmer as he object of the people always was, and is drives his stakes in the Kansas pra-yet, to promure a home that they can rise

RELIGIOUS MEETING AT MARTINS- call their own. To get this in the thickly populated States in the East, a considerable amount o requires money, especially if we wish to pro-cure a small treet of land. By taking of land. By taking this money West, three, four or five times the amount of land can be bought with it; and of a much better quality. This is quite an advantage to parents who have large families und wish to procure homes for them This is the reason that a great many people

give for leaving the East and going West. They wish to be able to get farms and homes for their children In this, many have succeeded while iled, but it must always he remembered that these success and failures should be attributed, per bups, as much to the character of the persons as that of the soil, and the a tending selvantages or disadvantages The greatest financial advantage rear ed by those going West and buyi as the enhancement of the value of the land. Forms, that ten years ago, were worth from \$2.00 to \$5.00 per acre, may now be worth from \$10 to \$100 or more, owing to lo nation. While this enhancement of real estate forms the exception in th East, it is the rule in the West. This ing the case, many reap a large per cutage on their investments, they do not at first, make more than a living, on the land purchosed. Ti improvements rande, and the advance in value

Another advantage is the small amount of labor necessary to get the nd is a condition for cultivation. While in the more eastern States it re quires a vast amount of labor and no, to get the timber off, and eight or ten years to get clear of stemps, saying nothing about the stones, all that is necessary on the prairie, is a good team to break the sod, and you are ready to put down seed for a crop, thus enabling the pr charer to put out a large crop and har vest it the first year. These are ad-vantages that will be appreciated by those who have settled down in heavy timbered sections, and spent nearly a lifetime in getting it under a state of celtivation

Again, the general fertility of the oil is na advantage of great importance, to the farmer. A farm that con sion, for almost an be cropped in succes aite number of years, without using any fertilizor, as a source of i ome of ac small consideration, and yet there are thousands upon thou sands of zeros of such lands for sale in Kanne, waiting for more capital to come and utilize it. We might also any rate, it is not necessary to sit notice the case with which the land is cultivated with machinery, no hills t pull over no stones to wear or break he machinery, good level rouls to drive, and no fences to makemean no wood fences. Hedges grow endily and cost but little money

Again, all the land is avable. No rasto land, bills and mountains for which the good hard has to pay the axes. In this respect, things are bet ter equalized and therefore burdensons

We were especially pleased with the educational advantages. The State already has a permanent interest bear-ing fund of \$2,264,262 with 2,898,664 acros of school lands yet unsold which, it is supposed, when sold, will swell the permanent school fund to \$12,000,000. The interest of this money is approprinted to school purposes, thus great-ly decreasing the school taxes.

All these are advantages that can be looked forward to as being permanent, 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 the

## Educational Bepartmut.

BY H. B. B.

Some seven of our students expect to graduate in the Normal English Course, at the closing of the Spring term, which will end Thursday, July

-The students and friends of the chool bave inaugurated an Aid Society for the benefit of the poor of the appear end of town, and are, in a quiet doing quite a good work.

- all those who expect to attend d make apple the Spring term, she on as soon as possible, so that the recessary arrangements can be made by their accommodation

-Donations to the "Normal" Libra ry are kindly solicited. Any book or backs that would be proper and profitble for our students to read, will be

-Some of our brethren and siste donating quite liberally towards getting suitable apparatus for our Such persons are highly ap criated and will be duly neknow

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

In a late number of the Independ cat, we notice that the trustees and managers of Borrdoin College have sing the subject of the coadvancion of the seven. The ominion of a number of the principa Colleges have been asked for, and out of some eight responses only three are The sentiment in favor of ducation is growing in favor among our best educators and the day is no far distant, when all of our educational metitutions wil be open to both sexce

We call attention to Bro. Miller idass on what our schools should and what they should teach. hope the time will soon be here when we, as parents, will be as conscientious in regard to where we send our children to have them educated we now are, in regard to whore they receive their religious training. Cold and indifferent indeed, must be the religious feelings of parents, who would send their sons and daughters to schools where their highest good may be endangered. We are glad that our aged and prudent brethren are looking at this matter from a true

-We had the pleasure of hearing the recitation of several classes in the Normal, but work. Our first call was with brother Brery, who had charge of a grummar class. The lesson was in the potential mood, and some of the puoil's ideas in regard to the tenses were decidedly of a potential character the whole the recitations were inter-esting and Bro B. manifested considerable uptness in conducting the levson We next entered sister Weakley's class in literature. The recitate class were especially interesting to us on account of their character. lesson consisted in short selections from choice English poems, (some Each member was called American). to recito a recitation, give its author, and then comment on its means seemed to be well prepared. responded promptly, and recited well so was quite interest ng and the period spent very pleasant iy, and we came to the cone a under such training cannot well fail to gain some proficiency in lit-

## Western Bepartment, RIDRA R. H. MILLER, SDITOR.

LABOUA IND

THANKS to brother M. M. Esbelman for the Brethren at Work. It looks familiar to us, because we once bad see connection with the namer. Though we are now with another, we do not we to rise by puttleg others down, especially the paper we belied to build up We hope it may be a means of much good, and ever coations to labor for the interest of the general brotherboad. We determined to pursue a course towerds all that will work for uplog and barmony among us as far as possible.

Weaps of comfort and encouragement may be found for those you meet everywhere To reform the erring, words of nition and hope may brighten up the right way. To the weak, words of kindness and love will suspire perseverance. To the sorrowing, words of sympathy smooth and cheer the rough path way of life. To the praitent, words of se in the mercies of a risen Savior lead to trust in the words of hope and encouragement. God has given to all who obey bire.

Tuxuz are certain assential principles ations that comest be disio all corre arded or impreed without denote to the igetitudion itself. Such is true of church Ged has built on the Gos-To believe and obey are the great easentials to the Christian sy reporate or impore either, is destruction To spread and exalt iples, is the great work of all who would labor to bless and eave mankind. To deny, to diminish, or disperage sith er faith or obedience, is rebellion against God, which receives his displessure in

every age and dispensation. Bno. Isaac H. Christ of Clear Creek church, Christian Co., Ill., saye they held their communion meeting four miles southeast of Pawnee in a tent, the 18th of September. At that time broth er was called to the ministry We now have two speakers, two dea one, and about forty members. In

November last brethren M. Stouffer and H Kuns of Corro Gords, Ill., came and preached eight seri One soul was added by baptism and many good impressions were made. Land sells, here at a reasonable, rate and there are prospects of a railroad. church-house badly and hope to be able to build one before long. We need preaching badly, and we hope those brethren that have partly premised will not forget it. In hea been a common idea with

many Protostants, that children should be left free from religious training un til they are grown; then let them selves whatever church they profer. This error has often been fatal and should now be discarded : it is a fruitful source of infidelity. 11 we do not train our children in the truths of the Gospel, they will be trained in the ways of ein. The curtoms of the age begin the work of evil with the child w ben it is young and it is our duty to counteract it by our faithful continual offerts. The great wrong in Protestants, is in not beginning soon enough, not working hard enough, not spending time enough, to teach the secred principles nity to our children, befor the alluring power of sin is instended upon them

Some persons seem naturally inclined to find fault, and criticise everything they see or hear If they bear a good sermon, they can pick out some flaw, they can find 'some errors in your actions and conduct when you do your best. Such persons may not be the most pleasant company, but they may do us good when they tell us our faults for a good purpose. Such per avail, and if the truth and the right in ing to the church and to the world, and obligations he ow men too, may be of general bonedt not on the side of prejudice, it as read-

or was not one of those fault-finding by chance, if at all, men, but good natored, and inclined to Second. Justousy overlook errors. I do not know of site to the pure principles of charity, any certain remedy for you but to It aproads its evil imagination all over make a proof reader of yourself the heart—dackons, dampens, kills all When you find words that do not make the noble affections, and sends out good sense, just take them out and put some ovil emissary after the innocent those that do It will not do mu good to scold the proof reader; he will ust make apologies and do the same thing over when he is so burried that be cannot help it.

System in doing business of all kinds putting others down, it is the only sourance of the best peace-able results. The opposite of system is confusion, and it will abound more or as where there is no system church hosiness there is no one thing so much needed as system; without it eve ry elder has his peculiar way, and every use its special plan. Without it, favore or partiality, prejudice or special pure, may come up at any mement point to create confusion and trouble Without it we can have no ass

specess in difficult matters, for anything may come in by chance or scheme to stop or prolong the troubles. But with a good system, well observed, the busi-ness of the church may be done as smoothly, and as surely as in any well regulated family. And we now have great need of coming to a regular systens. It gives each one all their rights down the tendency of eldere and church officers assuming more an thority than belongs to them, or laying plane and making order to carry point, or effect some special object. at a system of doing business, the officers are the arrenate of the charch to carry out the rules as they are in the system. Without it the officers become raiers, to make some special plan to soit their views of each case that comes up

in the church TEMPERANCE is an all-absorbing theme

of many faithful workers for the good race. But the partial leaves all in doubt. To reform a man in drinking, and leave him etill to practice swearing, gambling, and many other sing, is only a partial work, that reaon and experi nce provee to be a gener al failure. The practice of other ovilesoon destroys all the power of tamper ance virtues, and leads back the reform ed to old channels of evil, where one begets saother; for the weakness of this partial reform in drinking only. the Murphy movement, in blue ribbon societies, makes an excitement that dies soon, to be reserved by another when mperagre has taken its level with kindred ovils. The true principle of reform does not stop with the evil of in nt takes all sin and every appearance of evil. A thorough work in caything is the only assurance If a man has half a dozen scrofulous sores, to heal one only amounts to little. Cleanse the whole system to make a certain cure. So in reform, to take one svil only is likely to fail, but cleanse the community from all the ovils which attend places of dranken olid reform becau the silurements ere put away. Let our offerts in reform be on Gospel grounds, to put down everything that tends tow ard drinking and all the orits that are associated with it.

## KNOW THYSELF

There are some things that hinder, and often destroy, a growth in grace and knowledge of the truth, which should be watched with all diligence. They are the more dangerous because they are like an enemy in the camp and often uniformed in the likeness of a true soldier. The first is prejudice. when it rules light is shut out, reason

when they work in the right vay. By ramples them down as the vises! askey for the peace. We then would war possible the peace of the pe

calousy is a terrible oppothen is common for the welfers of our

unsuspecting, and drags them with it tongue of slander, to be sacrificed on the guillotine to satisfy the evil surmin ing of ionlousy. It can blast the fam ily, injure the church and cripple the mistry. It will ever try to rise by hunte for omething had to tell, and tells it for something had. It makes a man strive to put others below himself, instead of improving his own mind, to grow in grace and in the knowledge of the uth, that he may come to the stature of a perfect man. It is charity to pity the jealous man, who can see no good, or worth, or ment, in any one but himself, as we would pity one sten by triching, he sees no hi

ness and neare himself nor suff

others any when he can prevent them Third. Self-right consuces in a strange and dondly prison in the mind; it is slow in its y ork, but it works co ually, it is a moral pest so terrible that it makes a man believe he is serving God when he is but the selfish servant of Satan, because it so blinds that he thinks his own noti are perfect truth, though they be its perfect opposite. The spirit of selfnghtoon es pover allows a man to bave right views of himself or of oth ers. Prejudice, jealousy, sell-right-sousces, these three, and the worst of these is adfrightoousness. Shun them all if you would grow in grace and in the knowledge of the truth

## RUBOUTS

There is no tendency to ovil more be deplored, when it is fully understo than the dangerous surroundings of the rising generation in their education. The common schools of our age are meny of them, a common place of swearing and protone language. The moral safety of a child sent to such schools, is the least thought of We do not oppose the common school as a sys tem of education, but we feel decoir the degenerate morals that many o them spread over a community To send a child of fire years to a school where swearing and profacity with kin dred vices are practiced, and continue it in the profesity tolerated in the school. As well might we place him among serpents and expect him not to be bitten. But the common schools are not all that telerate immorality. Many of the higher schools are as bad or worse. The growth of infidelity and disregard to the moral principles of the Gospel are eridence of the evil, and the immeral audings of the present system of adapation. Reform is nowhere needed more than in the moral influen rounding the education of our children. Paronte may take great care at home, but when every day at school the m moral leaguage and conduct of their semates greet their eyes and ears, it en habituates the child to evil as often to overcome all the power of boine in

On account of these facts, we feel that our brothren should use overy available means of baving their children are strictly moral, and the tree princi ples of the Gornel rule all the training. And if our brest ree who are conducting the moral and religious training and all of liberty or freedom; but it

tone is so fall on a level with lother schools; and neither we as individuals or the church, can have any special in-terest in the school that does no more

PREE SPEEDS AND CHEE PRESS

The idea of freedom and independ co may easily be run too far sent the tendency is toward a kind of liberty dangerous to the church and society. Every man is under obligations to God, to jety in coneral, and to each individual with whom he is related religiously morally, socially, or politically.

claim a liberty or freedom that impore any of these relations or obligations, is simply that much infidelity or robol-lion. There are many obligations growing out of our relation to religone and political opportunity. In the al,men claim liberty and freedom to drink, gamble, swear, and practice many other vices on their own independence regardless of the welfare of others Ther claim the right to sell whisky on the ground of liberty, though it may ruin, starve, and kill others. The practice of any other sin brings similar results on communities, even to the glaring wickedness of or polygamy, claimed on she right of freedo om or liberty, ia s morkery biaspheming the name of liberty, whon it is really robellion against God and man. Free speech and free press claim the right to advocate these evils on the ground of liberty If such right or liberty exists the dov il is its author To advocate the sin, is only a less decree of crime in law. allows a man to advocate treason by his free speech, but it will punish the crime when committed. If the crime

be treason, the free speech which prodesced it is rebellion. In the church "free speech and free press" may be as great a source o evil to lead men into error and rebellice as it was in politice when it led the south into rebellion. Have we say more right to advocate error than to practice it? When free speech or free press advocates an error in the church. they should be dealt with as promptly as one who practices the error. dom of the press in anything is th forerunner of the practice, and will soon have some trying to do the same thing the press advocates. Nearly all error and sin claums freedom and liber for ten years, there are two chances to ty; if they are given that it is all they one for that child to come out trianed ask. But the true position is that a liberty or freedom be allowed by the church, to violate the obligation man owes to God, to the church, and to the world, without reproof, rebuke, or expulsion, as the wrong may de-The church at Pergamos bud in it those who held the dectrine of Balaam. I suppose they claimed from speech. Also some beld the doctrine of the Nicolatines. I suppose they claimed free press for that would allow them to bold forth whatever dectrine they chose. But God told them He had these things against them, anwould come with the sword if they did not report. Paul commanded th Thessalonians in the name of the Lord Jesus Christ to withdraw from every brother that walketh disorderly. free press or free speech advocate a disorderly course, this command us

against them as well as the humblest brother who walks disorderly. adocated where all the surroundings a man lives in a community, his rele rice to it brings him under many of any of these obligations, or desired to achogia bigher or common, will make change them, he does so on the gre the serroundings such as to insure the province of the community to judg safety of our children, in moral and re- whether such liberty he allowed and areal, and if the truth and the right in lag to the church and to the world, and

#### ORTHOR RADIETY -NO. 4 BY DARIEL BESONY

The continual dropping wears away stone." This ndage an old brether used to apply to children begging their parents for fashionable dress to say that as the cont opping wears away stone, so the voring, the continual begging of children, would maily break the will of the mother that she will consent to the will of the child. He lamented the growth in the church of methers dressing their children after the fash one of an unreally world, and not af ter the modesty and chestisy of wo

men professing godliness The aunlitation of this adare, as do by the dear old brother, who has nassed to his long home, is proper. dany are the muthers who are in such ier, won by their daughters, to their own servers, and final asin of the

But I often wendered if this pilare could not work as well the other way A poor sule it is that does not wor both ways. Suppose parents were as ering towards their children as the children are towards them, could they not us well win them to Christ, as children the parents to the world Are children's beneta hawler than for ther's or mother's? Is the study caleasier bent than the tender twig? Why is it that parents are sooner won by their children than the children by the sevots? If the parents will learn a lesson from the mild and lucid element which, by its continual dropping wearaway that hard substance, and will ag ply its continuity in love and kindness their children, they would find salutary effect upon their bearts The trouble is parents are not perse vering enough. They are not enough of "children" in the Gospel sense When the children do not want to obey them, after a few efforts having been messectually made, parents will perhaps impatiently my, Well, if you do not want to obey me and take my advice, you must do ps you please." This is not right. We must be more persevering We must not become weary in well-doing, we must not erare to pray for them, and to admon-sh them, "Our prayers to God must be according to the perseverance, the power to prevail of Jacob, when he wrestled with the angel of the Lord at Periol, saying, 1 go, except thou bless me "-Gen. 22 And our admonitions to our childien must be in like manner. We must continue, in prevetal love and kindness, to admonish them to leave the broad road of ein that leadeth un estruction, and to give their bearts to Jesus. Our relmone carnest and sustore, in firm, unflinching perseverance, telling them that we not leave oft praying for them and beseeching them to turn to the Lord, and even when our bodies rest in the silent grave, may then our ad ns follow them, our tears burn upon their conscience, and our prayers earry conviction to their sinful hearts. until they flee the wrath to come, ield entire submission and heartfelt obedience to Jussia the Captain of our salvation But parents must be care-ful and bave all their conversations sensoned with salt. They must have Jesus, all in all, and all for Jesus

#### But listen to the

"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 ireles, and gay associates, instead of reb, and among the humble is table of Divine Love.

My door brothron and sisters, he de see for Christ 93

ed sad, yet it is no earthe-

bearts. They are themselves not cone service of the lowly Jesus. They do not serve Him in love, but more in fear of eternal numbelment. They have not drunk so deeply into the well of sulvation, as to the consoless ages of blissful immortal mate the sweetness thereof. They have never conservated themselves for unte the service of their Lord and Master. They have a divided love, and a hidden unfaith in their hearts

s the division Were this hidd unbelief a little stranger, so as to berome predominant, they would them throw all the selves throw all the easy yoke of Christ, and soin in with the idelatrous worshipers of the golders of fishions Am I saving too much? Should this come to the notice of any lathers or mothers that prefer seeing their daugh ter more in the fathionable circles of a in-saying world, to having them the little band of humble follo the bleesed Jesus, I ask you to candidly examine your house the plane is not the condition thomas if you have tasted the sweetness of redeeming love; if you learned know that it is better to serve God in fellowship with His children than to sorre Satan with the children of the world, you cannot prefer seeing your children in the world, to seeing ther in the church If you have undoubt ing faith in Christ and his doctrine , if u sincerely love Him, you can prefer seeing your daughters assoriate ith those who display Him, mork

and hough him to scorp, to seeing them in communion with those who love him, an I obediently follow him. Such ing heart; the heart that is consecrated to God; the heart that is filled with seh a beart' May we all be smeere, and experience the reality of the religion of Jesus!

Brthichem, Pa

## FEET-WASHING AN EXHIBITION OF CELESTIAL LOVE.

#### BY IS. B. REPLOSILE

The ordinance of feet-washing duly served in strict accordance to that model given by the Son of God, por trave to the mind and mirrors forth to the world one of the most sublime ex hibitions of velostial love over exhibit ed below the skies. When the house ordinances of the house of God. sun. per being ended (or served) Jesus sat lown to the Lord's table, but lo, he refuses to eat and reacth from summer thus showing us bow he rose from t ever satisfying joys which he had at God's right hand-with his Father in beaven. He laid aside his garments which represents His laying aside the plory he had with the Father before the world was He girded himself with a towel, thus exhibiting His humble submission, though he was the Creator of all things, yet he was smong us as he that serreth. He noursth water into a basin thus mirpering forth how he poured out his unto death in order to open a fountain for sin and for uncloanness and began to wash his disciple's feet thus again so beautifully representing his unparalleled condescension in wash ing away our size in his own blood and to wipe them with the towel wherewith he was girded. He took htina his garmente and sat down this once illustrates how he took unto bimself his majestic glory, and sat down again at his Father's celestial

doubt you have often contemplated a Jamentable truth. And there with wonder and costatio delight that not only such mothers in the glorious time, when all the saints of church, but there are also such fath: God shall, stand on the Sea of Glass, ors. But we nek, what is the cause of and he permitted to surroused a table

we could see the secrets of their glory. I wonder how we will feel to the Polar Star, for Leve is the great course it is the most material thing too. bearts, as the All seeing does, we when the care ferry but now highly attractive force that draws no within the care to full most that the care to full most the care to full most that the care to full most that the care th we when the once lowly hat now highly would be amazed to find a "secret lurk- exalted Son of God will come forth in the "mystic circle." ing" love to the world in their own his Kingly Beauty and serve his preple and who all tears from their or You; dear brothren and sisters, we will then join in one band to sing the song of Moses and the Lamb-the song of free grace and redeeming love through the door is not shot yet," were the

## CONDENSED ARTICLES -- NO 2

itr.

good.

BY CYBUS DUCKER Did you ever try to get rul of an old habit? Did you ever f eel that some of your doings were only bad habits? u tried to shake them off, did you find out how fast they stick? The old who stopped using tobacco far id when b " sees another take a chew, his mouth waters for it Should we not therefore avoid bad habits, and do all in our power to keep our children from making life-centrae for them? Man is sometimes called a bundle of babits. Let us therefor

## Rentallte Da Bome Department.

## HOME INCLUSION

Who has not shared in the old yet ever now romance of the m hearth-stone, or felt the hely comforts and joys never found beyond the bal lowed limits of the home-world? The weary man of business amic

a preference cannot exist in the believ. the busy concerns of the great world, turns to this miniature world as to a well of refreshing; and to the toiling love divine. O God, create in us all wayfarer it is the one green casis i the barren waste of his life. To the young it is a social nursery they are snugly sheltered from the winds and blighting frosts of life, until they have acquired the wisdom and ocessary to play success fully their appointed parts in the great

> Every true poet has an ideal firesid pon which his imagination fondly dwells, as a spot sucred to the pures and noblest emotions of the heart at has so much power to dispol the petty annoyances that cross life's way, as the kindly smiles and loving is of encouragement we meet or our own threshold; and the uneren in

the best safeguard a man can carry with him through life. The safest way of communing with our fellow mortals is through the hom ircle, for the voices of wisdom, gen tleness and love heard beneath doudless domestic heavens have not only the power to woo them from the ve blessed : for gross pleasures mot with in the birt ways of society, but also ennoble their baracters, and strongthon their tuce. Even when the beast has been

ed by vice, and long acquainted with the would it is still home by the strongest ties. It is said of Cardinal Richeliou that when be built his magnificent values on the site of the old family chatcau, he sae rificed its symmetry to preserve the room in which he was born :-- illustrative of the fact that the saddest chords of feeling are often awakened at the emembrance of departed household

When the Emperor Charles V had executed his memorable resolution, and set out for the monastery, he storned at his youthful bomo for a few days, to indulge the tender melanchely that arese in his mirel

When mingling amid the busy scenes of life a secne of loneliness oftimes creeps over us as we gradually discorn the solfishness of mankind; and as life's cares and trials close thickly

Philodelphia, Pa.

## "WAKE BASTE!"

words that fell upon my ear one morning in the early summer of this year was passing through a square in the west end of our great metropolis just as the chimes of a neighboring clock were striking the hour of nine, The speaker was a girl of seme ten or welve years old, who was hurrying towards a block of school buildings at the further end of the square. held firmly by the band a tiny child, whom she was thus arging enward fearful lest the school-bell should ston. and the door be closed to all late com ers until after prayers, when the mark for punctuality would be lost. little one was almost carried the le fow remaining steps to the school bouse, for she was too young to under stand the less of a few marks, but reject the boal and only tie up the with the older girl's assistance she kept pace with bor, and, het and inc. the two children weeked the ol just upon the last stroke of the cieck, and only a few accords before

door was cleard.

the Master of the house is rise

and bath shut to the door, and we be gin to stand without and to knock at the door, saying, Lord, Lord, open to us, and he shall answer and say unto you, I know you not whence ye are . . . depart !" (Luke 13 - 25-27) Thon will be too lato; there will be no reopening that door to late comers. hen once that event, door of houses is closed, it will be closed against all sin and sinners, and all eights and sounds of carth will be forever shut out; but it will enfely shut in forever God's children in a home of untold happiness. Little ones, on which side of that great soor will you be on that day? If you have never put that solemn question to yourselves before, do Remember, the door of heaven is still open, and a loving Savior savs "Come You cannot tell how on it may be shut, so flee to him at once, ask him to wash you from your size in his precious blood, and receive you into his fold, of which he himself ie the door. But if you have already taken him for your Savior all will be well, and you must try and follow the little girl's example of whom I have uence of a sunny domestic circle is just told you. Help others smaller and weaker then you to reach the door of heaven. Cheer onwards and encourage them by your ex well as your words. Aid them by every loving act that lies in your power, and you will some day hear those

#### done it unto one of the least of these ny brethren, ye have done it unto me. ONE PIECE OF KINDNESS.

London Christian

words spoken to you, "Come

inasmuch as you have

There is one little piece of kinds which almost all peop le, old and young, have opportunities to perform and by whose practice they can very materi ally add to the comfort and b of less fortunate persons. It is to avoid looking at deformities or marks of discuse when they are mot in the street or at home. If a person has a misshappen foot, or lacks an arm or a leg, or bears upon the face some disfigment, or is evidently suffering fr disease, we may be sure that the fact is sufficiently impressed upon his mind by his own thoughts and by the mark d attention of the unkind or thoughtless, without any stares or remarks of our own. The keen suffering given to a sensitive person—and all persons with a noticeable deformity may well

strective force that draws us within the eye to fall upon that which is the "mystic circle." oxouse for unkindness. We ought decentely to school ourselves not to add, by look or by word, to the unbappiness of those who have alre-"Make baste, Nellie, make heste! ough to bear .- Sunday School Time

## THE ART OF TALKING.

If we notice closely, we shall find that the people who are the most popular in social life are those who si stand not only how to talk themselves but how to make others talk. Th a very valuable wift. Fo be able to di rect conversation so as to draw out the opinions and quicken the thoughts of those with where you talk-this is an accomplishment indeed. It makes sh a contributor to the enjoyment of all, and it leaves with each a pleasant sense of having said som which others were glad to hear. There is a good deal of this sort of conversa tional missionery work waiting to be done, and the time which we spend in chattering about the weather might o very profitably devoted to it should be borne in soind that there is scarcely any one of average intelligence who cannot, if he is drawn out, talk interestingly and instructivel about at least one thing, the thin Do you know of what this reminded with which he is practically most fa-It was this text: "When once miliar, or which is connected with his ogular labor. Whoever talks much thus with specialists upon their chosen dopartment of labor or thought, will get together a fund of valuable information not to be learned from

MISCELLANEOUS

#### Total Abridance is the White Horse

The ladies would generally vote for Mrs. Hayes for a second term. It i safe to say that no lady in the present generation has produced a more ble impression by the grace and sim olicity of her man ors in pre

the White House than has she. Her social victory is complete, and has been won after a hard battle. story has been told before, but it is worth retelling. She came ington determined not to offer wine to her guests; this was the determina tion of a lifetime, and she would not and could not abandon it. To give a state dinner without wine was declared to be impossible, all Washington society was opposed to her, I even became a Cabinet question. Pos a year she was a target for the sort of arrows which it is so hard to bear un finebingly. But she bore it all; by her patient persistence and her tact she carried the day and conquered Miss Grondy in her own field. She never has offered wine; Washington follows her lead, and I doubt whether any State capital, not excluding the capital of Maine, is a more thoroughly persone city than Washington to-day. The exels sion of wines and liquors from the Capitol dates from the days of Senator Wilson, but I judgo that public sentiment has grown stronger, nd that the exclusion is more com plete now than over before. As you go to Capitol Hill along Pennsylvania avenue you come to a liquor shop with a sign extending out over the side walk. On it are the words, "The Last

propriate signals can find a chance for a drink at the House or Schate restou rant, but nothing stronger than lage is drank publicly .- Rev. Lyman .1860 Death of a Obimpaners at the Philadelphia

you come back from the Capitol are

sibly a man who understands the ay

the words, "The First Chance

Change F

On the reverse side, seen as

So great an attraction did the two with a noticeable deformity may well chimpanzees become at the Zoological be supposed to be scusitive on that Garden, Philadelphia, some two years Like a way, was it the same or and to premise to entroller a note like care and trial (one trialy be support to to entire on that transfer, enumerical points, some two years that the same of the sam

place them by another couple Arinto with a well-known animal dealer in Leadon for two more, which arrived n Philadelphia on Monday last and more sixen systems in the deephones situated at the extreme and of the It was noticed than that both were sellering from colds contracted on the voyage from Lendon, the female being quite III. They were given a whisky ponch, but it required force to compel them to take it. This treatment, for the time, proved benefit ul, but in a few days the male grew werse, and all efforts to affect a cere nere unavailing. On Saturday he was suffering greatly, and during Sunday night expired. His mate is now very ed it is feared she will live bu a short time. These animals when bealthy are worth 8500 each. They -so shout the same size as their bred eressons, the mule being five years and icuale right years of age Their habits are of such a peculiar character that it seems almost impossible to uc climatics them but the superintend From Clover Creek Church, Blair Co., Pa. ent thunks that they might have been

## Tall of an Elevator.

kept alive for some time had they not been shipped in such unsessonable

ther, he acknowledges, however

The large new elevator of Dougla Stewart situated beside the track of the Charge Burlington and Ounger sailroad, in Chicago, gave way unde main recently the whole northern partition falling out and completely covering the ra road. No trains could go out, and coming in trains were compelled to stop at Clark street, whence passon vers came down in the street Tracks are being laid around the wrick. The elevator was completed ut sex weeks ago, it was leased by Manger, Whoeler & Co. who had it entered as a regular elevator, and stor-ed therein 123,000 bushels of No. 2 spring wheat. Their loss is \$50,000 best constructed in the city, and only ednesday had been inspected and pronounced safe. It is considered now that the accident was due to the weak nose of the foundations. Its especit Was placed at 150,000 to 900,000, book The building cost nearly \$100,000 and is almost a total wreck. The loss will be at least \$55,000.

#### Public Buildings to be Erected.

The House Committee on Public uddings and Grounds at their meet ing on Friday morning, agreed to re ommund the passage of bills appropriating \$200,000 for a public healting at er, Colorado, \$50,000 to be e pended during the current your, and ing at Min 8100,000 for a public build nespolis, Minn., \$10,000 of the appro priation to be expended during the current year. Ounny the extra session of Congress, bills were introduced in se and referred to the commit the No. tco, which, if passed, would require opriations aggregating 84,845,000 and during the present session the call for appropriations to the extent of 85,610,050. The committee thus far have recommended appropriations to the erection of new hubblinus and the tion to the amount of \$2.660-000

The greater your wants, the greater God's goodne ss up supplying the greater your enemies, the greater lisplay of God's power in subdumg them, and the greater your ne-worthiness, the greater his grace in

Concerning the Pennsylvania Bailread. Seven thirty-five-ton passenger on gines, with five-foot drivers, are build-ing at the Altoona shops.

Work has been begun there upon an sperimentel passenger engine, which intended to do some exceedingly rapid traveling. The engine is to be New Jersey to compete with the fast their Editors trains on the Round Brook route. The ters of the driving-wheels

Such is the pressure upon the shops natit has been found necessary to place three more engines on each track in the erceting-shops in that city, so at renairs can be made on seregimes at one time, instead of four tees, as heretofers. An extra ferre of men has been employed by the company for the purpose of breaking up condemned locomoraves

## Correspondence.

Fab. 16 1880 Bear Rothera

that their lives to this country would menced a series of meetings here or the 8th of Jan. Five sermons were necessarily be of short duration. The attenuat to raise them has been given delivered in Martinsburg and eight in on by the European zeelogical some the large meeting house near Freder cksburg. The result was, two were hautized and one desired to be reclaim ed. On the 24 of February another eries of meetings commenced in Mar tinsburg, expecting elder Josse Culfailed to come until the Mh. In the meanwhile our home min istors delivered discourses to large and stentire assemblies, nobly prep the pupple to receive the able sermon rgent appeals of élder Calver when he served. He delivered for ermons to the largest congregations that over convened here unon religious occarions. It is said that some linger ed ontside in the evenings, not being more immediately retraced their steps bonieward. The last evening I had a reed emportunity of viewing the large e, and r over saw such an pressed pasembly. All seesard to be drawn as by a powerful magnet. next morning, on account of indisposi tion, our brother left us for home we were saidenly left in the midst of a prospect of the largest in gathering ever known here. Saint revived and sincers trembled. Anxie ty was depicted upon the countenance of the unconcerned. The upbraving of brarts showed industrious of troub minds. Altogether the Spirit o the Lord was upon as in mighty con victing power. Next day, the 12th

nine were baptized and one reclaimed and on the 13th four were handwed These ranged in age from the haired grandfather down to the quite tender youth Elder Calvert left as orly morning train on the 12th so you see all the baptisms were ad red after he left. Had be stay od with us several weeks, the genera opinion is, a work would have been ac emplished for good such as never be fore experienced in this village. Why e thus dealt with? But God ways are not our ways and we try to be resigned. As it is the enemies of true Christianity are now misrepre

senting our brother in some of his re He gave his sudicere to un derstand that immersion was the only spostolie baptism, and that the Gospe not to infants and idiots who are not face taken off. able to perform and observe iterequire This cut serficily in a commu nity of many denomination. Hence our lawyers, doctors and professors pronounce this a threadher doctrino in their correspondence to other pa pers, nevertheless it is a true doctrine. they eannot change it with all

their boasted intellurance.

they turn the cold shoulder with con-

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

> Au Acknowledgement Jan. 13, 1889.

Through the kind solicit

tion of brother Benjamin Moomaw on ly some nice gifts, and I beg your good paper to arknowledge the extend to the doners my host and heartfult thanks. The first wor was a nice present from brethren Benjamin Moomaw and J. M. Hayslett of Rockingham county, Va. These brethren are both members of our arm of the church and live about twenty ive miles from roy become. feel very grateful to the m for the kindness towards me. The next present I received was from sister Lydia Long of Cornwall, Pa. communicated to me by brother George Bucker, (if I make no mistake in the names. tavor I received on Christmas day, and n excellent Christmas gift is Dear sister, I connot express thanks enough to you with pon and mk, but I have a kind and sympathizing friend,

Elder Mark Minnes com who is watching in tenderness over 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 Bucher that you are a widow. Such being the case dear sister, you have my sympathy, and I heartily commend you to Him who promises to be a husand to the widow and a father to the fathurben

> see by brother L. L. and sister Annue wihart of Brighton, LaGrange Co Ind. Door brother and sister please accept my sincerest thanks for this generous gift bestowed upon your un worthy servant Y happak of stan es a significant gift and very typely My shoes were just about work and I was wondering where and hos would get a new pair, when all of sulden your kind favor came which enabled me to get a comfortable pair

\$2.00 from brother A. B. Brauthaugh screen numbed with a letter statuse that t was sent him by a good brother of the State Capitol of Brother Brumbaugh does not give the name, yet I think his name is written in the Lamb's Book of Life. DOOR NEWS

In conduction I would not for the benefit and encouragement of the brothren overywhere, that during the last ten or twelve months we have had a considerable inguthering of souls this arm of the church, namely, the South Buffulo church. We have recived in all, if I am not mistake twenty-cight additions with flatterinrespects of a goodly muster more the future. Prethren and sisters, please think of us when it is well with you

A. F. Pruste Bourng Run, Botelard Co. Fo. In the Bospital.

Don Primitive

I have been suffering for a long time with a canver on my nose. I have been in Rome, New Jersey for treatment under Dr. W. J. Pinkley. res presched to men and women and had to have my ness not part of my I now seem to be getting along finely and hope in a lew weeks to return to my family. ufferings have been great, though out deliver me. I feel very lonesome lying here in the hospital. Many of the pee-I feel very lonesome lying ple that come never heard of a people who practice all the commands Neither the New Testament My home is at are we astonished and discomfited if River Fulls, Pierco county, Wis.
they turn the cold shoulder with rem.
W. H. Rouar.

From Central Illinois Mission Field.

Brother George Studebaker Dear Primitive; from Northern Illinois came to us and spent one week encouraging saints and nothing to complain of, as we are littime for our quarterly council meeting. Knowing that in the multitude cataining to the bouse of the Lord,

of counselors there is rufety, we sent for brother J. R. Gish, who responded to the call and assisted in the business among us to rovive us as we should be All passed off satisfactorily. Oh, how pleasant it is when brothron and sisters all have the cause of Christ in I am doing all the presching that my circumst to do, and cannot fill near all the calls. by baptism since I came here, and many more have told me they w alusest ready to unite with us we have our share of troubles. Last week we had to part with our dea sotor Lydia A. Myers, wife of Jacob F Myers. She was sick but a few days. She was loved by all who knew her. May her many friends take warning and prepare to meet her in heaven I hope the brethren with means will not ..... Stavor's call for help C. S. Holsinger

From Muscotsh, Atchine Co., Kan.

Door Brethern I left Ossian, Wells et

ty, Ind., and moved to Muscotab. Kan arrived here the 23d of January and have rented a house until I find a home. This is a nice country and produces large every, and is near mar-The next was a draft of 85 his sent et. I don't see why people go away back in the trustier when they gar get improved lands near market for from twolve to twenty five dollars per ucre, and in a section of country where it is not subject to drouth like it is farther southwest. The three or four northern counties are good and land obean, and I am told there are receiler rains. There are the largest corn rons here I over heard of. The averare farmer raises from two to six thou would be a cight for an Eastern man o come and see the corn and entile in

this country. But enough of this. Your paper followed me here and it feel good to read its page and see the good teachings and advice it gives I have felt quite lost away m church and without the paner but as soon as I get settled I will send for it. I can't do without it. Remom her us at a throne of grace. Fraternally yours,

From Brother B. C. Moonew

Dear Bothoen : As an item of news wo aubusit the following notice of a series of meetings held in our community

by brethren E. D. Kendig of Augus ounty, Va., and Graham Crosswhite of Maryville, Tenn. These young brothren happening to meet at this place on the 22d of January, and the opportunity afforded, we co reminer meetings at a school-bouse They were well attended, and the greatest interest manifested. On the irst Sunday, one was haptized, and on the third, two more were added to the The most remarkable change church that can be noticed, is the radical r ormation of the reporal tope of the community, which two years ago was more than ordinarily corrupt. Now, of them all I feel that the Lord will about one-third of the people are converted, and consistent members of the church, while many of the rost exhib-

Fraternally, B. C. M.

From Polk County, Neb

Feb. 12 1000 Temporally we have ing in a land of posce and plenty Thank God for his many bountifu blessings. Spiritually, we are about as stated in some of our former com-munications. We have no preaching are about

although we try to gather what en coaragement we can by reading the Word of God and the P. C., which is next to the Bable in our be streaks words of consolution to the ony lonesome pilgrims in the We do not only look to our own into ests, but also to that of our many warm-hearted friends around us who apparently have never heard the Gopresched in its purity and as held forth by the Brothron. Are there are nisters in the East who with to come West where they can got a racay home and also help to advance the cause of Chryst? If so, there are batter chances than can be found in Nebraska. Brethren, is it not much the case that when any of the brothien enginerate West they are care ful to stop where there are already churches organized and plenty of min-isters? Now, brethren, would it not he better to scatter out and go where our help is most needed? We need a minister here with us, as there never been a nere Gornel vermen preached in this community to on mowledge. Is it not time we are making a stronger effort to suread the Gospel news throughout the land? attended a meeting of the Brothren in utler county on Saturday and day after Christman, the first for near ly two years. Walked twenty miles it enjoyed a season of worship which I can say was food to my hungry soni The meeting was conducted by our brother John II. Filimore of Iowa Brethren, let us not forget to pray for one snother conecially for the many isolated members in the West. I know how to sympathize with them and my beart's desire is that we may all held out farthful, ever looking forward to

that blessed hope that is in Christ Jesus. Fruternally yours. CHAS. W. BEATH Silzer Crod, Xel

From Alteens, Po.

Beether Jacob Smouse of Pean Run, Industr county, commence ed a series of meetings here on the morning of the 1st of January, and delivered thirteen discourses, which resulted in two precious souls coming out on the Lord's side. I think there

are many more considering the s The attendance was good at all the Brother James A. Seil of McKess Gap, Blair county, Pa., was with us on the ovening of the 7th of February, and also on Sunday morning and ove

ing. Brother Smouse expects to hold a series of meetings at Valley meeting-bonse in about three wacks. Yours in love. EMBY A. KINSE

\_\_\_\_

An Askneylelrement

In response to my appeal for aid from the Brothren, made on, New Year's day through the I' C., sit tor A. M. S. and sister Pearson, both of Lonesster, Ps., sont me one delle apieco, which was very thankfully rescaple it a considerable degree of concern for grateful givers, and may the bread onts of and interest in the subject of religion, thus cust upon the waters, return to them, in Ged's own way, after many days, is the prayer of your sister SAMARI STLAND

From a Friend of the Cause

I so much pleased with FOUR Daper I like it better than any paper I know of and think I should he without it. I stooped the coun paper in order to take the PHINITIVE n not a member of any chareb, but I to read the truth. I hand your paper around and would like to get you some more subscribers, but I suppose you preach too near the truth for some

what sinning against the Holy Ghost We hope our friend, having a regard for the truth as be has, will some feel it his duty to obey it. Will some one of our contributors who have given this subject thought, give an article on sig-ning against the Holy Ghost.

## Sanday-School Orerention

The Sunday school convention of Mid die Indiana, couvened at Ogan's Creek church, five miles south-east of North Manchester, Feb. 10, at 10 o'clock a m There was a good attendance from the home district, also several from adicining districts, and brother Arneld, from Ohio, also brother J. H. Worst and Dr. Roop, of Achland, Obio.

Of those on progressme only thre The propositions were all were absent. ed but the last, the time being circular announcing that the debt of the too short for all of them. Two exceliont essays were read, which will be sent to you for publication excellent interest prevailed throughout the meeting, and as there were some present for the purpose of investigating, hope they received favorable impres-I think pearly all present that 'it was good to be there B L. GORHON.

#### An Appeal to the Elders of the Western District of Pa

Will not the elders of the Western Bistrict of Penn's hold a collection in each place of worship in their several gations, and thus efford an oppor tonity to every member to contribute to the support of the Gospel by the Bome Mission of our District? And forward all funds, as early as possible to brother Silas Keim, Elk Lick, Somerset county, Pa., who is the Tressurer, and who re ets \$13.14 in the treasure. The Missian desire is to read the Gospel to some of the auxious inquirers who are saking for it. All we not of the cidera opportunity to contribute to this good au. and to forward their offerings the proper place. May the Lord enable is to become more earnest, zenions, liberal supporters of the capso H. R. Heistnurg.

To the brethren of the Northern Dia trict of Indiana, and others whom it may cancers, you are hereby notified that Jacob C. Crips, who was expelled from the church ness six years ago, and went on presching and organizing what he called the Reformed or Congregational church, and being expelled from the church of his organization, he now has applied to the church of the Brethren to be taken into fellowship again, and as we were informed that there were some who would not fellowship with him until he makes entirfaction to them for some unsettled matters, we appointed a church meeting at the enger church, to be held on Saturday. rch 6th, when and where any broth who desires to show cause why Jacob Oripe abould not be received into wehip is the church is requested to ear, or forever after hold their pance

cannot have fertilizing abowers It is thus with our trials.

Mauric Stend Led

the earth without a clouded beaven

BLD. D. B. STOR

NEWS ITEMS

The Meanmetter are shout to establish a mission among the Indians in the Island of Kodish, six hundred miles west of Sitks, Alaska

-A dangerous counterfeit is in circu lation. It is a silver dollar, partially compared of block tip. It is not affects by saids, and has the ring of genuine

-The American Board has expended more than \$1,200,000 on missions among prople. Some one will please explain the Indiana and gathered 50 churches with 4,000 members. The missions mong the Dakotan return eight church es and 600 members

> -The Methodist church has now in exico over 500 membero as probation, and more than 1,600 attendents on pub lic worship Daring 1878 the mission press issued over a million and a quarter of pages of tracts, books and periodi There are fifteen native Mexican preachers and twenty preaching place

-The Buddhist pricets in Japan and China are making frantic efforts to re corer around their religion has lost be e labors of the Christian missionaries They are printing and circulating doc trinal tracts, setting forth Buddhism and even threatening to send Buddhies missionaries to England and America -Bishop Corrigan, of the Catholic Diocesa of New Jersey, has suned a

church in the Niate is about \$1,000,000 and recommending the formation of debt-paying societies with mouthly ts, instead of fairs and festivals which are apt to be attended by improje -About one filterath of the Catholic population of this country is taught in Catholic schools or apward of 405,000

Of this number of scholare 33,495 are in 83 schools in New York, and 23,085 in 153 schools in New Jarsey. There are 140 Catholic schools in Carcinati, with 25 4% scholars, but only 16 schools in **Boston** -The General Theological S of the Protestant enlaconal church in Now York has, during the fifty reven

years of its existence, trained 50 bishops and 1 200 other clerey of the church There is a movement now on foot among leading churchmen in that city to raise on endowment fund of \$750,000, of which \$250 000 is to be set saide as a permanent fond JEWS BIDDING FOR PALESTINE.—An

English society Journal says: "A ne potiation is on foot between members of the house of Rothschild and the venerable Sir Moses Montefore on the one hand, and the Ottoman Government or the other, for the session, under conditions, of the Boly Lond. The Ottomas Empire is almost at its last grasp for The Jewish race want of ready money. wish a habitant of their own. As the Greeks though a scattered people, liv. ing for the most part in Turkey, have a Greek kingdom so the Jews wish to bave a Hebrow kingdon. This, it will be remembered in the leading idea of George Elliot's Daniel Decouds. persons, I fancy, and probably the gif-ted authoress herself not more than oth imagined that the dream of the Morderni of those pages was in the last degree likely so soon to be realized. I am not possessed of any information as to the new Jow State-whether it is to be Theoretic or Royal-but I em told that the arrangements with reference to it are all but completed. Prophecies have a way of fulfilling themselves, more especially when those who believe in them are possessed of the siness of Gogernment. The day, when the dis-persed of Israel shall be guthered into one is confidently looked forward to ot only by Hebrews, but by multitudes SVERETT - At the residence of her daugh of Christiana; and it seems at hand Lord Baconsfield, the author of 'Alroy.'

would be gethered to his fathers in

greater peace were he permitted under

his administration, to see this day and be clad."

## Altar

KNICKEBBOCKER - BALDWIN -UPHOUSE -BERKLEY.-By the under-signed, Jan 11, 1880, at his residence Mr.

WILSON.—STITT.—By the undersigned, Fab 10, 1889, M.C. Wibne to Miss J. J. Suit\* Both of Pa

John B. Hiller, of New Entergrise to sta-ter Annie E. Brown, of Woodberry Both

was organized. In 1860 he moved to Scott county, near Deavespret, where he re sided until his death, and on the 19th was followed by a large concesses of freede to the Ashory church yard, where his remains now rest. Brother B devoted his last years io the service of God, and was unsinted in the service of God, and was unsinted in the same of the Lord about eight weeks bo the same or the Lord shout eight weeks be-fore his death. He leavas a wife, a sister, 0 children, 39 grand children and 9 great-grand children, to agourn their leas. Fon-coal services by fredren Lane Berto, John Gable and the writer from Rev. 29 18

(Bretho n. at Work please sopy.) YERS -- In Lacon, Marstal county, Ill. Feb. 6, 1889, of typhoud fever, sincer Lydi Myers, wafe of Jacob F. Myers, aged 6 years, 5 months and 25 days. She was the mother of 11 children, 7 living Twenty grand children. Occasion improved from John 11, 25.

JOSEPHA SERVICE

C. S. HOLSENGER FITT -10 the Middle Creek concregation Somrest tounty, Ps., better John F aged 32 years. Il months and 3 days. Funeral services by Cornelius Beckley. Aiso in the same congregation, Somerest county, Pa., William Fitt, aged 7 years, 4 months and 7 days. Funeral services by the writer.

lee in the s county, Pa . Edward Fitt, aged 8 years 11 months and 5 days Poneral services by

Someract county, Pa., at the Pleasant Hill meeting house, Feb. 8, 1880, siater Sunn Myors, daughter of brother William and sister Elizabeth Myers, aged 24 years, 4 sister Elizabeth Myers, agun 20 yebra, a months and 2 days Funeral discourse by Wester Adams and at writer, from life 14 15, Jostan Bennery Brethernat Work, please copy.

FAUST—In Ephrate congregation, Pa., Feb. 7, 1880, adopted child of brother famel and sister Susia Kurtz, of this place, aged 7 years, 8 months and 20 days.

She had been fover not severe pain, but she; talked always in a scole and said size felt good. She said she would like to go to heaven and be with the angels, for there would be joy and happiness. She was n great singer, for her ago, and was a Sunday-school solular of two Sunday-acheels. About 175 children took their views of her corpse at the feneral. The teathers vang a benefi-ful hymout her hat resting place. Funeral services by heather H. Light, or Mountville, Pa., from 2 Summel 14, 14

ter, in Parmettaburg, Franklin Co., Pa.
Jan, 12, 1810, sister Ledia Evereta, wife of brother John Everoll, aged 60 years. 2 months and 20 days. She hvad a faith ful sister in the Brethren church for 48

SIMON SHOWALTED

MONEY LIST.

SULT.

SCHOOLTROSCHEES — PLAINTEN — TO MAKE 10 for Jake Wise 2nd H. H. Charles and the control of the control o

at then reduced, some Westburry, headers and a city, J at Bernello 50. Medical reduced for the control of the c

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# Sermon Department.

THE PREPARATION FOR SERVING

Sermon by Elder James Quanter

Reported Wy W. Cetter

carcialists to the perifying of the first How week more shall the blood of Christ. brough the eternal Spirit offered has God."-Heb ix 13, 14

the meaning of the text in regard to to certain encountry up. through the Great. There are sever-In the sense, that our ele-school hooks are introductory being Father,—John vi. 57. It is not to hodes works in the Yesnestry where the subject is carried dispensation to speak of God as the to the fallest extent, so the Moone law formy God, or to say "se the Lord livcontained the elements of the Uhra- eth." tion truth which is developed in the expression The Mosare dispens make anything very positive, they iductory to the tiespel used the expression. The Lord lam-New Testament on was numeductory to the tio-pel dispensation. Reference is made in self-uses the expression. "As I the old law. It a Jew toucked any though two. It is zero feathed up; ever he standed to make he namentee. He is, consequently, the capue of an irrence, you midd drawe jorns density expering fold, and solid help, he was made and was a local and feather that it is not used and in the standard of the last depends on The Irred. He is not "Ferri if the limit flower Ferri if the standard of the last depends on the vornity which was the wasted to call their natives to analysis to the highest form of ani- blood or false, and of gasts, and the jabyes, any capply one one to be determined to the particular this variety of many and the particular this variety may be a seed in Technical and the standard of the particular this variety may be a seed to the standard of the

#### HUNTINGDON, PA., TUESDAY, MARCH 9, 1880.

cleaned hom, there was in the coremony | God is in striking of cleaning the water of parification, heathen view of God. The god's of is the cause of the voin the making of which was used the beathenism are dead gods. They do well as of the animal ushes of the heifer. The heifer was not live. They have eyes but they see in Christian truth, is our doctrine. burned and the sales were taken to not, they have ease, but they hear This is what we hold and what we be-the priest. In the old Testament we not --Ps exxxy. 16. There is no his lieve. It is the Unristian errord that a minute description of the man- in them. I say there is a remarkable God gives life to all. contrast between the living personal

ner in which this water of nurification prepared Then we have the of bulls and goats which was luded heathen worship as God. I re- n living God, and that he is the enused in other ceremonies connected with the Mosaic ritual. Now Paul's meaning is, that if the water of purification made out of the ing contrast with the sountar view of siderations,

ashes of a barned heater, and the blood God. of bulls and costs, "manetified to the purification of the fieth," how much worldly visilom differ from the Chais- him. This follows logically, and promore certain will be the effect how tian view. Most men in our country perly. In view of the relation which much more powerful, will be the blood have some view of God. Many howof Christ in cleaning the consequence ever, have a different view from the tion to him as dependant creatures, we from dead works to serve the living one which is tanght in the Bible. In owe him our service. The Bible dor-God. The apostle leads as from the means provided under the Musnic law, tor the purifying of the flesh, to the on the Charlest Charlest Assert the Contract Charlest Cha universe. They do not entertain the You have board me read the 9th idea of a "bring tool, of a living per- according to the teaching of the Bible, cept it? I pant you to Carisi as a Which was a figure for smality, of a "living Father." They

time then present, in which was offere do not look upon him as a losing posed both gifts and sperifiers, that could be sessing an intelligence which is inform- we do not walk with that consistency have such ample provisions as we have SEVENTH PARE-From Cameron, Mo.; not make him that did the service per-The revenances of the old law failed sympathizing with his people to reach the consenue between they between they between the mixed to the second to the control of the control o many an army mean tree entire review or the state of the character. They were not intended to which the Christian view is in too grieving over our miscoulure. But no 80 you, who have been brought up in to so. They were elementary and in-troductory. Non-we have another; view of Golf. The Pautheist leaded provided and the production of the have another view of God. The Pontheist holds preaching and praying and singing, influence, will have no excuse to offer. of dispersation. Under this the elements that God and the sourcess are one; and anking we of all the hencency.

Bail says, "Thou not inexcussible, O deep a dispersation pointed means that we may become man, whosever thou are:" the con- God. I regard the Pantheistieview as better. We are striving by the use of. There are two emsulerations in the nes of follow men is reached. The but hitle better than the view of the all the means in our power to approach service that we are to reader to control part of the whole human being idelator which looks upon God as an nearer to the divine character of long that must not be overlooked. First is reached. The very foundam of the manumate being. The Christian liss whose disruples we profess to be, and we must serve him from a right most aparticle. Our consciences may now another view of God. He regards whom we call Master. We me pro- tive, and with a right feeling. And he element from dead works and be him as a brong being possessing intellation forming to follow Clarest and load others secondly, we must serve him according purified from the defilement of an Ingence passions and sympothers. To to him, but even it we full, not use not, to his word and will. We must serve That seems to be the meaning of the such a tion wernings in our sorrows and any unconverted friends, more consists has with a withing heart, and a ready provided troubles, and iced that he will sympa- ent than you are? You accept the Bi- and cheerful mand. who is not only electricate the leady, but there with me, and feel that he will be no true. You admit the business electricates

> provided Consequent's matter of our measurements of the living God. That is, as march contained with them, yet you are not one your measurements of the living God. That is, as march contained with them, yet you are not one your provided by the mean industric better its here compressions in the same and the living professing to follow them. Do you reduce the whole of an indifference without asserts to indifference without asserts to indifference without provided and the provided provided in the contained and the provided provided provided in the provided p al matture, the whole lacart with living God can be to my unied what I and we want you to see yours. There should not be present some of the views at God, we see how superior the oths, who have contained in the text. Cleristian work is

> The first touth to which I call your at tention is, The Christian doctrine and any Redecemer heath." "Joh xxx 23 1 societies, the Bible is read, but there is and gody four." -- Hom. xii. 28. Let What is the Clarstonn Know that my Redeemer is one that great mentionence manifested in regard as have green it is free. We may

der th. Mosie hm. I mill ofter a tent of ecososis on which shade Engages. Triends again, that he is the drong (e.g., Case along m in friend, we will lage Leaf, Land, here we went proble explainatory remarks. The Mosses was need. The Astronomialistic field, to follow the level is the savet went of all the (i) and lym in the most their in the field of the contraction of the contraction of the contraction of the contraction of the market granter and an analysis of the architecture of the contraction of th Athens to the people, "He giveth to all uncommon for the Jews under the old hath made of one blood all the nations You perhaps will temember the

When they desired to of their habitation. He then gives by sin. Constitute is here as here by 'In him we fire, and move, and we are disqualified to serve God. Son stamped upon our mods, for upon here, have our being "—Acts your, 22-28 malts us for the service of God them depends the proper method of ever he wanted to make his amsonnee-

I remark in the next place, that if

God whom we worship, and the damb by general rending and observation, inammate objects which the roor, demark in the same connection, that this of all life, and that he gives us breath, view of fied as a living God, is instrik- life, and everything; from these conit follows according to The view of the secular and Christian law, and Christian truth, worldly philosopher, and the view of that it is our duty to love and serve astum to God, in view of the relawriting upon scientific subjects, many trine is, that we must love and reverwhile defiled by sin. We must be of our writers view God as a more al- once him. This Bible which we at nunle spiritually clean. struction. They have some idea of copt as true, requires this of us all.

David says, "My said thirsteth after ples upon all men who are brought in sur most pleasant work. We can say with Jub. I know that In our fecture mons, in many of our serve God asceptably with reverence

Allees to the people. The given is a series of the people of the hind all thought; and in hind with the hind place, known is all thought with the hind place, known in the serve God as we all live by how and have done many wonderful works? of men for to dwell on all the lace of the thought that men in their nacon work injurity "-Matt, vii 22 the carth, and has determined the verted condition are disqualified to will not renogaize as among his follow-

eral points further, and says, note the whole moral nature. And and godly tear what I desire you to notice partitular. the moral nature or heart being defiled he prominently before us-let He is, embedgeously, the cause of all. Hence, you must dennie your bearts serving field.

se of the vegetable his us and spirit, offered himself without and the animal. This believers to God, purgs your conscience from slend works to serve the living God.

Why did Jesus on the wings of love solve did he keeps become and come to carth? Why did be assume a busine body? Why did he become identified with our humanity? Why did he offer himself a merifico for si 17 He suffer ed all these things so that he might be able to vicanso our hearts from dead works, so that we might be able to serve the living God Without having the obstructions taken away, we could not worse find. Jesus corne to bein a by giving us a means to remove obstroles: His life and his atoming movits, our offered as a sacretic c for as

The infirmities of nature are often thing else, then you should serve tiod in the presence of God? Will be see You sometimes look upon so Christians per, a Savior and a Mediator. How as not being consistent. You say that our we offer such an excuse when we ed of nearly delayer, as a being posses, of life in our goings forth, that our in Chrast, to meet all our wants! The roug pressures and who is capable of holy principles require. I acknowl-sum in the parable who did not have a papulations with his people. Such edge if As a representative of the wedding garacters was select, the

rice of God with an nir and abligatory torce of these princis reluctance. We should enjoy it as God has given us our Compared with the other is incomstency on the part of all part to do. We should therefore do it. In the inagency of the apart of all part to do. We should therefore do it. In the inagency of the apartle Paul, as trew is of "—the it is, it is that you may understand that is a first fact. This is desired with the excess power. I know that you may understand it is a first fact. This is desired with the excession power. I know that you and power and below the Hills, they are greatly in the excession of the test in region to if this which is presented bill the way which is a way in the power and below the Hills, they are greatly it is testing in in a spread of the their in the power in the test is a power of the test in region to if this which is presented bill the way which is not power and below the testing in the regions of the following the present is the power of the testing in the expectated by the following the power of the are not governed by its teachings in their daily life. Let us try in do hot-guage: "Many will say to use in that

> Then will I profess into them. I neves depart from me ye that those before appointed and the bounds serve tind. The conscience is polluted eas maless we serve him acceptably,-Let these principles

work. He does not however, want to vice of God. We will be born of tied do anything, but what he is absolutely when we become Christians. He loves compelled to do by the contract en he has done that he will do no He may be altogether indiffercern about saving my property, but will see it wasted and wall not try to amandments are not onte

save it. At the end of the period for which he was cannied the wages my I want to present mostler ded, and I soust pay him, it he seen very selfish, and looked only at The law requires me to very him if he has done the work, will be for us. The Bable doctrue of self-denual grows out of these fact that has accompled him to do it to make God our object in life, we But in serving God, at renot enough will have grand principles neturing but we must also do d in the right we should do with but one object in As we have already said, there when the glory of God. Die to self a are two things that most be kept in live to tiod. Doublinching in the great mind by Christians, of they would serve and it will be best for us. The holier tind. Secondly, we must serve him are benevolence. Here is a rich man. He which he has given us. It is to collen large amount of wealth. He give thought that so we are sure re in what but little. When he is called man, to see do, it does not matter so much in give to any charitable object, he re reserve him. But this is a hustake take carred what I have for my child-We should not only be someon, but we ten." He then gives his small contrishould be strictly obedient to God's lintion with great relictance. He He is a very kind goes through the form of giving but master, but his directions must be also be does not have the murit supply us with all the meines necessary must die. You remember the heanti to prepare us to perform our duty, and full disstruction of the Savier of the ent, when he is the Judge before whom we must of the inchicons "For I was been red He knows our every set, he sad ye cave me ment, I was thirsty Gion's the motivo which lies at the and ye give me drick; I was a strucgiving him. he knows how much of shall the righteon answer him, raying, the heart is enlisted in his cone. In faul, when saw we there a hungered the great day of heal settlement, if the and fed thee, thirsty and gave purest motives and best feelings have drink Ac. Then the Kine shall an not been enlisted in his service, theses [sixer and say unto them, Verily, I say and will be withheld. The reason of unto you, Irasanuch as ye have this is that Jesus name to provide and unto one of the least of these my breth would, that all the electroctions might the spirit that must prompt and move by taken out of the way. As Paul us. The welfare of humanity should be taken out of the may As Paul as The welfare of humanity should says "The cornel anise us cannot ever be hofore our minds. Whatever The carried mind is to be taken out of that which they have given

and much the Christian mind is to be their wealth will be lost and they with substituted. Conscience is to be purg. it. Serve-God and you will serve your be chancel of exit, and titled with fully, and you will remp a larger reright principles and thoughts. As a ward notinal result, if the learn is pure. It is one of the grand traths of holy purophes and conduct will be Christianity that Christ can take sucked conduct. The Christian theory of Christ. He come into the and to cleaned us. As is remarked ster we perform this duty, the more it in the text, he is to element us of dead

My subject last might was, 'Why and wash away thy sine, colling upon less brought out was that Physic was to aid us in removing our surs. Christ Suptism is a part of worship. I tried to sagnit of the worship. These are is to help us to junge our con-Christ I might say that it is by faith, perment the land community can be be a Photo means are alluded to in the Bible. 1 hid that I should preach may those but removed from our consciences

a farmer, he goes out into my field to God acceptably. We will love the ser-work. He does not however, want to vice of God. We will be born of God verything that is pure, boly as right. So will we. God hates everything that is impure and unholy, and o do we. We will therefore love the service of God. To a Christian

> in the same connection. We have said we must serve God from proper mutives. The less thought of self the

Rich men us well as poor mon

Thous who have given nothing will die, and selves. Serve God honestly and faith

ererything out of the way that his dors us from serving God Romembe will reduced to our glory and happi-

My Christian friends, try to do you duty to God cheerfully and faithfully And I would say to you who have not yet engaged in the service of God, sork the removal of the obare bindering you and enter into his vineyard and labor, and you will receive with all the futhful, an 'exceed-

# Doctry.

# THE CHURCH AND THE WORLD.

The Church and the world walk for sport the changing shore of time; The World was singled a gliddy song And the Church a byen subli "Come give me your hand," eried the

And walk with mu this way."

And I will not walk with you

"Nav. walk with one but a little again "

Said the World with a kindly alr: The road I walk is a pleasant road And the sue shines always there, our path is thorny and rough and rufe While mice is flowery and smooth.

Your lot is said with represent and toil, list in careies of joy I move is a broad, fair one And my gate is high and wide There is room wrough for you and for me To travel side by sale ' Half slyly the Chutch approached the

And gave him her hand of anow and the chi. World grouped it and walled

isying in accents fow ! Your dress is too sample to please my taste, I have gold and pearls to worr, ich valvets and allks for your graceful

form. And dismouth to deck your bair," The Church looked down at her plain

And then at the darkling world. I will change my dress far a costler one Sold the Church, with a smile of crace

Then her pure white garments d away, And the world gave, in their place, chic same de bas caltra labinar

And roses and genra and pearls; adoves her forchead her bright bair fell Crisped in a thousand carls. Your bouse is too place." earl the necessary I'll build you one like min

With hotches for fractings and series for piny nd ferniture over so trac.'' he builther a costly and beautiful house Spledsdit was to behold;

acus and her daughters met feconeptly there, duing in purple and gold And for and festival-frobeks untold. With worldly graces care:

Inventor the very consincest tricks Untransaction by Geoges or laws, o golf and ameroused win from the world Some help for the rightests cause The Angel of Mer. I flow over the Church And whisperied, "I know thy six " Then the Church looked back with a ngh,

To gather the children in: at some more off at the midnight ball, And some were off at the play; some were dripling in gay saloun-As the questly went her was

Then the six World callsuily said to be: "Your children surses on barsa Merely sudulging in instruct sports,"
So she leaved on his proffered sem,
And sudied and clusted and gath As she walked stone with the World

ile millions and millions of prec To the beerthic relf were buried Your presclers are all to old and plays."

They frighten my children with dres Which I do not like them to hear They talk of undeparts, fire, and poinof the horzors of endless mobile

sey talk of a place that should not be Mentioned in east polite. I will send you some of a better stamp. Brilleant, and gay, and fact; 'ho will show how people may live as

And go to heaven at had he Father is merceful, great, and good, Loving and tender and keed; Do you think He would take one child to

And leave the rest behind?" she called her pleasing and gay divines.

And the plain old men that preached the Cross Wore out of her pulp/ts turned Then Mammon caret in and supported the

Rentlag a promonost ben And prenetilar and surgius and Horal de-Proclamed a period new

"You give too much to the poor," said the Though the poor need studer, and food,

Why peed it trouble you? And afar to the benthen in foreign lauds. Your thoughts need as yet rouse;

"On take your money and buy rich rabes, we should not be over zealous in our And horses and carriages fine, And pearls and lewels and dointy food. And the perest and coatllest we My children they dote on all such things, And if you their love would win,

f you their lore would win, at do as they do, and walk in the That they are walking in "

her purse ad gracefully towered her head

And simpered, "I've given too much away, I will do, er, seyos bave said " So the roor wors insped from her door in

ed do beard out the orphasis And she drew the benetiful robes solds As the widows went weeping by While half of the totlions for where died

Hed oppur heard has name And they of the Church and they of the Walked closely hand and brack, And only the Master, who knowath all

Then the Church set done to her eve and

"I am rich and in cooks factors ive need of nothing and naught to do, at to implemed dance and feast " 

And meckingly said adds, The Church has fellen, the beautiful And her theme is her boart and prule Them the Augel draw ment the merry seat. And who prived in eigh- | or name ad the "laint- their authorses of saptu

And covered their brids with about And a rose came down through the bash

I know the neeks and what there have And how then hast not know

int thou art poor, see paked and blian With pride and rain enthralted The expectant tiride of a heavenly fir Now the hartet of the Workl Tion hast cented to watch for that Blended

raope. And heet follow from real and er also, I must cost thee out And blot thy name from its place "

O, Charek of Chest, rode, sed by precious kind Poter ( 10-10). Kok v. 15-2. Kok. Break this allines, a street y ross dod!

1 Cor vi 20 2 Cor vi 6-to Pat. III y
Formate the challent served that been boild;

Break to the state of the boil to Ross y, with o
Thus moral by the said union a biresto, with Then may set to 2 for and prive a bloody, soft,
Gen W.E. France C. E. E. C.
Away with cause and deliberate and set to the set of the

Here is 12. Ness and the Res
And keep this sell competited from the smeal?

Jun 1. 2. Life her iii. 1 The
Humbel. Its dasse and order also more.

Life 1. Core is a Jul

Response while Problet should is necking all the
Berry III. 2. Jun 4. Jun 4.

D, but they breat to receive differents.

January Court of this street,

January Berlin, 19-16. July January

John L. L. Harris Belgingston county to Moli and 4 Her H. H. Herris D. Moli and 4 Her H. H. Herris Linder Court of the company of the Linder Court of the Court of Tayastre or Look 201

## Cssap. "THE GOOD FIGHT."-- NO. 3.

2 TIMOTHY AT 7 BY HONN ALCH

III. Part's conduct towards the people From our previous remarks we bluode baim sed tath obtivered taging have been changed by the mighty

works of Christ, but seemingly they only tended to aggravate his perju dieed mind. So we observe in these last days, that the more effectually the Gospel is preached, correspondingly, the more auxious the devil becomes for

to stronge entres-Thos he did in all good conscience belore God But sid My mind, greatly impressed with the recollection of ballowed acenes The Father of merces will care for them right in the sight of God? No; not by any means. Henro, it teaches us that which I no longer participate; but

sight for the right, i. c., we should not allow our zeal to run sheed of our knowledge Conscience is a creature of ulture, and our 'good considered' often directs us in the way that we have born spierd or tought was right. They onscience will not allow us to do saything that our fore-fathers might have conceived was wrong, principle was illustrated clearly in the act of Saul in his great and to couch out the Christian religion. It has also been nonnifested all plans the line of the Christian's pathway, from then till nos. Read the history of the Christian martyrs, and you will find something while he was getting his letters of at thorsty to hand and cast into prison al that called on the sume of the Lora It was not enough that he should bend and cust into prime, these ston we learn that he followed them

oven to strange cities, "And I gentle them oft in every Synagogue, and compelled them to blaspheme, and be ing EXCEEDINGLY HAD against them, I persecuted them even into strange estics "-Acts 26 11. 2. He gare her two

enough that he should take the broth ren and sisters of our blessed Savior and bend them, and cost them prison, testing there away from their oved once, carrying disolation and matery into every house, but, also he was ever ready to give consent to their death. (RoudgAets 7th and 8th chap ars.) When that good and holy max

Stephen, was making a delense of doctrine of Christ, they-the Jour rushed upon him, stopping up their users so that they would not bear any more of Stephen's words, and then orging at the top of their weiter, with one second, cast him out of the city and stone him," and the witnesses laid down their : lothes at a young man' feet who come was Saul.

"And Soul nos consuling vato his death," Again, "And an for Soul, he made haver of the Church, entering into every house." Thus we see that he was exceedingly active in the effort to erush out the Christian religion, wet, his "send convenience toward. Go dlowed him to do all this. He could very deliberately stand near the spec of murder, see the witnesses take of their clothes, give his consent stone Stophen to death, they lay their thry will be seenre, while they are do ing their bloody deed. May we not exchim, Ob. what a heart of resolu

But wherem as "the good tight" in this pure of Paul's life It is not But we have shown at least to what extent a man MAY PRESURE he fighting "a good fight" under the muntle of a "gound conscience toward

"The good fight" thus far has been shown to be fought by those who were suffering at the hands of Saul. The example of bath, hope and patience. That fought "the good fight" and deed in the full enjoyment of redcoming

THOUGHTS ON LEAVING SCHOOL.

# BY N. LINNIE BOSSERMAN

There are recurring scasons of varus kinds of untold blies to all. Such is this the second anniversary of the sniritual birth of your writer. Living in a world of ideas my mind is mostly occupied with familiar sightand sounds remembered or imagined on the principle, I suppose, thus con-trarection have a natural inseparability.

before the throne, I bless God, who, with Sabbath peace, bath filled my heart and stilled its throbbings to one

deep calm of lowly thankfulness Fangs of partieg penetrate is pre-portion to the depth of tender tice torn seunder. Many endearing asseciations are formed in ordinary school ife but none of these will orizon with the bond that hands those who have held a place in an a -home, school, and church,

combined all have imaginations stron coough to produce an ideal bome. And there is no possible soom for overdraw ve referred to. Within the heart of this home he germs of truth beauty, and goodness, which shall their blossemouseuthed arms around all who come within their indispensing enjoyment, ex nanding the better impulses, piercine life's deen meaning ree with 'minutering spirits Names does the appreciant one was for

Most of my renders, I hope all, tood more or less upon the universal effects Schools properly conductcluding everything from the laws of mind to human perfection. Such is the olem of this school. He who deals labor not for the brightness of a moral wreath but to give culture to co dermant mental powers which will shortly be renewed by heavenly vigor; run our capacities for the recor tion of divine knewledge, to draw out and cultivate all these amiable and es sential auxities which will fit us for a world of harmony and love. For i we wish to enter heavenly society at death, we must set from heavenly principles while here

ing it to be an instrument in the hand of God for laying that foundation upon which many souls are now building for eternity. I feel that it would be minstice, meratitude to remain silent this. Here we were taught lessons of infinite importance, of that hidden wisdom which shall regulate our is ture lives. O, I could say shuch! but all scens as ungratefulness in return Tiree with timely things can I can but point you to Daniel 12 . 3. "They that turn many shall shine as

Home, school, and church! What a ower in their union! Would that words of mice were potent to reach the hearts of those who lightly esti-mate these besuits! From my study rindow may be seen lefty mountains. wrapped in soft misty wreathed above with fleery clouds of delicate blue; on either side lights and shades varying constantly. Heen thoughts have pressed into my being since I breathed that now mourned mountain air, no menisters like them communion with the sines. The overlandened Son of man tains, there apart to prov. 'Midst the mountains, the murmaring of the pines, and the low thrilling of the sparkling water Sthat warble at their ore is earth's garden, ce now says, "Nearer than over before.

disortwinement from each volutions unsecuring the second state of the second stat

eyelids. But w on indescribable sensation completely vercame the. Imagine a spirit tal ing its flight, then picture the reverse

and what do you have And not until in obedience to the sweet "It is My Will" could I consent most the circumstances gracefully

Nothing is too pray or dear to part with when He speaks. He is a leaf one God and exacts the whole h And now though separated from those love, I know that, by the grace God I shall more than ausin fronto fore in elery-in the erand remnien-There knowl edge holiness and for shall be sourced

Adored be the blassed Redeemer who called me from the many labyrintles of darkness to sit at the feet of believed and umbraced relieven and

the sound of carth's unrest. I have had the banny privilege of forming the acquaintance of a number education. I most heartily recommend tipotou. Pa.

RAPTIST-TUNKER DISCUSSION

24. The Buddet Churches posters the Hibbs D B BAY, Affens

When we made an election to th introduced the proofs from the Tur kers themselves. But Mr. Stein wil fally accused Eaptist churches with granting "legal license" to do the Bantist churches "hold that we may do eyil, fight and kill," he charged rrime of acrimer, and he charged Ban

tist churches with justifying the "ra-pacious, erooi and fiondish," "unbridled arnal inste and passions!" We again enest that Mr Stein makes no ternet to prove these scandalous char s" But be talks about the violation of our rules of debate! We must say that the man that akes these charges without an at-

ternut to prove them, places himself While Boptist churches do not of God by making laws to bidding their punisters to act as soldiers to foifill. God's political orsance in the punishment of cyll-do-

ers, they have no fellowship for men that commit the crimes laid to the charge of Baptist churches, in the Will be answer? Did Mr.

Baptist? If he did not then Baptist harehes are not guilty. Even if he did, they were not guilty, for they did ppt know that he was enilty Mr. Stein secure to depend upon the

Emphatic Diaglott, by a modern mainhatic soul slooper, for his Now Testament criticisms. He knows, if he knows envelope about Greek that on happiness as not in the participal form in the Greek, and to so render it into English is untrue to the original, "One immersion" at the true in murmuring of the ing. Every translation into English. worthy of the name, which translates on boots and at all, renders at "one im This is what Baptists prac-

upon these pure breezes, I first heard tree, but Mr. Stein would have in perstill small voice. This was two form three immersions! We must obey years ago today. I can't tell how God, sather than men. It is true, th much happier I am to-day for the the Tuckers understand haptering before Son and Holy Spirst, in the commission If baptizing as a frequents s, tive in the commission, then according when I confess a considerable degree to Mr. S. we must have say or nine in

while that distant group is bending to it would charge my already swellen and of Mark, and of Luke," and then se only, would be not, state two untrothal ly, when he says, "I baptize you in the me of the Father, and of the Sep, and of the Holy Ghost," using exactly

the same construction and the same parts of speach, joined together in the same relation as the foregoing, he should make his word good by what he save

is illustration is full of sonhistry If these three books made one, in th some that what was written by one was equally written by the three so that the three parts formed one sk, then one writing would place the same in the book of Matthew, and of Mark, and of Luke." There is a

ok called the Bible written and own ed by the Father, and the Son, and the Holy Spirit I NEV 'I write my ame in the book of the Father, and of the Son, and of the Holy Spirit

In his bindness, concerning our exmende from the classer are al function shore it is said that the Carthagosia

"submerged [clophen] many of the of the Romans, Mr Stone by ventated dins!" According to this. the ships were submerged and rose again repeatedly!!! No one in his scarses believes it Also, in the cases in Hippocrates, it is evident that the broust-milk and Egyptian contment

was a mexture in the same vessel. But If they were in separate vessels, it would not inturfere with our position for the repetition would not be in the word Analyzy but in the Greek adquest Our first fact remains anmoved. "That io example in classic Greek can be

produced where the Greek verb feature Mr. Stein says: "I have sirendy adduced one exa-

ole in energy and classic Greek (the one of Neaman in Sentuagint ) where Let us see, Naaman dipped [closed to himself seven [hiptoris] times in fordan." 2 Kings 5 - 14. Now if rhoj footo meuns more than one dip, two

or more; then seven times this e will be further or more turnes that Naaman depped himself! Mr stein must surrender his frequentative archinent or impresse six mes for "on mucroson." What will he do? Our serond fact remains an moved "That no example in sacred Greek can be produced where the

word brades means more than one acts. Trino immersion was regarded

by the church fathers and other critics as a tradition. bis "History of the Modes" p.

162. Mr. Chrystal says. "So far as primitive tradition affe Wes, it should be remembered that it consists of a few articles, such as to and praying on Sundays, and fr Easter to Whiteuntide the trins in mersion, and a few other customs St. Basil, as he is called, regarded

Strine immersion as derived, through radition" Chrystal, p. 71.

"Many other things, which are obhave acquired the authority of written w, as for instance, to Immerse head thrice in the layer, &c.' Modes, p. 7-3.

Jerome re-exided "trine immersum is a "tradition." like tusting malk and The silly tradition wars established by the Greek and R man Catholics In his Modes, Mr. Chrystal says

- And that for at long twolen hun dred years after Christ all the rubrics of the Greek and Latin churches ance to become reconciled to marsions to make one haptism! He which enjoined any mode at all, enjoined trine unmersion, and nothing

mins being the author of 'angle immersion" is too absurd. Why not contend that Eunomius was the author of the New Testament? If Mr. Stein's point. Eunomius was the first to original sate single immersion in the Catholic

Those superstitious write Church were not so stupid as to think that Euromius originated the "one in sion"-the single immerson of the Testament. The contention of

Catholics on these questions has searing muon the subject d that Baptist churches possess the

w immersion of the Bible We showed, in our last, that Baptist hurches ressess the Lord's Supper CHARACTERISTIC 15. Buptot cherel-passes the New Testiment church

The kingdom of Christ must be go ned by His laws. The traditions of men are worse than vain in the service

God. Baptists have over been great stickless for the Word of God, a practice. In her Principles and Prac-Dr. Wayland remarks

The question is frequently asked What is the erred and what are the acknowledged standards of the Bay tist churches of this country? this the standard answer has always Our rule of fush and practice or in the New Tostoment. We have no other authority to which we all pro-

Also, Joseph Bulcher speaking of e Baptists says: It is innertant, however, that it

should be well understood that no where do the churches of this dea nation require subscription to this or fellowship. They adhere rigidly to the New Testament as the sole standard of Christinnity." Iteligious denominations, p 19

the first article of the abstract of cinciples containted in the Envelodin of Religious Knowledge, it is lesso on earth shall be loosed in hearofficered that the Bible is "The summer standard by which all human conduct.

reeds, and opinions should be true Religious Energe, p. 191. In fact, it is voice of all Ruptists nt the united tidenahant the world that "W. fers to take for our guide in all mutas of religious bel the You Testament the whole Xin Timtoward, and method but the 2 Prop. and Prac. of Bapts., p.

King. When Moses and Elliah, representing "the law and the prophet," ap-neured with Christ on the Mount of Glory, Peter in his bewilderment wished to have "three tubernacies" three great tenchers; but "While he vet suake, behold, a bright cloud over shadowed them, and beheld a vei out of the cloud, which used. This is my beloved Son, in whom I am well pleased, bear we have "Ment 17 - 5 The three spostles rose from the arth, and saw no man save - Jours

ed lawgiver, in the present depensa we are "not under the law, but under grace," that we may disregard the ommands of Christ with amountary

It is written "He that despised Money' law dues without morey under two or three wit

ment sepuote ve. shall be thought orthy, who hash trudden the Son of God, and both counted the slood of the covenant, wherewith he was sanctified so unholy thing, and bath done despite unto the Spirit of grace? For we know him that hath aid vangrages belongsth upto me I eill recompense suith the Lord. And again, the Lord shall judge his pec-It is a fearful thing to fall unto the hands of the living God." Heb

The punishment for the violation of the law of Christ will be 'much serer'
-much more trouble-than for the violation of the law of Moses Paul says :
All scripture is given by ince

tion of God, and is profitable for dectrine, for reproof, for correction, for in struction in rightcourness That the man of God may be nor feet, thoroughly furnished unto all good works." 2 Tim. 3, 16, 17

esus says He that rejecteth me, and receiveth not my words, bath one that judgeth him and the word that I have

the same shall indge him in the last day but the Pather which sent me, he gave

me a commandment, what I should say, and what I should smook." : 48, 49. The Holy Sparst said

For I testify unto every man that heareth the words of the prophecy of kas book, II may men shall add mate these things, God shall add unto him the plugues that are written in this

from the words of the book of ill prophecy, God shall take away bie part of the hook of life, and out of the holy city, and to se the things which are written in the book." Her 22

9 Sus Christ delivered the rule for

fault between thee and him alone, i be shall bear thee thou hast main

thy buother.
But if he will not hear thee, then take with thee one or two move, that in the mouth of two or three witness.

tell it us to the church, but if he peg lects to hear the church, let him he unto ther as a heather man and a pul-

un. Verily I say unto you, whatsoever we shall bind on curth shall be bugged n heaven, and whatsoever ye shall

" Matt. 18 15-18. In the execution of the lang of Christ, Bupta-t churches put great stress on this rule. This shows that if local church is the only tribunal in the kingdom for the settlement of defical ment so that "in contint of govern ment and discussion each local comme gation is subject to the whole hade is treason against the kingdom Christ According to this Popush

principle the Tunkers have esta n National Conference to decide mut ters for which so 'thus suith the Lord' can be found." No such abominable estitution was known to spestolic churches. It was the lucal that expelled the unworthy. Paul

Christ, when ye are gathered together and my spirit, with the power of our

spirit may be sured in the day of the ord Jesus | Cor. 5, 4, 5. Phis is the practice of Euptist

that restored the penitent. Paul said Sufficient to such a man is this non bimont, which was inflicted of many

So that contrarwe ye ought rath er to forgive him, and comfort him test perhaps such a one should be awallowed up with overmuch sorrey 3 Cor. 2 . 6, 7 This is the practice of Baptist

arches. It was the local chur The "whole multitude" "chose church. It was the 129 original church church. It was the 129 originar course members at Jerusalem that "gave forth their lots" which directed Matthias to the upostleship. Baptist churchis-elect their own officers according to the inspired example. Haptists per-ses this peculiarity, the Bible church government. Will Mr S. deny it?

#### The Brimitive Christian. STREET, STREET, P. SENTINGBON, PA March 9, 1990.

PROPRIETORS: | SLD JAMES QUINTS

the chapel were large. There seems to be a growing interest in the Sab bath school, and all the public ser

Buo A II. Snowberger, of Majenica. Ind., says they have been having nice until recently considerable min. Health cenerally good, with the to the charch recently and no special

Buo Silia Hoover intorns us that since he had report he has held a meeting near Cuton. Franklin county. Pa . m Adam Pheil's distract. Has as sistants in the ministry are Loonard willing to follow Christ. He wishes to extend his thanks to the members of that church, and also to these of

We would be plouved to have our ments and triends send to specimen tion. We are anxious to send some ropers to any one who will distribute on among our brethren and friends who are not taking the Pararriya frequently we get subscriber that happened to get a bold of a copy of our juper. Please send for specimen

A ven please of the temperature ag friends of temperatures in trying to prevail upon the Massachusetts Legisle ture to pass a law prohibiting conceal ment in drinking. They mean by this to compel the salmen keepers to roll my the curtums to their wandows and away the servers from their doors, so that the public can see from the street who is standing at the couner and drinking the hurtful beyone

As English paper makes the follow-re-suggestion. May not the million and prophery of the drying up of the es which was to mark the musch of the Andersont, symbolic the neglect and depreciation of man haptests muonig those who profess and call themselves. Christians 200 you sk why it should symbolize infant eather than adult bantism? The reaon is clear. It is the only kind, that

olumns that special efforts be made to impress the principles of temperance on the minds of the young and there is no better apportunity offered than in the Simpley-school. At one had othly church meeting, we had the subject on and the teachers of our Sablasth-school, were encouraged to make special efforts in this direction and we think the teachers of all our Subbath-schools should be encouraged to do likewise. There are so many it lustrations of the evils of intemperonce and the danger of here drunkards that there is no trouble to get it hofore the minds of the chaldren in a way that will impress them. Let frequently, and in this way lay the foundation for a better state of things when the future generation comamon the store of action

is, that intelligent men and women in

ing is promised. Have these people nover read of the great revival at the day of Pentecest, and of what those penitruts that cried out in the auguich of their souls, "Men and brothron what shall we do." were told to do? Were they told to pray on? Nothing of the kind. They were to repent and he haptized in the name of Jesus Christ, the remission of sins and then the is deceptive and dangerous.

Have these people no faith in God's that encourages and strengthens an word and is the present mourner's cvit principle should be excefully bench system in harmony with the guarded. We should not look muon Scriptural norboil of coming to Christ<sup>9</sup> those who centinually praise as as our
On that we had more Peter's in the best franche. Those who tell us of our revivals that are now being held to tell faults and reprove our errors, are our

ly is said that every Jeansh house typhoid fever. Have had no additions had a place for secret devotion. Here have, it often leads them to the charch recently and no special the pions len would offer his prayers more highly of themselves than they en by any but the Searcher of thy closet." By this he does not mean that we must have a special room, but should exercise indoment. Some broth. A very large concourse of people. The that there should be some place where ren and sisters are continually landing we can be in secret. Unless there is certain ministers, while others wh such a place, secret prayer is liable to perhans have the cause at heart and too much neglected by a great many they are not so floont, or so pleasant in Christians. How many of our readers their manney, receive but little attenconsume daily in secret with God? tion or encouragement. In this

> so? Do you not need God's help? H Some have become exhalted, while you feel that your own strongth is others have become discouraged. sufficient there "Without me ye ean do nothing." If we are too negligent to what we need we should not expect to receive, and just as surely as best evidence to a minister that you we are not supplied with divine grace and favor, so surely mand we die spir-itually. Let us Christian friends, have our place for secret deverton. Our it is your desire to live a Christian life wants are so many. There are so It a minister sees his n many causes that are dear to the

stinu heart, such as the Sabbathschool cease the sussignary cause the be made special subjects of prayer. If there was more beart-felt prayer and more doing, and less talking, in

would be accomplished. Tursts are some brethren and sisters who think that some of our ministers are too load, in proclaiming through our papers, the result of the meetings Now it is certainly soulcheering to every Christian heart, to hear of sumers coming to Christ, but ar brethren should, of course, not fornot that it is the Lerd's week and that they are only instruments through which he works. A brother, in speaking of a meeting that he commenced, id, "The Lord and L" That brothfelt that his dependence was much the Lord, and it is the feeling that all God's servents should have, for it there labors are crowned with sucress, in that that the work of the Lard is goomplished, and that the Lord is glarified. It is not strictly accessary to state in communications that the Lord was a companion, but it ought to be felt. The feeling of dependence is what all Gud's ministers should have and may it not be that these that re port the success of their prectings, do feel that all has been the work of the Lord and not their own? When our labors are so abmodantly blessed there is danger of our forgetting that we are

only weak instruments, and of this every minister should be on the alert But while this is so, we suggest that clined to find fault, and are so ready to wistrust the motives of their bruthers, occupied in his video in the little of the lit the Spirit of envy. There are some who, in uncurried moments, perhans

feel a little self-exhalted, and on the joined the Protestant Methodists in may have low mangled with our sorrow ONE of the most amonishing things other hand there are some who feel just S, that incolleges nees and venezie is Sittle Jodess. These there are those inscribing after was happing 5 to the jone that they are goes in their manner of the property of the section of the property of the property of the property of the section of the property of the

evil with a fearless hand.

We should not begin to think we are our visit to MYERSDALE — BEATH omething because people praise us. omothing because people praise us. People sometimes praise us to our face to the end that they may get the same This may be their only of ject, not because they are really im-pressed with our merit. Such praise gift of the Holy Ghost was premised, praise is food for vanity, and anything aniest and heat fromds. We some pealse our best friends with pure mo

tives, but oft-times are do them much ought to think We should through our friends in every good work, and esperially the minister, but in this we oil, we fear it is me enthest in their efforts, yet because What excess have you for not doing some good brothren have been rained is something wrong us endeavor to encourage all who can est in their work, but refrain our tongues from words of praise. The appacciate his labora is, to do what he teaches-to work with him, to show this frame of mind he will be oneone aged although your lips may not give expression to a word of praise

BEATH OF DR JETER AND ELDER

Dr. J. B. Jeter, a very nonular and fluential minister in the Baptist Church, died recently in Richmond, Va. Dr. Jeter was a man of application and labor, and did a great deal of work for his demonstration. He was

in his seventy-eighth year when he died. He was haptised in his twentioth year and made his first public address upon the bank of the stream in which he was baptized, immediately after he came out of the water. He preached his first sermon soon after. As he commenced his work so young, and lived to the age he did, he devoted a long life, to the ministry and other work in his denomination. He is the author of several works which indicate considerable ability as a writer. He had also acquared considerable reputation as a debater. As a minister ha steed very high among his brethron in the muistry. He was a man of much executive ability, and at the time of his death he was filling several preminest positions in the literary and theclogical metitations of his denominaon. At the time of his death he was also senior editor of the Religious Herold, one of the leading Baptist papers of the South. His death is quite a Beachly was brited in the Myeradale shock to his denomination in the cemetery, which is on a very elevated South, and his labors will be greatly mussed by his people-

of respect and influence in his denomic years ago. nation, similar to that which Dr. Jeter Allegheny City, and in the same place,

with the terms upon which the bless truly sincere, strike at every source of preacher, in his denomination with much accentance.

We received a dispatch on last Monksy, the 23d inst., from Dr. Benchly e Mycrotials, informing us of the death

of his father, Daniel Beachly, and requesting us to attend the fanoral on the 25th. We recordingly left home on metring of the 24th, to comply

with the request.

Bro. Daniel Beschly, the deceased, was one of the oblest of the citizens of Myersible, and one of the oldest mon es of the Mycradale church of the Beetlaren. He was also the bronrietor of a considerable part of the land on which the town is built. He was extensively connected with the neonle u the community in which he lived and from the eircumstance, and from the esteem in which he was held by his neighbors, his funeral was attended by different churches of the cour were well represented by both th ministry and the laity. It was observed that there were present mines ters representant sense half-dozen renonunations, and am them the Roman Catholic priest. Bri Beachly was tassed in the community, and was a useful and an esteem member of society, as the presence and

sympathy of so large a concourse of By his children and grand-children he was much beloved. He had retired from business, some ten years aco, havng accomulated considerable property. on the proceeds of which he nlessantly. Being free from business he had time to visit among his child ren and friends, and he tions employed considerable portion of his time, to

his own onjoyment, and to that of his children and friends as well. His hildren and grand-children, loved as honored him. Three of his daughters, and his only son that is on earth, live at Mycrosiale. One dangiter lives in Iowa, but she was sent for and was present. All his clubbren that are liv-

ing were present with him in his last hours to wait upon hora, and to render him whatever beln and comfort that

they could

He was a member of the church nearly half a century, and while he was able to be such, he was an active member. Having been more or less ufflicted for several years, and especially after he received an affi stroke of paralysis, from which he died, and having, as he felt, fini his course, he longed to depart and to he with Christ. "I want to go home on one occasion, around hun, not extehung his idea at first, and thinking that he was not tegether to himself, one of his daughters replied. ' Pather, you are at home But he, looking around, responded, He meant he wanted to go to his heavonly home, and the friends monly the plensing hope that he has gone to to the change of Gul which is the home of the soul." with such a comfortable hope Bre

cemetery, which is on a very elecated nortion of the had of which he had assession at the time of his death. Elder William Baxter of the Disci. He was 75 years, 6 moths and 28 days ple denomination, occupied a position old. His wife died some twenty-four

Though our visit to Mycrodale was and his early religious training was in everyone." And it is the privilege of the Chrich of Eagland. He then the Christian to do so And surely we even when our friends leave us, if we Coucational Benartunt.

...

-Prof. J. E. Ockerman's wife has returned home again. Her father is -In the city of Milwankes, out of

the 11,217 pupils attending school, 7. 148 study grammer.

—Bro. C. W. Gitt, of Abbottstown, Pa., formerly a Normalite, intends-starting on a trip West, on the 9th

Brethren Saylor and Luchty, of Myersdale, Pa., expect to graduate at the coming closing of Mt Union Colbege, O.

-The attendance at the Normal Literary Society on last Friday even ing, was unusually large, and the interest throughout, was excellent. "And still they come," is the u:

Bro. J. H. B. says it. We mean apple ations from students for the Spri term Welcome to our ranks and the -Bro. W J. Swigart is now in the

hold working for the Normal. We hope that he may be received kindly everywhere, and that success may attend his efforts

The American Hebrese thinks that Jowish scholars should be placed in the chairs of Hebrew, in our theology cause they are confe edly the best Hebrewits

Japan has added to her reincution al improvements, industrials schools in which girls are taught spinning weaving sewing &c. To educate the head and not the hands, is one of our modern mistakes.

A number of the Normal Trus express an intention of being present at the next closing. This is right, and we would be pleased to have them all present at that tusse, and also at any other time, that it may suit to call with us. The friends of education will al ways find a bearty welcome at the Normal Home

-Promotho Ashland Times we leave that Ashland College has had a phre nologist within her walls lately.— Phronology us a Science, is a good thing, but a terrible nuisance to s when pedilled around at 25 and 50 cents a head. We have passed through a seige of that kind and hereafter have concluded to give such gentlemen : u ide beetle

-From Eld. C. C. Root, of Mu., we learn that our sister M. Lis man one of our ornalisates in the Norma English Course, is now engaged teaching the young follos how to sing Still later we are informed that she expects to engage in regular school work soon. She has our best wished for success. We shall be pleased to l our ex-students be heard from through our educational column.

-Education like money, will be used to a good or bad purpose owing very much to the influence throw around the persons while receiving it Money is not speiled any worse by ing used and circulated in a grog shot or gambling house, than it would b in a church or the hands of a musiom with the parties using it. No moral parent would think of sending his sor or daughter to a whisky shop of killiant salaon to require would cause, they now say, it would be dangerous to their morals. This is very true, but it would be still more danger

THE RELIGIOUS PRESS

-The Catholice are at work vigor-ously 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 to rapidly in London

that while there were sittings for 39, 000 of them filtern years ago, there are now accommodations for 122,000 -Freeman, the child murder, has been pronounced insune by a number of eminent physicians, and Governor Long has issued an order that he be

taken to the State Lunatic Asstona ... -The translation of the New Tertamont in the Corean Language in balf done. The Coreans are supposed to number fifteen millions, and they have never had a portion of the Bab is their own tongeo.

There are about 60,000 Monnor in America. They have 500 meetir bouses, one-eighth of that number be ion in Canada. They abstain from aking oaths, do not inflict punishment do not accept public offices and never go to law. They are nearly all farmrs.—Philaidahia Record.

-From the Observer of Roleigh N C., we loars that 1,253 colored proleft Goldsboro for Indiana during Norember, and it is thought that not les than 5,000 more will go from the south enstern counties during the winter. Strong inducements are held their poor deluded people by Western men, and it is feared that they are to sperificed to accomplish some political onds

-The Springfield Republican. N. J., ore they have a cattle shaces clown thore-Pleuro-pneumonia toract its dangerous results the State has formed a medical bureau and sont out exports to visit and heal the sick stock, and as a result it is declared that it costs the State \$24,660 to kill circhty sick cattle, and 814,922 to tell what was the matter with \$854 worth of sick brof. This may be a slight exaggeration of facts, but it is a notafact that all of these governmen bureaux are financial curves to the country and are metitated more for the sake of making positions for sereheaded politicians than for the general

-From the Franc's Review we leave that the Friends of New York have control their meeting houses on denoufor the reception of elothes and meful articles of all kinds for refusees that are now in Kanssa in a destitute tion. Dr. Neholson of Lawrence, Kennas anys that the horszocks and cottages at Topeka are all full are sick and all are in a suffering con Very low of them have any food and the so that have do not kno how to use it. "One man brought a little money and for it he bought ten conts' worth of puffer one encount nd fifty conts worth of whiskey."

This is a pretty lair sample of the average colored refugees' ideas of produce and economy.

-Dr. Burrows says in the Western

"Of the difficulty of immersing the three thousand, have I not furnished a satisfactory solution by showing that on the 35 of July, 1878, 2,222 Toloogeo converts were immersed in on day by six administrators, only two of ns were in the stream with the candidates at the same time? The beloncy of unter for the immersion of readers who wish to learn, con-

# Western Bepartment.

REDER R. M. MILLER, EDITOR LABOUR TND

Too much talk, too many words out one thing, weakens the influ and power of any who do so. Too much talk in the school room weakens the power of the teacher over his pu Too much talk in the family about one thing, kills the influence parents to control their children in it o much talk in the pulpet about one matter, wearies the patie ce, weakens the subject and wears out its interest Writers who use many words to tell what they want, are not so interest-ing and often not read, The fewer words used to express an idea clearly the easier it is understood and the greater its power. All cannot expe their thoughts in four words, but should strive to do so especially when writing for the pross. It requires less time to print it, less time to read it, less room in the paper, and less sense to

understand it.

rong to provo a man's defeat in d cussion, as that of assuming the points dispute, and the making of a long fact," and "he has fa iled." of such assertions without proof to sustain there, is painful to the ear of the logician. It can only reach one who is too shallow or prejudiced to sk the proof. One who dece so in discussion is to be pitied; but when be states all of his assertions, so se to cover up and hide the truth by misrepresentation, it is too had to deserve anything more than paty. We hope our brethren will nover do such things, the came of truth does not need such defence or such men until they are converted. In a discussion bard words and soft arguments make the most pitiable compound swallowed by prejudico. Soft words and hard ments is the greatest reliah for in telligence, and they decide eventually re the troth li

THERE is probably no ovidence so

Source and left in the church were ome from spirit and life in its mem-This is the great power work ing for good-for peace, prosperity, and happiness. It should reign everywhere. It not only moves onward the cause of Christ, but it kills little matters of difference, it kills projudi caloney, selfishnous. Spirit and life members will kill the dispos tion of strife and contention over little differences in policy. It washes great principles in the river of life washing over all the Rible diet in he man depravity, till it is buried deep of grace or treth. Oh, how much Christianity needs the spirit and life of the apostolic age to become a burn ing,blazing light to the world. Burning out the power of mammon, heating u the cold, lukewarm, semi-selfish dark oned work of the fieble knees, till they can run and be clorified, work, walk, labor, and not be wearled or faint. Ob, for that spirit to come blacing in every beart, with all grace, love, charity, meckness, kindness, Arhenrance of the primitive, one body in Christ, and light up the path way of righteensness, illuminated by the bright example made by hely mon

In the Gosnel we have a system of calvation, the most ressonable, consistent, and powerful When it is same six could have immersed 5,000 rightly accepted by man, it reakes him any name. Thou dilets well that is were on the same day, and have had plonty the subject of a divine kingdom, it is thise brant." The desire to build 3,000 persons in Jerusalem, lot any of spiritual nature of man. In the plan worship, were all accepted of God The restore with varied Science, see of substitute we have the means of tool. I also is believe your device new to know [ the is teasified the errors may with a light with the dots of handling processing and in Binzahaw vers at early to the state of th

of God. Then, too, we have the means being a precedent for dedicating a booss ass, and started on his mission to Jermake the perfect man in Christ. To ject ignore any of these means or divert

them from their divine purpose, is a dangerous if not a fatal mistako, which Jewish synagogues for their worship, brings trouble and lose to the church In our republican government there rifices and forms of worship Je are principles and truths that must got into the heart of the foreigner before he has any desire to become a cit. ixon of it. These truths must conv. him in his indement desires and office ns to our government; but all that is not enough to make him a citizen of it. There are means of adentica he must come and accept, or he cannot get into the government. In the gerornment are the means of protection to save him from all his enemies and give him liberty ; he must preve faithtal to all the institutions to insure his liberty. So it as in the kinedem at God , we must accept the means of conversion the means of adoption, also the mount of sanctification in all the tutions of the church These so control in the heart and each one

#### twoth into man and man into trath makes his calling and election sure. OUR WORK

A number of our ministers need this on any special occasion, or in any work admonition. They are doing too much in the prime of life. They will wear out their mental and physical powers too soon. It is true that we appreciate and God is blessing their labors, but we want them to last. We have many good mon who sacrifice home, health ome and strongth, of body and mind We need them, the church and the world and dying sunners need them a long time. Over work, doing more has the mental and physical can bear because the spirit is strong and work is great, will often stop your work and send you home. We would not have you stop but watch closely or your montal and physical power When they grow feeble, rest. they are strong and visorous you hardly know their worth, but wh they are sene you could hardly tell We would better stop this heading of the subject, for there are some ministers it will not apply to. It had bottor be reversed to sure them,

### hence it will not be of interest to all DEDICATION OFFICERS

Brother David Bachtelheimer most us to know if we could be at the dedi cation of their new church. We could not, but will now write what we think in regard to the matter. If the dedica tion of a church comes from the spirit and customs of the world, it may be But if it comes from the spirit and principles of holmers, it cannot be wrong; because all our actions and works are but the manifestation of prin ciples which produce them. Does the ire and spirit that would dedicate a church come from the world or from

non built a bonse and dedicated to the Lord, and God's pres filled the house when larged assembled at the dedication. The spirit and prop ciples in the hearts of these 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 sagresurpose, their faith and hone that God would accept and bless it, were the spcred principles which called them together to dedicate it.

The Lord said to David "Whosean it is was in thine heart to build a koose unto prings the richest blessings of the the bouse, the defleation of it, the sa of salvation we have the means of con- And we believe your derire now to have

of tool. Loop, soo, we have to some of grace, to not of sanctifaction, means of grace, to give all the biresings of salration to the Gespel for testimany on that sub and greeting such other with the har

aposities would use the Temple, and the ly grew out of their appropriateness to but they would not use the Jewish sacwhich they came.

The Erst sermon preached in a house built for the worship of God. may sugwas daily teaching in the temple. The itles went into the temple to preach gret many things of importance, which the kingdom of God. The disciples are made forestic by the peculiar circontinued daily in the temple, which makes it clear that the name spirit and bere. But some suggestions will not be principles would lead us to use the house as they did, but not the Jewish service. As the spostles did not build any churches in their day that we know of, we cannot look for a precedent from them, in the dedication of a bouse We must look to their general

practices in the Gospel, which can have a brating on this unbiget. The term dedication as a name is nothing only so far as it represents the formal coremo mice used, and this whole question turns on the propriety of using these forms and ceremonies, not on the partie ular name to designate thans. The corworking out their design, putting the emony of dedication consisted in opper priate remarks, or public speaking and prayer, suited to the orension If then the angetles made a discourse, and used prayer, suited to special occasions, it is a precedent that we may well follow

> we are called to do in the name of the Lord Let as look to the apostolic use of tere coremonics. In Acts 1, when Matthins was chosen to the spostlerbip a ceremony of appropriate remarks, and

a prayer, was made by the apoetle. And in Acts 6, when the seven were chosen and ordained to begin their work, laying on of heads and prayer, was the ceremony used by the sporties. Also in Acts 13, when Paul and Barnaha were called to a special work, the ecceony of fasting, prayer, and laying on of hands was observed when they were Holy men often prayed on special occasions. Jesus made his prayer suited

to the occasion, at the grave of Lezarus. in the earden, on the cross, and in the 17th chapter of John, for His apost and for bimself Moses and the proph ets often prayed on special occasions for lorsel Paul prayed of Paul praye the churches and for Tomorby Their prayers were more special than general, and the blesspars of God were asked on special occasions in buptism, the bread and cop of communion, in the ordina tion, and in almost every service bless ings are prayed for to sait the special

Paul writes to Timothy that "first of all prayers, interessions, and giving of thanks, be made for all men" Here the should be maintained and perpetuated Paul writes to Timothy that "first of apostle teaches us to begin every important work with preyer. Whatever the church does, first of all go to God the poor. We might give more p with it, to sek his blessing to control and lead in peace and prosperity. Hence when we have a church built for divine worship, there is nothing inconsistont with the spirit and trachings of the Gospel, to have the first sermon and the prayer seated to the opposionto the wants and the blessings which God only can supply. In fact it is in perfect barmony with the teaching. spirit and principles of the Gospel to do so, and on such secusion is would be

be suited to the occasion This form and ceremony of dedicating | union of the church, to cataloh and the bouse to God by appropriate sermon and prayer, represents and manifests the true principles and spirit of a Chris tian life more folly than can be done without it. And on this point we would insist that manifesting the Christian spirit and life by such formal cerus nies as are appropriate, aboutd not be any opportunity offers

salutation on sarth. The heapty and Under the Gospel, Christ and the power of these secred ceremonies, main the occasion, and the inner spirit from

> constances, more thun we can illustrate amias. First, the spiritual natu the church God has established on earth Its design and work for the co and salvation of sungers, its bolines in spiritual life and power; its peace and happiness in followship with Christ nice, love, and fellowship with one another, its second entires

is solemn assemblies to manifest and show the spiritual life and holy princi-ples of God's church. These make if predful to have a house devoted to the worship of God. Second The house should be see apart for a sacred and boly use; a place where the socred truth of revelation is

taught , to edify, strengthen, and teach od's children, to instruct and trein our children, and call sinners to repentance. Not for church feetivals, or fairs or any orldly object Third. It should be a place for the

children of God to meet for His worship, to meditate and talk of spiritonl and boly things like in olden times The children of God "spake often one to another," not of temporal and earthly

rings, but of the heavenly.
Fourth. It should be the spiritual se of God's children on carth. Where their love and affections gather a their memories its sacred songs and prayers. Whore its solemn es, as means of grace, lead them to lave and obey the divine precents and

example of Christ and His boly apos n. Fifth. Our conduct toward one so other in meckness, kindness, and char ity, and our duty to bear our part of the labor and burden, and our zeal and energy to help build up and advance the cause of our Master, and to work for the peace, and love, and union of

the church Sixth. The example set by build ing a plain church, without display or ent shows the ancient spirit of bemility still living in the hearts of God's peculiar people, while the modern spirit of extracagance and pride, in building fine churches, is driving the poor away from the church The brethren and sisters who worship God in the plain church, should

that plain and bumble church which, like Christ can carry the Gospel to and more to illustrate, but this will give our views of the course which would manifest the true spirit of the ospel and the order of our church.

The prayer on such occasions is the leading feature in the coromony and should, like any other occasion, he an

propriate, suited to the condition and wants of the living present, showing our dependence upon God, our trust in him that we look keyond all homes power up to the divise for his blesscontrary to Gorpel precedent to not ings upon the labors of the church, make any remarks or prayer that would to give that spirit of love and forbeurareo which makes the peace and

> continue the primitive order of wor ship, the sacred ordinances of the church given in the precents and commands of Christ and Has apostles over been the fight and practice of the age, in all its life and purity; to give the power and sount which will lead the church to work for the spread of the respel truth, to the cou vorsion and salvation of sincers.

# WHO SHALL TAKE CARE OF THE CHURCH?

BY LEWIS W. TERTES

This is a question that may be variusiy answered by different individuals, but there is but one answer for it and the variety of answers only provethat they are at least all wrong but But we will illustrate, she

if we can the order of Church work We will suppose a family is compared of a father, mother, and ten child ren. The children era of various area a few are full grownsome half-gro Ac., down, some in their infancy. Now we ask the question "11% of touch?" ? Some might an swer. "God" Some may say, "The inther and mother." Some one will au ewer. 'Let such one take sure of himsell, then the family will take care of That which is wanting on the part of the helpless and the weak, will be supplied by the helpful and strong, be o being impelled by the strong ins. good, and not for ovid menther can be avoid the remorse of consumer which perfected duty always produce. Therefore the strong in the family are under mount obligaply the wants of the helplers, and feel

The Church is a family-an organised body-a body of parts, that are denembert once each other. Paul alletrates it as follows "For as we have members have not the same office; so being many, are one body in Christ, and every one members one of another." -- Itom 12:15

We have all experienced the force of sympathy in our bodies in time of suffering or discase When a sangle room of the body is suffering, ready every other member of the holy nal vocation, proffering its service dur

When the right hazed to afflicted, the take seen itself the burden of telmin latering remedies, and doing its labor besides. When the fuger (one of the smallest members of the body) is takbocause of the excruenting pain attending it, almost all the members of the body are solled upon, to assist is bearing the burden, and prorm a mame diato relief, the mind is active on de vising, the eyes postpone their regular slumber, the stomach says, it can do without food awhile, and give its oper gy to the afflicted member. The feet are ready to debyer it at any placwhere health may be scorest res-Thus the members of our astural and the wellare of one member depends upon the welfare of all the 18-6. as the body is one, and both many members, and all the members of that one body, being many are one body, so also r. Chort -1 Cor. 12, 12. There

Christ is the head, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectival king in the measure of every part. maketh increase of the body unto

are called in one hope of your call

God and Father of all, who is all

The above passages prove the uniteds of members, the dependence upon each other-a variety of capacities in a servey or openions or year the extracting the extracting the properties between the set, considered syndrom as the set of the different properties to the set, and of the set of the set

Bearing one annthes's bardens, and so strong panet, their the infirmities of the weak, and not to please themselves " must prosper-when it is neglected it

To be successful in this work, wo must by down this pronuple: Ther which is at the greatest importance shall SEEK ye FIRST the KINGDOM of GOD, a his rightious, and all these things SHALL BE ADDED upto you.-Matt

It the Church is to be exced for We the our eminence over everything class give it our god and olos attent every member must be exercising himself in "untching over all others for be counteracted with the wisdom of nerve that perrudes all the bundy be serpents, and the barmlessness of comes the medium by what the wants deves, not longering these of oneses of the work are departched to the mast "work on has own salvation strashouse and fortune of the group. With four and treading," lest be been instrumental in saving others. It is very necessary that we remove the "heam out of our eye," that we may be able to see the brother's eye. To do this, we must that to help others, consuts in doing like Paul, keep our hodies, in subjection to the Will of God-take every day the prescriptions of our Great Physician-exercising in proyer, faith, adding to faith, virtue, to virtne knowledge, to knowledge, tommany members in one body, and all perance, to temperance, patience, to pationce, brotherly kindness, to brothorly kindness, charity. For if there

Thus, by God's own meuns we bri ofer under the hollow of his hand in humility. At this point, we may st all our case upon God, for he cas oth for us. (See Enh 5 : 6 7 ). Thus. the question, "Who shall take care of Church?" is answered, simply ench member taking care of himself. This involves the duty of supplying the wants of the needy, recollect Then having drawn nigh unto tied, he will draw nigh unto him, and bless his efforts, and the consequence is, the on with that distressing decrease—felon. Church remains the effectual means of the selvation of apple.

"Mulp us to help each of Each other a cross to b WALES

BY ADWARD MASON

A SENERAL VIEW

with us sero on the Athentic and imstol, England, and from there we

agine that he is in the uncient city of take him into Wales, where he will be enabled to see the gradual development of character and custom from the English to the Welsh, in all its disee. And us we go through the is one body, and one Spirit, even as we old city with its narrow, and progular streets, we are struck with the plain, One Lerd, one faith one buntism, one sebstantial and old-fashioned appearsubstantial and our memoria app.

ance of the buildings. There is not the hustle and confusion here that is all, and through all, and in you all .-to be found in other large cities of

England. As Bristol is umercial city we would naturally expect to see more traffic along cets, but there is an immense busipens done here in a very quiet way. The merchants of Bristol edifying of start in love - Eph. 4. 16. riel. There are not many factories here, although everything has a smoky pearance. An we have no time to sit the Areades, the Cathedral the appearance.

learn to know his place and labor in it, nowned blind, deaf and dumb orphon the passengers can be seen through and whatever he does to "doit hearthy," asylams, which were built and am the whole car. The second class cerse to the Lord, and not to men." supported by the mighty efforts of one man, and the philanthropist Muller fulfill the law of Christ," and the Thesemustalibepassed annoticed as we hurry by on our way to catch the heat that is to take us over so Wales, serous When this is carried out the Church the Bristol Channel. The steambeat is nothing like the commedicus river

and lake boats of America. They are side wheelers and are built upon the principle of the ocean steamers. The secommodation for passengers is none of the best. There are now new re open by which we can go into Wales hich are more convenient, but this one was the commonest filteen years ago, and the most familiar to the writer, we choose it for our imaginary the river, we pass under that wender ful master-pirce of engineering skill hills on either inde of the river are al most perpendicular, and over 300 feet musdoing is observed, it must in height. The bridge is suspended from the summit of the one to the other about \$00 vards or more in comes the madium by which the wants deves, not forgetting that he, binnelf length. At this immense height, and although it is at the losst eighty feet wide at merely looks like an outstretched rope as we pass beneath. We som reach the channel, and in a short time we see the Welsh shores looming up in the distance. And here we are now in Wales, and we wonder as we approach Cardiff how we going to get into the land, smidst the thousands of ships of every size and nation that surround it, whose musts look like an immense forest. But as we get nearer we see an opening we did not perreive in the distance. We are at last safely landed, but we see nothing to attract our attention that would course us to think we were in another country, unless it is that we es be in us, we are assured that we shall not be unfruitful. They not hear every now and then some one sneaking with a stronge arcent. upon us as curatives, restoratives, and his is to be expected at every larm seasont (to our way through the town, we watch closely for semething that we expect to see strange in the curtoms, dress and language of the ople, but we are disappointed. we read the various signs over the shops and storce we are struck with the many foreign names that we see that are neither English nor

> will take the train and go farther into the country. The train soon arrives. There is a marked difference in the appearance of the engine and cars to sine does not look so nonderous e that the boiler is different from the American, it beans of an irrescalar conical shape and of bruss, the polished appearance of which gives it a very light appearance. Then sgain th

And also the great number of paws

d to the mileard station, where we

We pro-

sign of three hanging balls.

This wook we will ask the reader to great size of the drive wheels of the cassenger engines attract our attention, and we further notice that there is no cab on the engine, the engineer tending on each sode of the boiler the to be truthful. full extent of the engine, with a circular window on each side through which they may look, and as we pass by the engine to take our seat in the cars, we the same size as ours. As we come to

notice the doors are on the sides, not the ends. The cars are very nearly the door we look in and seeing a vaand to enter but the door is looked. The "guard" as the onductor is called, comes and opens the door and looks it after us, and we find ourselves eafely scated in a third class carnings of the Great Western Railway. On looking around we notice that the cur as divided into compart ments of two scats facing such other running transversely across the car,

Church body, each member should ed but a peany a day.) The world-re up to the reef, so that the heads of all riages have these partitions up to the roof, so that each compartment of one or two snats is a squarate room : they

have the addition of a cushion on the seat. The tirst close carriages are very comfortably fixed, they being well cushioned, padded and The conveniences found in the American cars are not met with in those of the Kerlish, such as stoves, water, &c. The American traveler who has been always used to these con considers himself in a bad 6x and thinks he will never be able to get along without thum. But the English people do not think anything about it When all is ready the "guard" blows a answered by a shorp, shrill whistly from the engine, the invariable signal for starting, and away we go. L

we find a great variety of all classes Though probably all strangers, yet they enter into conversation such good earnest, as if they had been acquainted for years. We are particularly amused by two elderly, plainly dressed matrons, conversir cornectly in an unknown toppus pitch, so that they can be distinctly card above all the din and clatter The perminrities of the Weish land upon the mind as we bear it for the first time The frequency of the "chs" which is pronounced by scraping the throat as if in the act of expellingsome foreign matter; and the "ils, which denotes a sound similar to that which a person would make in endeavoring to cool a potato which he holds in his mouth th nt would be too hot to awallow or chest by blowing on it. The sound thus made is represented in Weish by "ll." Hoping the reader we have made we will close the this

> Through Religiant Co. O. BE TRUTHFUL BY B. L. GORDON

We should be escaful to make fill. If a man over me money and I cook the meals, chiefly that a man go to see him about it, I would much ather he would tell me he did not hired servants can do it cheaper than know when he could pay it than to a wife. If this is all, when a young

the world. If I owe a man money, due at a cer-

tain time and I see before the time expires, that I cannot meet my obligaion, it is my duty to so to him before it becomes due and tell him the fact and he will be much more likely to and firemen have no protection from give me time than if I wait until it is due and disappoint him. It pays best

CONDENSED ARTICLES .-- NO 3

ing resolutions and nov ing them into effect is like biliwing nto the gabes where there is no fire. If you make ever so many rows and promises only to break them, you will we no benefit, and you only scatter dust around and nometimes get your eyes filled, so that you cannot see the truth. If you make a promise, keep it, you will will get stronger to keep and greater promises. But if you break them, you will become weak to your own eyes, and will be onsidered by others as one not to be have obtained more than they sou Their wives surprise them by bring a nobler idea of marringe, and dis-ing a treasury of courage, sympa and love.

#### Biome Depuntment. DOMESTIC RAPPINESS

Domestic unhappiness might be cur ed if both the husband and wife would acree between themselves-and faith fully shide by the agreement-never under any provocation, to utter a repriminatory or humb word; or, if onof the parties in a moment of impa tioned, does speak harshly, lot the oth or realy only in the tones and language of devotea kindness. If they surely in the words of friendship and ove, let them for the time being study the virtue of silence. We say if the cannot; but it is, indeed, a lamentable lence is the only means by which dis putes and quarreling are averted. Hu hand and wife should converse togeth or much and often, and each should aim to introduce such topics of con versation as are known to be acreed ble, and to carry on his or her part of It in such a mannor on to ple editiv.

#### LADIES ABOUT TO MARRY. In marrying, make your own match,

do not marry any man to get rid of him, or to oblige him, or to save him The man who w muthout you will quite as likely go with you, and perhaps draw you along. Do not marry in baste leet you repent at leisure, do not marry for a home and a living, when by tak strong enough to carn your own liv te, fathers, or ing. Do not let au mothers sell you for money or a notition into bondage, tears, and life Do not place yourself hibitually in the society of any suitor until you have decided the question of morriage; but man wills are weak, and people ofter become hemildered and do not know their error until it is too late. away from their influence, settle your head and make your mind alone promise may be made in a moment of sympathy, or oven half dehrius costa sy, which must be redeemed through years of sorrow, toil, and pain

WHAT MEN NEED WIVES FOR

it is not to sweep the house, anto that we cannot expect to ful- make the hod, and darn the sock, and wants a wife. If this is all he wants know waren to consay he would have the mosey in two man calls to see a twy, some and weeks, and at the same time, not have
the partry to taste the bread and
weeks, and at the same time, not have
cakes she has made, send him to inthe same time, work and bed-making: those of the United States. The on- his promise at the expiration of the spect the needle-work and bed-making or put a broom into her hands Brethren our word should be at par send him to witness its use. Such value all the time, with each other and things are important, and the wise young man will quietly look after But what the true man most wants of a wife is her companion sympathy, and love. The way of life has many dreary places in it, and man needs a companion to go with him. A mun is sometimes overtaken by mu fortunes, he meets with failure a feat , trials and temptations beset him ; and he needs one to stand by and sym He has some storn battles to fight with poverty, with onemics, and with sin, and he needs a woman that while he puts his arms around her and feels that he has something to fight for, will help him fight, that will put her line to his ear and whisper words of connect, and her band to his heart and impart new inspirations. through life-through storm through sunshine, conflict and victory through surebine, country through adverse and favoring winds through adverse and livering whose-men needs a woman's for. The heart yearns for it. A sater's or a mother's love will hardly supply the seed. Yet many seek for solding further than success in homework. Justly enough, half of these get nothing more. The other half, surprised above measure,

obtained more than they sought courage, aympathy

## Correspondence From Cameron, Mo.

that Property thank we are out here in Northern

Missouri surrounded with able minis ters, &c. I would say, we are hving in Dekalb county, and I don't know of any members living in the same county outside of our own family, but if there are any, and this falls u der their notice, they will please let us hear from them. I have also wristen an article setting forth our faith and practice, to be published in the .! Inv. Mc Reporte, expecting in that was that there may be a door opened. We so we have meeting twice a month When Spring opens up we expect to be intend to leave a stone untimed that will add to the advancement of the Muster's kingdom. We are among very religious people, only that they

Now I will say to those brethron seeking bornes, that here is a good country for you. Hundreds and thou be had at from \$2.50 to \$5, \$6, \$8, and 10 per aure. The best of soil, good nator and good elimate, and plenty of timber and coal, you would be aston ished to see it. I am a carpenter by trade and have bown touber both otton and cale wood forty jest lone country. All kinds of fruit here except expet chermes. The group ters are mild. We only had two snows thes wenter. Any of the brothren wanting further information will ad-

# from New Enterprise. Po. nows I will inform your renders that,

a cording to previous series of meetings, and continued un- orphase children of deceased mentlers, til the evening of Feb. 7th, when he and other poor and infirm. The serwas able to meet them all, and we with us again, it not in this life on the sunny hanks of deliverance, and there

It has single up our riends-the Reforms especially-so that they try to meet his arguments and on yesterday (Feb. 20) the Reformed minister tried to prove milant one who is not a Dunkard-one of lumost things over hourd of. He as rted much but proved softing 0, 19 14, also Mark 10: 13, 11, and . He asserts that thee wise claim that haptism belongs only to adults, (I suppose he meant beliera; are in mischierous erwo. He

realize the full fruition of "contending

samestly for the faith once delivered

gave us his first reason "that in all an orest covenants children were includ-ted." See covenant of Noah, covenant on Sinai and Monb and with Moses, Dest. 29: 10-12. He also tried to make a point in his favor from Rom i. 11, and asserted that haptesm takes o force or power. He also asserted that family kaptesms proves inlant "Was it ever known that family ban-

fifteen hundred yours after Christ not the business thereof. a single denomination existed in which infant baptism was opposed, and says no historian will despute it, and says that the council at Curtbage, 253 A

D. said it was not necessary to wait entil the 8th day to baptize He also said that Origin says be never beard of a Christian who opposed infant baptism. He next tried to meet some of the objections against it, such trustees. ns "infants are not capable of exercis-ing faith," "report," "belove," Ac. and

one shudder to hear such expressions." The objection is folly, the listh is expreised by the parent. The next ob by Paul's language, "What profit in uncumerteen / every way-but forgot to quote alland said, "So I answer of infant Imptions." He forther named a that Br tist churches dare not believe in it, be

come it conducts with their favo bey treat their infants like beasts of

Bunkard or Baptist to see that it is

church nows, that we had our quarter ly council on the 14th of Fub. and onsidering the number of "babes in Christ" we decided in order to feed them, to have services over two weeks in each church in the congruenbefore. All things passed off pleas-

> H Z Reproses From Mulberry Grove, HL Peb 19, 1550

ORTHAN'S HOME At the District Meeting of Southern

natwithstanding the ensures' work of Y. Snavely in his stend. Brother Gish elander and misrepresentations. He so alternate. On the morning of the 16th the board met at the Brothren's hope some dur he may be able to meet meeting-house in Corro. Gorde, and in the absence of the sotsetary, Lyon, John Wass unpointed Sec. Protein The meeting was opened with devo tional exercises, in the presence of members of the clouch from Corre tions, when the following was a by the contest of the entire concrete.

> othern Binnois knying appointed a adopting measures for the erection of aban's Home," or "Asylum for bren and sesters, and

licetors to visit the congregations in Southern Dinnie Destrict and receive donations, as free will offerings, from it was very cold, all who may favor the enterprise; which funds shall be applied in purchasing a farm, or tract of fand with suntable buildings, for the above purre. The said form, or tract of Inad, shall not be less thon eighty neres. 2 The farm and hereditaments like all about 1 having higher specific specif total property in Burtist denomina-

tions?" He further asserts that for whose duty shall be to superintend are, some of them, busy sowing Spring not wonder that there is trouble in the

office one year The said form and heredstaments shall be under the immediate of a brother and sister who shall be as lorted by the said trustees, and shatl be subject to the instructions of the Dear Bothers .

We appoint brother David Kans of Milmine, Ill., tressurer of this board, that

until a purchase shall be made. As soon as a sufficient and

suitable place, purchase property, erect 7. The board appointed John Motz-ger, John Wise, and James R. Gash Resolved that these proceedings

may and Rothun at Worl.

subscribed, the solicitors will inform the 5th of February,

We shall very thankfully accept donations from parties outside of South-orn Illinois, who may favor us with their contributions for this noble en-

From Watton Harlan Co. Nob. Feb. 15, 1880.

Dear Betheen The P. C. makes its weekly brother Jose Calvert came amongst Illinois, there was a board appointed visits regularly is our family. Have on on the 21st of January to begin a to take measures to greet a home for not missed a number for the last year. It is about the only preaching we have here in these parts by the Brathran thirty-nine additions by haptism. The img some time in the month of Feb., by wast from one week to another for ages of three pursons ranged from which appointment was made for the it brings the glaid news from all parts obven to fifty years. Brother Calvert | 16th at Corro Gords, III | Veering of the brotherhood, and the sermon labored with itself. The worther was to appointment, the members of the by brother (Seinter each week I think indexes and some by working up to component out of memory of the by working the extra little and the level of the paper. I will be readered as the above paper and it will be readered to the paper. I would not be paper and it will be readered paper and it will be readered paper. In the paper and it will be readered paper. In the paper and the paper an take the PRIMITIVE for 1850, and also try and get vonraeighbors to subscribe. It has been over a year since we had a couple of a rmone by brother Pullen, death Fraternally, and they were the only meetings here and the neighbors are all acvious to memores on the transfer of the property of the have meetings by several other d Whereas, the District Meeting of nominations with good success. But in love and union at present. The brethren there is men here yet, and non appearance of the sentiments of board of managers for the purpose of much good can be done here. Who the m

unteers and comes and stops with us the poor orphism children of decessed awhile or moves to this put until works are at case in Zoon, or that we have no other poor for us a while, much good one be done begard for the church. If ever there and infirm," we the solid board adopt towards building a charch here, as it is was a time for the church to be wide the following of organized church of the Brothree, 1. The board shall appoint the so- southwest of this place in Norton Co., Kan. We had a mild winter with the n.m. we and a mid unfer with the trouble shead, so one, eld or young, I sto the fibble of Christ by buption, compliand of two weeks in December and dray. How tone the time will be not setted the will be not been the fibble of the state, and the state and the state of the state

wheat and if the weather continues 3. The said trustees shall be appointed by the District Meeting of you, all farmers will be busy putting Southern Illinois, and shall hold their out their Spring crop. We expect a good whoat crop here this season, D. P. KERFER

From Burnl Valley, Pr.

You may say to the many readers of your worthy paper,

having been solicited to go to who shall receive and take cure of all Clearfield county to hold meetings, in compliance with the request on the 22d of January, brother R. T. Pollard eventual by the placent. The maximum of the first construction and seminoral sale and in lateral consumption and good risa few drops of water on the good risa few drops of water on the good risa few drops of water on the least of a child do." He answered by a locating committee, to select a greeting in what is known as the White church, in the Red Bank con gregation On the 21d, in the even-

ng, we not in the Home Camp schoolhouse in Rockton district, Clearfield county, for the worship of God. On the 54th we met at the house of ables be published in the Paiwerrer Crais- Peter Beer, near Rockton, and had sorvices in his house. Brother Beer is It was thought proper to asserv the the only resident minister in the Book. ing in Trough Crock Valley, occurs they treat their indicate note because or the stall, being thouseher in the indicates and bowe their children |

1. When shall the doctations led 25th we commonceed sortion furct (mixed a meeting." Ac. Now! small the doctations led 25th we commonceed sortion furct (mixed a meeting." Ac. Now! small control in the state of the common sortion of the com ecoded the proof of intane buption, and solutions will contract the distinct, and five miles northwest of Curwinsville as it is in the paper, then I did wrong we are glad that it need not be a second as a subsect amount shall be We continued second, succeeding, satisfying as it is in the paper, then I did wrong the proof of intane buption, and solve the proof of intane buption and the proof of intan the doners whom it will be wanted. meetings at this place the Lord opened that the Lord, the brethren and sister

We will say further in the way of perhaps about the time of our next the bearts of some who were made of James Creek and I labored in the pulsariet Mesting.

willing to attend to the things that Ro mesonary case, Ar. I do not think
2 Should the first carvacsing tail required of them. Serve were added that I ever saw brethren more interabtum a sufficient sam, what then to the church, are of whom were con- ested in the cause of salvation of souls will be done? Ans, Try again This sestent members of the Methodist than those of James Creek matter is in the hands of the board of church for a term varying from eight George Brumbaugh has quite a numto thirty years. One, a young hely, had ber of young brethren and sisters in been a member of the Baptist church about eight years. Several of those were do just as they did, follow Joses in all quite aged, one in his 67th year, and his sayings unother in his 70th year. May God's blessings rest open the little band of helievers who have esponsed his cause

to the Rockton district. Hope the stonary cause time is not for distinct when many more shall be added to their number ngs at brother Boor's house. We also stopped at what is known as the Hick

school house and bad three meet

Brubaker, of Rockton there were ser oral sages of scarlet ferror. Hope all are well again. and some promises made that we hope will not be forgotten. We feel thank the God of all gases multiply his good

ness to them and keep us faithful until J. B. WANDLER

From Bisantville, Ind. Dear Brothe The church here

sembers here, through our papers will come? I think if some one col in segard to certain movements of certain brothron, is no reason that

awake, it is now, not only ministers Dear Princip brother and sister. That there is tent a me that four min a set of the static are to Types as though some or place. Our sittle terms along the me: trange thing, but lappened. And cover. I was requested to continue are all bestiding up very rapidly; again, "whole inquisity abounds the limestends are all about taken just love of many shift wax cell." More than the design of the level to the set of the laboration of the lab

camp. The question might be usked, is there so came for all the? Yes, verily there must be. There are sereral. One may be, the number of periodicals in the church. This r soom strange, but it is only too true

for there are ministers who preach and practice cortain things that are not endorsed by others. Then in order to got their sentements before as much of the brotherhood as possible, it is notessary that a "press" is purchased, and paper published for their benefit. The different papers carrying different scutiments into one brotherhood is what makes the commotion of the Plum Crock congregation and some are ready to consure A. M. for it, when it is not to blame.

A Correction, Peb. 18, 1850;

In P. C. No. 7, Feb. 17th,

1580, on eighth page, 2d column, in the take that expression Jesus, as to think that everybody must

I wanted to make this comunities credit for what they did in the mis-

An Acknowledgement.

Feb. 17, 1880 I received from the

members and frauds generally well. Beaver Creek congregation, Wash-In the family of brother and sister ington county, Maryland, as a free da. nation through the basels of brother D. F. Stouler, afteen dellars, for

which I feel very grateful to my God, and the dear to othern and sisters who so kindly responded to the cres of the needy.

From Arcadia, Hamilton Ca., Ind. Poly 93 Issuit Door Peranto Brother G. W. Studebaker held a series of meetings at Pairy

Glade echool house, commencing the 19th and ending on the 22d. had good attendance and good atten tion was given to the word anakee One was added to the churco, and convinced but were not quite ready.

From Brother W B. Sell.

On the above date at our regular meetings no received three into the fold of Christ by Espirism.

District Meeting of Middle Ind.

The District Meeting of Middle Ind., Dear Brithree convened with the brethren of Ogan's church, five miles south-oast of North Manchester, Feb. 11 There was a good attendance

ren Arnold, Yount, Werst and Dr Roop, on Oho, were with us A few church send no delegates Eleven queries on send no delegates handed in, and disposed of with good feeling. The orphan's home query was passed, and six brethren were apcipted to capyass the district and see how much of a fund could be raised also to select a sustable location and ascertain the probable cost of buildings, grounds, &c , and report to next District Mesting

Brother David Rechtelheimer Was elected for standing committee and Bro John P Wolf delegate. A query ask ing what should be done with official members and others, who have circulated petition purporting to come from the Miami Valley, Ohio, and soking that we should go back to the time when there were no Sunday orbook, series of meetings and colleges, smong the broth ren, or salarsed ministry or supper on

the table at the time of feet-weshing Ans.-They should make good at knowledgements to their congregations. Sent to Annual Meeting Everything possed off pleasantly as it alway should

## Brath of Edder Jacob Wine

B L. Gogdon

Edger Jucob wine now rests from his He died Feb. 21, 1880, of brain fover, ared 68 years, 11 months and 27 years he was a member Near 45 of the church. SS years in the ministry and 25 years as elder. He was grand son of elder Martin Curver, and ordsined first elder in Flat Rock district. Under his namestry and care it has presserous the mountains in West Virginia where his labors were blessed and appreciated In his preaching he was a ceriptorion, explaining scripture with ere, and so good was his memory that he could give it verbatum with chapter and verse. He spoke either German or English with great readitions So soon as he arose to speak, he began where, disposing of an amount of buti a patron of our church literature. Hymn book- he dustributed gratis among those who desired them in his travels, and tion passes the old fanhoused box of a were not so able to pay for them. In pulpit may become unknown, and all like manner he was liberal in order to our manisters become accustossed to to enhancibers to our church maners Re obtained one year the largest list of subscribers for the PRIMITIVE in the bushashord Bhused with alignificat means, he was ever ready with his five

or ten dollars to relieve the accely-His wife and four children, all memhere of the church survive hom. Fug. services were conducted in the Flat Rock meeting boure by Eld Jacob Millor and E B Shaver, from I Cor. 15: where could not find room in the building. After which his remains were in torred in the adicining proveyard where it now re-ts awasting the resurrection

# DANIEL HAYS From Brether Calvert

Eab. 99 1980

We held dedicatory services to-day in the new commodious brick and sweet." thurch, built by the brethren and sisters We had a very large audience, seated. scated. We had a very large audience, and good attention, and hope, during the week many may turn in with us to of the Bible. he sende a truly splendid do good Delta Yalloo Co. G.

District Meeting.

your paper, that the general District Meeting of District No. 2, of Virginia will be held the Lord willing, on There day and Friday, the 8th and 9th of April, 1880, with the brethren of the brick meeting house. Middle River District. Augusta Co., Va A full representation

is hoped for, and greatly desired LEVI GARRER

The District Meeting of the Northern District of Indiana, will be held in the Union church, Marshal county, Indiana 15, 1840, as brother Amsey H. Putterbaugh says in his notice, but as the brother did not may where the meusre should stop, I will inform them All that come on the cers stop off at lymouth, 5; miles from the place of ting Those coming from the West or North, will get to the station a little fore 12 o'clock, a us., from the

South half past one p. us., and from the East at 4 o'clock, p. m. Lance Kanaray

Mr. Vanco Paragrees-I cornectly exhort and urgo every young preacher to use every nimost endeavor to develop in humself all tre arts and praces of cloca-Careless and slovening tion and oratory babits in the pulpit. Ill timed and tou-proper gentures, awkward movements ulty pronunciation, muphaced emphaand pugatoral modulation of the voice detract wonderfully from a prosel porter for good. You cannot be en - Greent Methodist preucher and man a manuscript or extensive pulpit There is no wood for me to enwith us as a Church. The reading of ormona is no abomination in Methodom Any man of ordinary shility can learn to preach without notes if he will. If be has idens he can express them without writing and reading them from a manuscript Another thing devoutly to be wished in the abolition of the old-Another thing depostly to feshioned pulps. The narrow box-like lertification, fixed up for the preacher in noth freedom and carnestores, which most of the churches, is well calculated any sleadily maintained through his to beget stiff and unnatural mannerisms discourse. In council he was relingent in One long accustomed to preach from inspectation. In common we was unique to be being such a battery will feel awkward houseest," he know how to take hold and behind such a battery will feel awkward lisposing of an amount of buti and appear to disadvantage on an open multiple a abort time. He was planform Would that you young ministern might accomplish a revolution in this line to that before another contra-

Lucinos son His Terretation of THE BIRLE -In literature not less than in religion Luther was the commanding spirit of the age, but he was so rather by accident than by choice. For form, for in own sake, he cared little, he studied it solely that he might the bet ter produce the moral effect at which he to a large caugingstion many of nimed. It is hardly possible for any one to sympathics now with the viol and the documentism of his tracts, ad dresses, and sermons, but they had the high merit of addressing the nation in a language is could understand. They are always clear, simple, warm with the glow of a presionate nature; and assid their polyo and fury an attentive car will thurs catch the still small voice of a anirit tomobed to finer issues than mero party warfare. "My hook may be bard," be himself said, "but the kernel is soft We do an extreme injus tice to Luther if we do not recognize in in the Swon Creek church, three miles him a strongly poetic element—an elewest of Delta. The bullding is a sub-stantial brick 40x60 and in wellstill popular hymns By the highest of erary achievements, his translation

contribution of the spiritual life of his possie. Nobody of literature has been

preach from an open platform the old.

living, thrilling gospel !- Row Dr. Terry

an fortunate in its translators on the Scriptures, and Luther's rendering ranks with the heat. Its absolute simplicity Please autounce through brings it to the level of a child a understanding; its strength and grace give it so enduring place as a work of art. Germany instantly felt its charm; and

for three centuries at has been to innumerable millions the supreme consoler and ... A division has occurred among the

Congregational Methodusts, a small denomination in the South, and a new hody has been organized, calling itself Methodist Free Church of Amer ica " They have usue ordained ministers

Altar SANOR -MESSIMORE -By the under-signed. Feb. 5, 1879, at his residence, in Columbiana Co., Obio, David Samer to Mus Alice Messimore STATE SANGE - Also on the same on

ther departure, and was much loved and re-spected by all who know her. Her disease was only of four or live boxes' deraison, in which time she suffered terribly and was which there are against terring, and wor thrown into spassus and note passed beyond the mystic river. Her large circle of office tionate and kind friends need not memro as those who have no boar. We woul-those who have not yet shede the as preparation for the solvion change of We would say to prepare to meet your God, your dear wife, dangerter, sister and friends to that good morld above, where we never used cost the last god look on our dear friends where parting is known no more, and all is joy and

peace in that glorious happy hand beyond the Jordon of death. Jonn II NEERONORE (Bertheen at Workplesse copy )

WILLIAMS -In Probatowe, Washington Co., Mil., Jan. 28, 1880, storer Mary Well-tome, 1984 78 years. 6 security and 11 days Soster Williagus was the mether of sister

Ellis Wiffnams, who is so well known to the readers of the Pararraya. She leaves one and two daughters to moura their loss. which we hope is her elected gram. S numbered in sell for many years, but howe it a faithful Christian. Watton for the country of her Lord. Among her last words size was beard to say, "Clame Liste Joves, come quelity," sad so left asleep in the arm of We all computation with the family hoping to meet agono to the Church Iron phast, where our Joy will be perfect a

terror: so up week to cuter the states with the nelly pell just as hir folder would be east out a feek fell of Ulber, can of the folds these catering his eye for connect to attribe his from which he died in a sheet time. rical whatmore has the sympathy of the sinks commonsty in their and breavement. Comrail services by the Brothree from 2

KNUPP—In Liaswille Creek church, mer Broadway, Morkingham Cu, Va., Feb.

1. 1880, defer Anhelm Knupp, agod il yeart 10 mostlis. Furend services by SUDENTS OAN ENTER AT ANY TIME. belor Alcoh Palver and close Signific from ENTERS AT ENTER AT ANY TIME.

USING.—Also to Flat Seck district. Sin-numbesh county Vs. Feb. 17, 1899, subtr Rebecca Tusing, aged 57 years, 6 months and 32 days. Funceol servous by beather Simpol II. Myers and the writer, from Dent 3: 55, to a large convergation.

#### MONEY LIST.

STANDAY LIGHT.

STANDAY LIGHT CONTROL TO THE ACT OF THE Merkey 3 00/ 2008 L1898 73, 2008 E1007 1 004; Anderhoo Mote 1 50; M Lannie Basserman 6 56; D Prownat 2 50; G A 6 Sonner 1 50, M Griffith 12 50, S Bock 1 50; R H Miller 1 50; E L Voder 3 50; Joo Augleonyer 1 50, A A Manson 1 50, D Shreedy 1 60; A Swinschart 55; D Heckman 1 50, D Crefford 1 50; J C THILL—SAND — the memory of the control of the contr Ewing 15 00; Samuel Webb 3 00; Eli Franks 2 00; Daniel Brerr 1 50, Bar-

Winner 2 00; James Workman 4 80 Simon Showalter 1 50; Feb 13, 1880 27 T TORNSON REVOLVING Assess (C) With Independent Binding Adjusts in I to I I DECEMP HOLIBAY PERSONS Merchanta and ell who iditor.

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or dozen, by express, QUINTER & BRUMBAUGH BR Box 50, Russinger RUNTINGDON & BROAD T. R. B. THE TABLE
TO and after Nonley, Feb 3, 1870 Trains at the pand duly, housing accepted, an fello-

sate read duly, 1846-dus from Han ton facility South STATIONS Engratement Long Wing Nethershirts

Spinds, Weiser and Fyr will be protect.

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QUINTER & BRUMBARGE BEOS

THE PRIMITIVE CHRISTIAN in published overy Touckey at 1 50 a year, AND CHURCH. The Com-

and practiced by an elementy or waters and the sale proper rule of fether and practice, and hold to describe rule of fether and practice, and hold to the observation of all the commandation and describes, mostly while the Falls, the place while the place of the thouse Face, the Lond's Happer, the Committee of the Parkette of

Address.
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Rox 50. Runnschoff. PA.

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· Burnestly Contrad for the Patth which was more Delivered and the South?"

81 50 PRR ANNEW NUMBER II.

# VOL. XVIII.

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Wealthy A Chicke; Religion in Trade Deadling and Brewing;

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Cont Washington Territory ry Meeting; From Unner Dablin Penna, From Milford, Indi-Johnstown Pa Clourches Commission the Fasters Macksburg, Jensa; From the Hone well Church From Coventry, Ches-

# Sermon Department. THE DISCLOSURE OF CHARACTER

Sermon by Elder James Quinter

Heported By W. Cotton

Likeway also the go

wave, destructers are smallfeid by that a funder application, which be constructed in latent upon a range present and the properties of the funder and the latent by a cantifold by the construction of the results of the latent properties of the funder and the latent properties of the results of the results

HUNTINGDON, PA., TUESDAY, MARCH 16, 1880.

me men's sin's are open be- sussure open beforehand, going before to their liver and some men they follow after Lake- after. Lakewise also the good works wise also the good works of some are of some are manifest beforehand and the bur of Gul.

The apastle digresses somewhat had character. We do this because Perhaps, their sins have not been ing hand. The aposte ingresses somewing the torontee which is presented to traduces mother subject after the adviser in the text. I will first notice those monition conterming the laying on of sun that go before to judgment. Man limids, before the pses the explanation in the text is used in a general sense Not Africal -- Joseph Holsoppie: Isas the assimilares and welfare of Tamothy effect enanot be concented

mid hence, diatonishes han us he did.

(annot be covered over. I have a very
The subject introduced, and which
common surin my namb. It is suggescents to have broken the connection ted by the previous text in the remarks, conforming the laying mass is a sin that is upon beforehand. on of hunds is that contained in the Some men may to a certain extent, 23d verse. Drude no longer water hade their intemperature. When they see Preparations.

and VINES, arms in suggestions to assume port on the suggestion of the suggestion o Preschers. Our Trap to South Bend the Mazurenes (Nam vi. 1-21) and its source lay more or some other sectoded purpose of field that men's one must would be right to put such forward some analysis (come set 1921) man in possible and more some our resolutions purpose of toot that men's some must, on the information of the direction youth [sod]. Although this may be done, count to highly if they are not forgiven until they arrived at an age when if damkenness is a sin that is upon be. It cannot be otherwise. There is not would be presumed they would be able forehand. It exposes itself. pre-same livey women in many pre-same. It is a supposed in the control only a control of common, and their appetites, it will not be found out. Many that induly are it also a day of tre-taltion, when our sim-stronge that Timothy vans no are known. Paul or Timothy would will be revealed. No matter how. uppear strange that Timothy was so are known. Paul or Timothy would very abstemnous that Paul Sound at not have a drunkard for an officer in necessary to advise blut to take a little the Church. The crime as so manufest the world, the curtain will be taken persons are beauned in by circumstant

much better if they too would alstan pass by-it does not require

should be put in the numstry. As we show the result of such

that me otherwise cannot be hid those in success measurements while the text we propose to speak may have been boxed and respected by as follows or spins, and, see we considered your manner, and now you as the first new form of the see suggested to the all by a lone for your form of the first new form of the of Christmaily. Hence, great apostle's mind by the ministry, and the whole they were considered good descretion should be exercised in for-, while it may have been used by the vitagens, but at the heart they whing men to such a responsible apostle in illustrate a point he wished corrupt. Their extensor deportment where The apost to leaving in this same to alternate in regard to the municity, the responsible work of calling men to be than it admits of a brander up.

The apost to be a same to repaired when match, pany and sing the responsible work of calling men to be than it admits of a brander up.

The apost to be a same the responsible work of calling men to be the same to the same t specially so solved a claling means by the character of an united by more one operators symmetric required with example on the property good. They who have been dead an universe, results. There who have been dead an universe, results. There who have been dead and universe of the character are smallested by the character are smallested by that is thought a property of the character and the character are smallested by that is thought a property of the character and the character are smallested by that is thought a property of the character and the character are smallested by that is thought a property of the character and the character are smallested by the character are smallested by the character and the character are smallested by the character and the character are smallested by the character and the character are smallested by the character

other intexceting drinks, it would be does not require thousands of years to God

or, in other words, not be in a harry of a polyment and have already been abayled to are information. When I will apply not information with a first polyment and have already been abayled to are information. When I will not pull the kindy work of combinated as wrong in the sight of any that I will have sometimed hard combined to be a sight of any that I will have sometimed to be a sight of a sight of the sight of the

Nor little may be known of his Chris. Some notice to jungment and some two character. This should not be seen they follow after." Some men The sportle achieves against are thought to be very good, but they S 3.5 is useful to the property and interesting the property of the property o They may have been con- will be called up in the time to reverse | will interpose his jower and Some mon's sins are open his solered as homorable numbers of the toteland, going before to judgment, Christian Chinich. They live and and some men they follow after, pass through the world is useful mean baltewise also the good works of some bers of society. They may baye he re They may have been ry in passing, inference also the good works of some even use only the sound of the postion of a committee therefore all and they developed underlied unspectant possible and it is now that in conference cannot be indicated in the conference cannot be indicated in the conference cannot be indicated by the conference cannot be indicated

They are preached to That woman is said to be a very g and some menthey follow beaven. They go down to the grave from which they rise and uppear at the bar of God. Now the sins that who she me good wines on some at one owner monorest occurrences and one to some memores conversable and the position of the district and the position of t known' even to their own family. They are healthy and able to do i They have been such secret sumers thus they make a good appearance in that perhaps the wife did not know the world. the real character of the bushand, or While we are working for God the Low C-C It Relatings

or the street for the street Such sine such matters. Their successful follow prive due credit for it

them. They enunot be hid. The per- hear a young brother spoken at as a sons may have been in the grave, but at good, houred, modest young man show the resurrection of the somer, their young sister will be spoken and, sins will be resurrected also. Their modest, chaste, and sincere sine will go to judgment. The dark will us such receive punise. bar of the public. Our goodness come-

ome to light, if they are not tongiven and give them an office in the Church It will only a day of retribution coming, but "Likewise also the good works of so

Some good works, howev great the privacy may have been in go beforehand to indement until follogischehm wire for his stander's side. It would find there is no ultiput of leveng or asset put word, put course some times that we will be a find the stander's side of the sid health may prevent them from gone, bealth may prevent them from gone, "They are not able to go ballets, And all longth persons of age size and shell are not the same kind. Six may be road at a glance. Styr can, be meeting. They are not able and experience miss or able to This section of the same will style force middle to provide the same able to provide the same and many experience middle through society as have dishirs that not been can be through society as have dishirs that not been can be same as the same able to the same and same as a litual that was passed through society as have dishirs that not been can be same as the same able to the same able ger of being deverted by wine and knowledge that they are trines. It good men, will not be able to develve father may have something to keep The mask will be torn not from him at home. They do not go but from their hearts much. pressed light which will be shed upon. They will stand before God just us poverty to refeat

many strong area have been over them at the pudgment day, to tell us they are That is the doctrine as it is cause of God. They me by strong driok. When is a that they are areas are the people. If they are not known much in the genus ome by form diffin. When is that they are wrong. There are concern the people. If they are not known in the models, riving diffinitely as a second of the second three the second of the a disposed of the will of ablivium Church. They receive credit for admonition concerning his health, that commit these crimes do not report be will be thrown over them forever and but they me known but little. the case apparently called to the runs force the day of pulgment, then will forever. If the sames never returns from of time has somuled the programs that the boundary against the forms of ways, they will be fargiven a same in the cars of the world. They are the transfer of men that the part of programs and the same of the world. They are the transfer of men that the same of the world programs are the same of the world. They are the same of the same of the world. They are the same of the same of the world. They are the same of the world they are the same of the world. They are the same of the world they are the same of the world. They are the same of the world they are the same of the world they are the same of the world. They are the same of the world they are the same of the world. They are the same of the world they are the same of the world. would teach Tamorby, and not Tunn- their community and their admining There is of course no lack nor hong Church Their whole has been been the only, but all or that we should element rate already then. They to find, for in has eyes all around him a next to retinement. They are known not suddenly kay hands on any man, have been brought to the bur of our lit is a mode of expression, which is but hitle to the world and they never When I will be They are ready to do all they

the bases of the strength to proceed upon the strength to the will not see it may more, because I have who has wandered out of the path of indicates, and is a rendy tabler that it is. This is not the case with all arong, in eyes behind. So the figure is used duty. They are among the first it intersected to make him a prenchershow. Some were sine are onen beforehand, to judgment and some money I will never remember she against you. This only applies to have the interest of the Charch cast the sure of the imporatent behind quiet way to express that interest, him. They are before ham and they They pour out their prayers that God

I notice in the next place the good. These fears

public gaze. There are scho run felk, pasy and sing. Many hid

bave exerted in clearing those atoms was cannot be hid.

neent of the singer, at receiving his none need do so. Pardon and sulvasentence, I have sometimes thought of tion have been provided in Christ, and the joy and surprise with which the It terms—so easy that all can comply Christian will service his remand may give to encouragement. In the with them when all character will be doclor-

the vineyard of the Load, then some who were more prominent in the eye In the vials spoken of ustamed to pasy more in public

croreven sister may have done nour for the cause of Christ than some of and of Jacob that, 'as prince be pro-ceiled with God.". That is, the near sie met have pilleere Suppose that my arrious accomplish some good, where does the weapon use get its edge from? When ontact with the Sparit of God. How a swer to the prayers of the true followmy own. Do not exected; that point

comes out and are known. The other of the Church "For God as not marighlook saything which is made to advance the cruss of Christ will be credited to us. We are abe aboutly, and were the advantages allow anything to be forgotton.

From the subject as we have oper and applied it, we may know that sin ments of an equal vocali? Weman's does not end with the life of the surisfluence is felt and neknowledged in net who does not repent. Though he may slie, his unmenes and possibly his surely can we enough of the effects of see, and to that that the critisation guardian angul during our halples to bey last theory year man of lows yers. All who flatter demonstrate with an extract materials have An assumery so, when we know so the remers areas they and is know for this way on a boosting of their preference of minery to themselves out to their preference of the results are the source of the results are ment and from judgment to atomity, the character of a child is a far more ple and that the wearing of gay appa-

are freely offered to all upon easy

The Christian will be done with she may be found that some of these when he is done with this life. His Bleesed me the dead which die in the Lord from honceforth year south the Spirit, that they may rest from lalors and their works do follow them -- Ber xiv. 13. Instead of the

have done by the grace of tind and to will follow them With

time, they may be such that we shall We must meet our real selver them. hereafter, when every mask and cover and well be removed, and when we il know even as we me known when there remains no more sacrificafor son, will be anything but descrable knowledge. But to know that we are approved by the Lord, which we will know of we successfully passour examunation and trial, will indeed be a rioy unspeakable and tall of glory

# 0 5530 WOMAN'S WORK IN THE SUNDAY-

Evant Read before the Sunday-School Convention of the Modelin Dretted of God by Bith in Christ Jesus

The term Sanday-school, implies a chool kept on Sunday-a place of restruction. time of the obects of the Sunday-school is to give the youth a religious education ultivate and develop the spiritual enture of the child.

It is often turned the "nursery of pupils, Bibles and teachers. Without those there can be no Sauday-school. and we believe the Sunday school withprove a failure Woman's work in the work important as that of man, and experinoticed by God. Your private work important as that of man, and experi-in the Church is noticed. It will be suce has said she is better qualified to fill some positions. In days that are coaragement she should, nor her lalors in the Church and Souday-school appreciated as they should have been If she received the emontagement

given her which man possesses herper of tied is not forgetful. He will might accomplish much more, and her achievements be equally as great Woman's advantages for gaining knowledge are few indeed when co ed, that everything has been recorded pared to those possessed by man. Yet Every thing will be when we consider the position to which she has attained, can we not realize at ed once that she has within her the ele

> influence as felt and acknowledged in all the relations of life, but in no relais committed the immortal treasure of the infant mind. She cherishes and much a kind word and pl

both good and both will be made. It was and and painful throught. On who important and difficult work, than any was a relative of that mock and will be mercevered.

It was not and faithful throught. On who important and difficult work, than any was a set indicative of that mock and think in faceting their sins in other certained to human hands, and bury spirit that should charge the contract of the contraction of the contractio ant, and most susceptible part of the this course you will acidom fuil to gain school. We believe woman's qualifica- her tions are such, and her knowledge of Mothers, it is your duty to encour-

the wants and dispositions of children age your children to attend Sunday-enable her to more successfully teach school, and so assist them in preparing this class than man how take an interest in the Sanday-scho As Sunday school teachers. grateful we should be to fied who has they will do the same, for children boost me in His viscoverd and entrod- conceally think the way methor thinks

ed to our care the tender bads of the fruit even unto creshsting life. calified to experintend or fill any quirements of His divine has other office in the Sunday school than brother-why not select her?

But says one, the Scriptures forbid woman to pray or teach publicly woman that prayeth or phrophesicah with her head succeered, dishencests her head." We certainly can infer-from this language that if she has her erful influence you may have in assisthead covered she may pray and teach

publicly Paul says to the Church at Colossa, "Let the work of Christ dwell in you richly in all wisdom, teaching and ad monishing one another in psalms and quritual songs singing with grace in embers of the Church-both male and female were commanded to teach

and admonish one another If mon are allowed to teach and admonish, women are allowed to do the same, for Paul addressed the Church And the physic, one another, necludes both men and women. Paul said, "Ye are all the children of

is neither male nor female, for ye are all one in Christ Joseph Other Scrip turni passagos and examples might be nted in favor of women praying and teaching publicly, but will let th thority over the num, but is required to be in subjection, and as man is the here of the woman, it is his duty to plan

the work for us and our duty to no large the area and build up the walls pist in doing what we can with our

Dear sectors, there is no need of o which yes have showed formed the church "The essential cliences of singular ways have a work to a superintendent of the same that you have mutatived the Sanday-school are, superintendent of do, and a place to fall in the Sanday-school are, superintendent school. We may not all possess the faculty of imparting knowledge to others, or have the necessary qualifications to teach, yet we can all be curnestly engaged in the performances of the various duties for spenk loader than words, and son may, by their pious walk ned Godly versation, and by exerting a living influence, he the means of winni some to Christ. My aged sisters, there is a work for you to do. You may not be able to take an active part in the rrises, but by your presence you can do an natold amount of go

You do not know how much it encouriges teachers and scholars to see and feel that you are interested in the proout of the Sunday-school work You can occasionally deep a word of encouragement to those upon whom

of encouragement to those up --- --the burdon rests, and the servers of
the school denoutly. It is your duty to watch over and instruct those who are young in the Mustur's service. They st be neurished and fed with milk, and not strong most, lest they may not then does she exercise so deep us us-them does she exercise so deep us us-them and not strong most, lest they may not the able to digest all, and grow weak and arckly.

You do not know how easant look on in this width to make we feel like expands the carriest germs of our in-getting in a north when we have this tellet. She lifts the little honds, and young sister that does not bear the Mart. 11-28, and 23th Padha 4th verse if it is possible to do so, where sin the backets the little tongues to line in finity ou think she ought to hear, do The lst verse of the Cole chapter of stroyer of human happiness is prayer. She watches over us like a not slight her and turn a cold shoulder rduan angel during our helpless to her, but throw your areas of love vert. All who flatter thousasters with

their lessons. If they see that you

and does is right. While the mind is to these primal some of Creation, there Can we be too currently egaged yet young and tender, it can be mouldin shulding them from the biting frosts of into almost any desirable shape or of sin? Can we be too desirous of form. You can implant principles and onto true and living vine, that in the failt erased, and which will have much to propriation of the eternal, exhaustless ness of time they "may bring forth do with the formation of the character in after years You are under obthere is a suter in a church better ligations to God according to the re- Not to love is to be danued in this up your children for him The future pro-nerity of the Church to a certain If in which our youth are reliviously edu why did Paul say, "every cated and transed. And could you others, but realize the responsibility dishonoreth that is resting upon you, and the pow-

> contaged, but like the bushandmun, we must have patience. The soul ove does not spring up at once, but may lie dormant a long while in the dry ground matel a refreshing when as the hard ground, when it begins to germanic, and soon a vigore ere enthered. So it is with the scellof Gospel truth-they may be long in the sed and yet not lose their vitality, but in years to come bring forth an

If we do not at once realize the frants

Let us, one and all, strive more carpeatly to lead our youth to the great teacher that we may finally gain

the promised crown Dear sister, let the world so on, And real our bearts tolls

The Gespel seed abundant sow, And Gespel traths problam. Ne'er weary of our hely task, Nor let our faith graw thin. And bots us work for Him "

CONDENSED ARTICLES .- NO 4 "

SPLECTED BY CYBES INCHES. Bible Firsts .- The learned Prince of ranada hear to the Spanish throne,

was imprisoned in the Place of Skulls. After thirty three years in this living tomb be wrote in his Bible In the Bible the word Lard is found

times, and Reverend but once, and that 8th verse of 116th Peulm is the moddle The 9th verse of the 8th chapter of Esther is the long est verse and the 35th verse of the 11th chapter of St. John is the short art. In the 197th P-alm four versus

are alike, the 8th, 15th 21st, and 31st Each verse of the 131th Penirs endanks No name or words with more than six syllables are found to the Bible. The S7th chapter of loainh and 19th chapter are slike The word girl occurs but once in the Bable in the 3d verse of the 3d chapter of Joek found in both book of the Bible, 3 586,-483 letters, 773 693 stords, 31,373 verses, 1 189 chapters and 66 books The 1 159 chapters and 66 books. The of insqueezance in the Grad Day of De-26th chapter of the Acts of the Apos-there takes in the Grad Day of De-duct the freet chapter to rend. The cases? With what inscorable retributles is the finest chapter to read. most beautiful chapter in the Bible is tice will Christ average his neglected, the Cld Panirs. The four most must leads to the one for the young con-

THE DISCREMENT OF LOVE

BY C. H. DALSBAUGH. To Box J. H. Roberte, of Occupin No words are more familiar than those which comprehend all others "Gon is Love" And none are less un They are the study of the derstood. and the Sternities Angels down to look into the mystery of sodimess I Peter 1 12 are unexplosed depths in the Infinite them of Love They desire to had Indicative of holy curiosity di hanger for the unfolding and sp-This is the climent of all no mal moral beings. Its absence is hell world and the first. Enemies must be lored. The interest butted and ties most soul-reading and body-tort

personations must only serve as fuel to intensify the flume of self-surrifice This is a famt pecture of the Divise Incarnation. Se tied loves, and to pat tera after a lower model will lose beaven. He that cannot die for a fee ing to prepare the youth for the statis not a "partaker of the Brino no tions in the Church that await them ture". To bear a gradge against another is to feater the spirit of heli and confess brotherhood may man bere set the Lord Sew Christ, LET MEN DE ANATHAMA MARKS This love must embrace the whole Christ We report love a Perfeet Being without loving all he s This is the time test rentmus descurate from the Object We profess to have. A being who errs w not perfect and cannot claim affection for what he is not Christ is the Eter al Word-the faultless expression of Infinite Love-and not one syllable, or letter, or lots, may be ignored or tam pered with. What it means is not as certained by conference with the od, and this may be done when we as a horsest with the conviction that we are "doing God service" eighteen conturies ago people kill each other in the fervor factions eathers under the sorry delusion that it is counted to them for rightconst This wisdom descendeth not from shown but negarthly, sepsual, devilish He that would rend and demender the budy of Christ rather than sacri fice some flesh-enticing, world-proffered fice some flesh-entiring, worre-p.

bauble or gratification, "Low Ja Beth

how?" Is be a the face of God in hon?" whit better who would tear the Mysti stitch and button and curve and angle

of apparel is not to his taste? Is it as evidence of Christian love it we ham our dead weights to the wheels of Enmanuel's Charsot, and strain all our nuwras of body and soul to preven 1,853 time, the word Johnsah 5 55 God's great world commission for ing excented? What name shall be given to the disposition that feathers n own nest in the residet style, while all pround goes up to the Lord of Sabasth the bitter, tear-choked cry of

A short time ago, a friend opened to me his chests to display his raiment, and ancut fabrics, and splended quite-and consterpance, which had been stored up for years, and were kept against a day of improbable want the same time there was a sore lancer tation over the devastation of the quiet but tearless little preacher of ighteouspess—the moth nutering a word I pointed my friend to James 5 2, 2. What flame of unqueschable fire will burst out o trampled commission ' We all preton to by scalous for the symbolic part of Matt. 28. 19, while many of as treat sublime beheat. How slowly the treas-ury is plenished for the extension of the Redeemer's Kregdom, while permi cious condiments, stumplants, nurcotics and nestry, and body and soul abusing

abominations are induled

Soon, like the disciples

without one word of leave from the Thousands of dollars are in way annually thrown away-"the world, the firsh, and the devil" instead of given to Jesus. God demands his tithes to day as rigidly us in the antecedent concerny. If only as much would go stone as in spont for tobucco, and fashionable equipage, and russess dietetic luxuries, the God-man would "see of the travail of his soul and he satisfied," Who can second the Mount ot Crucifizion, and look the bleeding. pain-quivering, sun-bearing, dying R ner in the face and not be sebamed? Not one of us will dare to effirm that we have given our minds and affect tions and persons and means consonant to the Atomement and the import four boatismal Covenant. The love that truly discerns Jesus will also disern its own obligations, which are all the sweetest privileges. To rend the Church on grounds alleged by male might on the communication of our own schemes than the glorious purpose of Father, See and Holy G. Great, long, budy and soul saturating droughts of the life of Jesus is what we need, and not a description of the Body. Impurieties must be exwilled and pieers slonghed off, but who ever heard of sound members according themselves, and taking along enough from putrofaction? In a moral sense may be a very decent way of retting, but it is corruption none the Achant can be wrapped in homecome on well so in broad-When the strong man is bound

not put bet and bridle on missions and ath-schools, or sit in grave counul on the birsute appendage on the upper lip, unless these things are the plan index of Carnality. God gavo us his own perfections is human m on the suttled fact that we are unhermoral discrimination. There is such a thing as accessory ideas, and it is these us makes use of in the education of ouls through his Word and Spirit. The properties of religion can no more than we can be divorced from our coness of being To reach the will manue some becks in the Brotherhood with trim-

by the stronger, the themberow will

nican dandy ism, and conservations will

ctome obsolete. Progression will not

These curdinal truths are infallibly discerned by Love No one can really and fully have his "life hid with Christ witout the blessed Contagion of the Davine Mind and character. ic courapped with Deity is to have every point and inlet of our rational moral being in contact with and open to All-boly, All-wise, All-beautiil-when self seeking is si in, and we know nothing but Christ Jesus and itus crucified, 'we look as everything the eyes of Incarnate Gos We will see "the exceeding sinbiness of em," the awful import of immortality, and the race-comprehending purpose of "God manufest in the In the appreciation of these nomentous truths, the extremes of lionce and stringency which now agtate the Church, will sink out of sight as atterly alien to the pressing wants of busionity, and the sublime end of the Incarnation and the Cross. Sow good seed" in that corner of the great Acre of redesaption which Proviare has entrusted to your tilings Look unto Jesus in all things He is lipha and Omega, and every letter of the history of God and man is found He grants all the liberty which the deepest, most ardent love ost penetrative wisdom, and total stringent rightcommers can dement stringent rightcommen can de-mond. A man-manufactured model municipal manufacture and manufacture municipal ministers. All essential principles and their appropriate expres-mon are embodied in Emmanuel

THE OUESTION OF THE DAY BY B. C. MOOMAN

Therere is an important fact bearing on the future destiny of the Church which may be noticed by the most reless observer of passing event We refer to the very general and rapidly growing conviction which is ga ng upon the brethren as a body, that the time for a redoubling of energy and effort in the direction of minist rial work, is upon us with all its infi nite responsibilities. For Populi Far Der, is a sontingest which though not true in its broadest some, yet can be elied upon when it rel Church-the whole Church-the pure vangelical Chroch of primitive eteristics and Gospel principles In we believe in the doctrine of spiritual el and instruction, we cannot but eccept the truth that with respect to ni interests of the Church, the whole body must be the instrument of such namenication Every duty, both of reneral and individual character is learly laid down in the Scriptures, but he application must be made, and the

terest was made an eternal legacy of We then see all around us and all or the Brotherhood, the operation of that awakening Spirit, making the an plication of the precepts relating to meral ministerial work, enforcing sponsibility, and breaking down the bulwarks of prejudice. There is not one who cares for the interests of the Thurch, the glory of the Muster, and enivation of souls, who is not exercised over the boundless importance of this subject, and the unmistakable duty of the Church.

riting and invincible power of that

Holy Spirit which on the day of Pen

It is a blessed sign, old and young, older, minister, brother and sister, all, all feel the ferrency of an inward dame, melting the icy heart of induffer and mounting to the sublime beights of frextinguishable seal. not accept this as beginning th fulfillment of that blossed prediction of the prophet, Joel 2 28 "In the lust days I will pour out my spirit upon all flesh, and your sons and your The properties of long-on can no misse daugaters some property. And on the separated from the Christian life, men," in the shadows of their evening sughters shall prophecy " "Your old 'shall dream dreams," "and you mco," in the illumination of these morning light, "shall see visions," the future glory of the Church.

There is a broad field before us, who ill define its hounds, countres, States Countries and Continents, all filled with precious immortal souls, thirsting for the waters, and hungering for tha Bread of Life, which we have in oundance and to spare. Our Father's house is fell, his gran

bes grown with weight of wealth florks cover his fields, and the channots of his mercy are full of the wr ters of life-the malk and hopey of Canasa-the water of everlasting consolutions. Who will bear to the starring thousands of every land some chalice of heavenly comforts, some un

f Everlasting Life.
If the Church neglects or refuses to still its divine communities, who is there left to communicate the gruce of God, and make his glorious salvation known among all nations. There can be found everywhere much good mate rial upon which to work, and the op portunity of the Church was never better than now Those general prejudiers and missanderstandings which have long encrusted the minds of the people, are rapidly and effectually giv ing way before a more general and ersect information of the character and objects of the Brothren, and the esture of their faith. The Church is chtablishing a golden reputation for

under where dome the stars might whirt, untrammeled. We anxiously look around for the

tnine of the hest? Sixteen bundred ministers, North, South, East and West. Do they lend on the bests of God? Are their faces to the fee? Some of them care, twice, four and ave times a month lift up a voice against the iniquity which u world. Is this adequate to the work is it consistent with the exclusive claims of the Church? If some ungodly worldling should assert, that our difference to the welfare of souls and neglect of general ministerial work, gave tue lie resions of parmitive godliness, and unformity to the Gospel, we could not wholly evade the force of his argu-"By their fruits ye shall know ment, "By their fruit them." One of the uits of the primitive shurch was its universal problemation of the "Glass Tidings." Why has it withered, and dismation of the "Glad

to the ground? responsibility enforced by the direct We would not say that the ministry is generally unfaithful. A statement like (but would do injustice to many a noble Christian bero, who by the eacifice of time comfort, and business, is hearing the "Glad Tidings" to thous-By the noverty which comices, they are making many rich. But the great body of the ministry are kept at home by responsibilities which it is hard for them to escape. They take their regular turn in the home congregation, but never contribute their en ergics to miseasy work, except as the time can be spared from the imperative demands of husiness. It is justifiable to provide for the procusities of life, but

must the ministry of Christ be made ubservent to the ministry of mammon ! The church has pressing need of evangelate, who are not always confined to particular localities by the angel who is not bound, but who fires through the midst of heaven, having the everinating Gospel.' Let him arise! Bear up his wings on the four winds, "aptil the knowledge of God shall cover the earth as the waters tron. Too lightly we contemplate this

There is a responsibility of the laity. ich they have not been fully instructed, a privilege to which no adeconte opportunity has been given an nt of power which has nover recognized and cultivated. Why been recognized and cultivated should the burden of preaching to a world be borne by a few, when the charge was given to all. It is clearly taught that the churches should sen out crangelists, and that they should these servants of God by the communication of their carnal things. The fact that we have not the burden of the salaried ministry gives us an immense advantage over other denomnations who are bowing under this weight, but notwitistanding all this,

bey outstrip us immeasurably in the nifestation of their zeal. If every leavened loaf of instruction in the way average congregation should sustain efficient minister continually, in the field, the burden would not be the field, the nursus woman other greater than that imposed upon other churches in the support of their bome ministry, which they cheerfully hear besides the immense liabilities of their home and foreign mission work. This arrangement, which is thus shown to onable and perceble, would put several bundred ministers in the fit and under the guidance of the spirit what wonders could they do, what fields could they not explore, what pillars of Saian's kragdom could they not shake! Oh, when will the church awake to the realisation of her power? Put on thy strength O Zi Philistines and the terrible Anaki

whose courts the nations might walk, she fails to do it, will not the blood of tain high. see mas to us it, will not the blood of south is required at her bands? Who will acquit us at the day of judgment? Who will answer the eccesation of millions? Will there he say pullisation were one has arrangement yielding. nstruments and means needed for this work of converting a world. Where are the armics of Israel, and the capor atomoment for unfaithfulness? Let

those answer who stand in the way of the church, and provent her entering upon her universal mission An imortant destiny is before us, the missionury statiment is gathering strength like a torrent, and ere long is sweep the brotherhood with irresista ble power. We are entering upon an of redoubled activity, energy and seal in the work of crangelization, but it must not be an uge of innovation We are not ignorant of the grave apprehensions which disturb the minds of many brothren, that the observious salarsed ministry may come in upon the heels of this movement but would remind those brethick that idiences is the Devil's opportunity. An incressed activity would not only cty of cotortuining a doubting produce positive results, but it would Rescued from wh real the chronic ills which agitute so and certain destruction, he can, with muny sections of the fraternity, and Moses the faithful servant of God which have so long monopolized the claus, "The Eternal God is our refuge attention of our Annual Meetings and

its nonerous committees. But after ali, what relation is there between a supported regular mission work, and a abiried ministry. One is salaried ase, the other supported kardship, toil and exposure The one involves no special self-denial, the other every imaginary sacrifice and discomfort home, family, and the interests at hir-The one has every inducement the other every discouragement and danger. They move in different spheres and occupy different fields. I do not he situte to any that commorring the putulear material of which the brotherhood is composed, the deep rooted sentiment which prov the expediency of a salaried ministry. such a thing is altogether oniside the bounds of bounds of possibility. Admitting bowever for the sake of argument that it comes within the range of a remote probability, we will set it over entanglement of business. Oh, for the against the real evil which demands the attention of the church Souls are perishing by the thousands this is no remote probability, but a real present evil. Armies every day are

swallowed up in the jaws of destroy borrible picture. Heaven is giveved and hell laughs while we wrangle over the meerable objections been of idleness and unbelief,-white we make ourselves comfortable at home and ourselves constitution at home and preposity returns over the position promotes in distinct or warm the position ing worth. Shall we awould that using illusy contemptible globa of a sainferd owner in the risk of a sainfer during the sainfer during the promoted by the deer brether and an external responsibility for purchased promoted by the deer brether and an external responsibility for purchased promoted by the deer brether and an external responsibility for promoted promoted by the deep restriction of the sainferd for the sai time for slumbering is over. See the rising day of opportunity before us; to the calls of duty,-trump calls from every lund, and from the

"IT IS I: BENOT AFRACE."

BY JONEPH HOLKOPPLE.

When gliding along the smooth stream of time with apparent incomern as to what is going on around bim and what others do, the professing Christian scens scenre, so long as h meets with a smile of appropriation every species of corruption, and allowto go uprebuked every form of an and vice, he seems to enjoy the popular good will. So as he does not cross the th of the fromued be is not met with his frowns not the storms of re, but let him awake from his leth-

argy and notice the destroyer of pages the enemy of souls and point out his perfidious work, let him begin to remonstrate ugainst sensualisms and integrity of character and the first of the summer thanks be will have it is any lower and only the which has a sum to enter the sum of the

waves, one has surmounted victorious ly all opposition. There is hope. Josu is approaching. Though at first may taken as the approach of evil, he, un derstanding the situation, spraks the blessed words of assurance, "It is I he not ufraid," familiar veice, the Christian, Peter like, is ready to brave the dangers of the deep, and reply. Lord, if it he thou, bid me come unto thee on the water, but abon he sore the Geree ness of the storm and the swelling of the waves, courage faris and he be crins to doubt and all toost wishes he had of put his moral courses to so severe a test, and guet as he is about to suck beneath the naves of personnium, Jesus stretches torth bis hand and recases him, showing the great increpro

> ISOLATION. "Heligion" what treasures unlead Nesside on that heavinity word, More precious than effect or pedd. Or all that this earth can afficial "

Beligion! The port Cowper, calls it heavenly word, and such it is, The pre', writing on the mulated andition of Schkirk, where the communion and fellouship of brother with nother was impossible, might

say, "What treasures untold reside in Silver and gold are pressons, but irue religion when once getten into presentario, in a thousand times more precious and lusting. The earth of rds cojoyments, riches and treasures innumerable, yet what are they com pared to the precions boon of pure and oly religion—the religion that the got to declare the whole counsel of " and is not a harmed to en-Christ before mon-the religion that

takes find by his word and pineca in pheir confidence in him and his holy nord—the Bible | Isolation from the sess of mankind, and particularly those of like precious fairly is a tion not to be envised. All mile for good are but slightly fold, as others in that show then are often-ed modess.

ency would long ugo bar

Thooks be to God for the great bleading of writing and printing — May the good Lord bless every lawful for good

A PEW PAUES.

HT DATAC COLA

The Jour had seasons of nelcaven

al bread During the days of unleaveded bread bey did not allow anything contain-ing leaven about their houses or dwel-ings. Neither did they allow any internation them; logs. Neither belt from allow any ferraceted that allow any ferraceted they allow any ferraceted through the second of the second of the second of the second of their bounce during those days, Josen did institute the run of biesing during the days of aniaoxened bread. Therefore, the way of blessing which the Savior instituted, was certainly the fruit of the view micro needs.

We take the bread we break, us-learcand. Why not so with the cup? Why not do just us Jesse did? To the dear brethren and sisters who think it makes no odds, and there who think it must be transit, of, to make it pure. I do carnetily ap-

## Che Brimitive Christian. PUBLISHED WEEKLT HUNTINGDON. PA

# March 9, 1850. EDITOR: | ELD JAMES QUINTER, AND | E. BRUMDAUGH, PROPRIETORS: | J. B. BRUMDAUGH

Baro Balsbaruch speaks Don't fail to read a another column his article

East R H. Miller is now in the field preaching. He will take subscribers

Ban, Chaylina Swigart, of Millia into

The last Number of the Buthres presents quite a nest appearance. We have just finished building a

and supply of hymnols and hymnology. As the receipt it

but is now naproming and it is hoped Ern Jacob Price of the Antician

Ones yes Homes for the children of

more la othern are near being consider ed in some of the Western Distinct Meetings-hope every effort in this th pertion may be followed by find a bles-

not enough to have fire wells dug as stated in No 8 of the Privaries, for the use of A. M. We think two wells with he sufficient.

Shuthower and family, and brother pour, who more especially need George Bundle and tamby, county, Kanens

Sepsements to the Physician are all of our lactbeen and sisters who eirophyton of the Property to feel that their lakes are suscented. We cannot do it but hope that some seed may be sown that

To New York, Witness among that its receipts incresseded by its exolitains a large increase of new sub-tentiers by the first of March, it had it not been assisted, financially, by people interested in religion. are interested in religion. If so in dadies devoted to secular matters can he supported surely one religious daily ought to be supported in our

beginner. He, father recal off one joinants at work, and every hotsher fix their postulation convenience, and morning and left hum and his doked and sixer should feel that they init, when their statutes are excessed, they better fixed some work to the on the violately are responsibly for that work, are easily to take the life of an oppo-lation. Returning invaries alight, he formed the work has to been alone, and their expenses and support their family design of the present sky may be at-

rating up the loys in only Zeloc live while in the field. Then, ten, tributed to wrong teaching. Hence, what in the world have you been do thing to day? "Place, ser, I're be evided and the character characters needed. In the fair the fingertunes of asking greater of evident motion, and the character of the character of asking greater of the character of the character of asking greater of the character of the character of asking greater of the character of the c and then turning said. Dan what you been doing. Please, sir, I've been helpin' Zeke. In many a plenty to do. He that is indifferent well, and then turning said 'Dan what have you been doing? church the members are doing nothing and looks only at home, or to his own and the dearents are helping them - pecuniary interests, lacks interest in Relemons Herold

The following recept to making a Let us encourage our missionaries by rmon was written by Dr. Salter in showing thems disposition to stand by

Collect, weigh, sitt and divide semps from the best books. Make into three ts, working them up well, without chappeng or mineling othing not digestible. Fire is needcounty, Pa, who had no apoptests ed to raise it and prevent it from be-Garnish with feu coming heavy at Lot it not be excellent, obe some will Black comes and with a sen, bend and not instead. It cold weather, twenty minutes are enough, if temperate,

thirty , if done in filteen, it is fit for a As this receipt is not under copy-

The Gold a Rule says that in Charch Pinen the Advante we leave that Eld, J. F. Olley had been quite sick, house at worshop, that cost three times house of worship, that cost three times binder me to be haptized?" that mon, is not to be congratulated, so "And be communicd the charies to spend half that amount for a house to worship God, where it could have not be baptized him built forty others in places where they are needed." of churches, were used to spread the He went, cintch debts which bring so much re-

Bits J. H. Mostro stays. "We believe et all the result of prior and extract and most list the result to be been a few states and the result of prior and extract." The people of this shy and age. An "nouth water" when secisions point and extract.

An a general relation, the people of this shy and age. An "nouth water" when secisions point and active is the people of this shy and age. An "nouth water when seconds to have it will all on a vide that are the second to be a few proportions and more convenient wave is a strong to be a relation to the people of the second point of the people of the people of the people of the second point of the people of the second point of the people of th splay, and as a result there is a heavy re cold formal and self-ci-As the poor children of our fraterm-

ty are being remembered by urg matter will not avail. Ox the 25d of May h, brother Plubp ing the erection of Orphan's Asy spathy. There should be, at least two institutions provided dirks, butcher-knows, or any They are all from the Lower Cumber. for the aged and unfirm buthien and All that is needed to give us a large increased list is workers. We want all of our bacthren and sisters who feel that they have no place to live by to arbitrative feel that they have no place to live by to arbitrative feel that they have no place to live by the arbitrative feel that they are welcome innotine work for the Sabhati-school where they are welcome. Many have not such feelings and will bencher, and all who have the youth continue to have them nuless a provis-

ion of this kind is made for them more in the right direction? THERE are many calls for prea-

to the far West where perhaps only a few of our brethren have located Mosconary work put forth now will being returns, such as can be gainpouring in with great rapidity, and we the ple interested in religion. The sert or let my opportunity pass, to inspons for defense will not be required, we have much the American people part the brend of Lufe to those prophe. A great deal of the errane of the prespart the bound of now to coAmong them are our brothern and our
brethren's children. Will we be indictor to teaching that is not in harmo
brethren's children.

offert to with the Sport of the Google There chareches reminds one of a work to do, and that there is no time to give and defound their rights by violent story told of Daniel Webster in his to keer. We ought to have our miss means, and as a result when they grow

the great nork of saving souls. Brethcon and sisters let us be up and doing them-aiding them by our uscans and

Ir all professors of religion had the Sports of obedience and were recking to know the will of the Lord, then points of doctrine. The trouble they are not to excrene their own structions we may put on it to seit on tastes or convenience. province to inquire whether some

or way will not do When Philip preached to the Ethiopian cunwish, he

buptism was over, "they came up ou "they came up out that is spent for the useless adorument. Gospel, required in order to haptism according to divine duror-Gaspel, it would be better and then tion, into the water and took the sub there would not be so many jest with him and baptized while in the water. Now men seem to think Grand they know a hotter way. Instead of prouch upon the cause. Grand they know a hotter way. Instead of churches are built whether the ton-going into the water to haptize, they gregations are able or not, merely for do it in the Church-cannot follow judge at the last day, and our own epin-

A sun less been introduced in the samules us doves. If we are not Seante of South Carobia Legislature charitable we are unditted for a propprohibit the carrying of pistols relation to the Christian Chur we are repeticut it also mefits us for side arms. We suppose that that State proper relation to the Church sastors. One in the East and one in the West These institutions should know in the West These institutions should kind, as in three of its counties, the be scale pleasant Christian houses State courts have ten races of home where our aged who have no friends tide on hands. The records of some ther States show likewise that ermu surrance that they would be well cared is on the sucresse. Oh, that mer It is distressing to the aged to could know and feel that it is their du

Special effort should be made to teach them the self-What do the brothren and setters of denying and non-resistant principles of e that some seed that some seed in the Middle District of Pp., say to the Bible. The child that is taught bursted work of this kand when will make a overy little injury is strengthened the greater conflicts in after life.

who have the youth under their care by to impress their numbs with the great truth that "He that ruleth wn sparit is greater than he that restrain our presions, and bring them under subjection is the greatest mark of broad lands of the West, population is a great man. Get this idea instilled in e minds of the children, and then as a people, ought not to spare any of kews prohibiting the carrying of verent day is due, directly or indirectly of the Gospel ferent? Will we make no offert to with the Sparst of the Gospel-plant churches in the far West? Every Professors of Christianity teach their brother and sister who has the good children that it is right to defend them cause at heart must feel that there is a solves-that it is manly to resent inju-His father went off one sionaries at work, and every brother #p, their position are our estrained, and

Ar our prayer-meeting on Wednes-day last, we had the subject of tempere. Dr. A. B. Brumbaugh officiated and read as a lesson the 1st chapter of 2d Peter, also the last bear verses of The tree of

the 24th chapter of Acts. intoxicating drinks and their effects ne not especially direct upon, as our congressation is strictly a temperature upoule, as far as the use of intexicuting hinks are concerned, but the other forms of intemperance ! n, such as the use of tobacco, &c Bro Brumbaugh is a redical auti tobac ourst and never lets an opportunity pass to give this part of intemper mosts just dues.

round impressions were not 24 Peter, the number wall see that Paul enumerates a catalogue of virtues that to be added to our faith. The first addition is that of virtue No one is not strictly variaous exu metain a proper relation to the Christian Church, and if this rand who will doubt it) no one car sustain a proper relation to the Church should be remembered that the term temperature applies only to the use such things as are lawful. The use of atoxicating drinks is not lawful, weath or is the use of tobacco, and therefore that uses either liquor or tobacco is intemperate. The use of food to nour is lawful, and in this we a and must be temperate. Now if we use intoxicating drinks or tob termieratu, and cannot sustain a proper relation to the body of Christ. ame may be said it we me intemper m our joys, and in our murth, all of which dishances him whom we profeto honor and serve ply to the other virtues enumerated by Paul. If we lack knowledge we non or indepent in reference to cannot sustain a proper relation to the Christian Church. Jesus told his dis-ciples to be wise as surpents and as

> facts that should not be over CONGREGATIONAL SINGING

One prominent feature in our Church as always been to maintain congress though singing, and it as strange and that unything else should be tolerated by those who would be recognized true worshipers. For a congregation to give over this most effecting part of or Church worship, the servi song, is to sustain a spiritual loss that will prove fatal to the son's best and

bishest interest. Singappy is a part of worship that is adapted to the ability and desire of all God'sprople. David, in ith stringed instrument and organe as Let overything that hath

breath, praise the Lord." that part of worship in which soul breathes out his for houself or bersulf. Hence, all should sing, all should pruse
To enable all of our brothy sisters to take an active part in this

most soul-cheering part of worship the Brothron's Hya piled and we are glad to say, that they are being very generally and we kope the time will soon comwhen every seceting house will alied with two or 1 brecht of those who are not members the poor and strangers

the poor and arranger.

For the purpose we have offered to send them by Express for \$10.60 per dozen. He was the way with it understood that for no other purpose to we sell them at this inte-only a hen beought for this purpose and to be left in the meeting-house.

BOT ONLY 50 CENTS - 600 SIX MONTES ON TRIAL

As there are still hundreds and thou

sands of families into which the Parm rrive Constrain has not yet been introduced, we feel to make such extra offerts as will enable our friends and agents to have it read in every family here some good might be accomplished by rending st. In doing the we ofter 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 baving the Passertve introluced and thus promoting the can Now brothren and eisters, here is ar

opportunity for you to work for d for the promulgation of the truth. How many will go to work at onis a good trial list of subscribers? Look around you and so how many of your neighbors would he benefited by rending it. Perhaps you have married sons and daugh that are not taking it. If so, send it to them for six months. It may prove a good investment. If no chil end it to, think of a good friend or nearthfor. Please make a strong offort and see what can be done. It all de-pends on what you may do for us, and it is to you we look for suctess. Single abscriptions, 50 cents, or any amount bus than \$1.00 may be sent in stame 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.

ANNUAL MEETING PREPARATIONS The following from the B. A. W.

will give our renders an idea of the preparations that are being made for r coming A M ... The Council will be held on brother Isane Rowland's farm. Only a little

distance from the road is a beautiful ravino or rather basin, three sides of which have been admirably fisted by nature for the council tent. The other side will be put in order by the ten committee who understand the things committed to thom. Over this basin a canvas tent (tabernacle form) one hun dred foot in diameter will be erceted and scate arranged so that a large number may be accommodated. The sides of the tent will be arranged so as to be opened or closed at ple The Standing Committee will be given scats in the center of the tabernacle, so that the Moderator and Clerk car be distinctly heard in every part of the tent. The boarding tent or refresh ment room will be made of canvas and lumber. Its dimensions will be 160x6. feet. There will be twenty doors on one side for the admission of make and twenty on the other for the admis sion of females, guests will go out at the same doors they enter. The interwill be comple and nal arrangements convenient, and arranged to give comfort and entertainment. On the sele for males there will be twenty tables each thirty-two feet long, and capable ot holding 640 persons. side there will be twenty tables each twenty-two feet in length and will a: commodate 440 persons; in all 1090 guests can be entertained at once. Be

for the use of waiters At the end of this tent will be: cook and store room where all food will be prepared and delivered to the The cook department will be waiters. ader the control of Abraham Grater The diving hall will be under the so ion of D. N. Wingert, Benjami Swingley and Samuel T. Price of Mt Morris. This tent will be located a short distance from the council test and is designed for members and sec at are recommuniced by them. Ever male guest must purchase a ticket for \$100. This ticket will admit the helder to all meals during the meeting Families are permitted to go in and

tween the tables for males and female

there will be an alsle eight fort will

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

# Concational Denartmut.

Think troly and thy thought

-We are glad to learn that wister Cassic Beery, of Covington, Ohio, will return to the Normal again at the opening of the Spring term Wel-

-Bro. W. J. Swignet is in the field preaching, holding educational meetines and from last report as succeeding finely. We are glad to learn, as false reports are met and preju ed at the "Normak" is growing in fa

-Knowledge does not comprise all that is contained in the large term of this time many of our ministers or plints), the pussions are to be restrainrd, true and worthy motives are to be inspired, a protound religious feeling is to be instilled, and pure manufity in ented nuder all communitances this is comprised in education - If of

#### THE STUDY OF LANGUAGES

As education is becoming an knowledged nower, both in the Church and in the world, the question is being taised should our neonle and evoially our munisters, bave a classical of meation? By a classical education, we mean a knowledge of the languages Greek, Helnew and Latin

When we look at what this kind of wledge has done for the so-called Church and its ministers, there does for an affirmative mower to the question, but when we consider the in all its bearings the necessity for wing how to read the Scriptures in its original language only bee When we necept knowledge as pe

y, which we must, it makes it a nower of safety to those who rightly use it and a power to destruction to them who use it to prevent the truth Satau needed a knowledge of God as a power to ductive man, so man needs knowledge as a power to meet and

is true, we have the Scriptureanslated into our own tongacs. who did it and by what power was it suplished? How would our factle rea like to accept such men as Kin-James employed in translating the Br as infallable guides in matters of seligion " We most believe that, to a certain extent, they were infallible, or that they were mapired, or that us leave an imperfect translation. That they were infallable or inspired ne one should believe, and to expect perfec-tion from imperfection, is not in har I principle in nature that no attents if itself, can reso higher than ourre, neither ran men, of themselves rese lumber than themselv Hence if we wish to drank the "Living was ers" in its parity, we must dup it from the original feantain. The further we get away from this fountsin, the near

Some of the streams from which are our "Leving water was first turned into the Latin Valgate, in German and then into the English. Had these all been sunctified vessels, the stream might still be pure, but ng, as they did, through prescribof liberties and secturian minds, prod wander, need we be astronobed if

odlestern Department,

#### PLOYS B. H. MILLER, EDITOR LADOGA, IND

WE learn from the Gospel F. that brother Bashor is going to make the subject of church government a special study. We are glad to hear we feel that our church that, because needs belp in that direction. We would many more would do so, and be glad is in fect all our members should study order of doing business in church. Unless there is order and system in church government, harm wil continually grow out of the misateps of its elders and officers. Much help can be given where there is order and sysunderstood; but where no order as established there is nothing to undertand, and the terminues matter of chance ----

Two of our editors are on the sick lust, brethren Esbelman and Bush Probably over work is the cause of it The force of circumstances impel men forward, till the vital forces are exhaust ed and some affliction follows. Just at The teelings are to be disci- caution. Calls for preaching are so aumerons and pressing that no business can hold bork the minister who is fully awake to the work of preaching the Gospel, till many are taxing their All powers to the utmost, and must soon be put on the sick list too if caution is not beeded Wo do not advise to quit work, but use more caution, and take more care of health.

> Ous own condition and surroundings often control us too much in making up our judgment of others. The condition and circumstances which surround men and churches cannot be ignored in judg ing of their date, without hereving the greatest weakoess. We are too apt to judge others by ourselves, by our own condition and experience. The true principle of judging men is to apply the truth and its principles to their co own condition and our own doings ont of the question, not judging them by ourselves. When a man judges a atter and puts too much self in his indement, it is not very reliable. Self. prejudice, or preference, are dangerous enemies to instant

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ONE leading branch of education is prefected in our son; that is to learn both male and female some branch of business that will insure support Thousands are torord out with education, but no business except, perhaps, the pen as a clerk, or the brush to paint, driven to teach or starve. We need more than this in education, it should give every one business and art. The educated rouge man should understand or bure some practical knowledge of every lessiness or trade in the great industries of our age. He does not need so much of the fine arts and dead languages as he does on sette, and leving be The young lady does not need the art painting and sensle more than the art of dress making, tailoring, and cooking. To prepare her for usefulness and self-support, to include business in eduestion, is edvantaments to both the edn cation and the business

BRO G: W Cripe is now holding One reclaimed and ex meetings for us. idently much good done booldes, su his presching and otherwise. A minutes my do much good in his social work as well as in his preaching. His converation and his example may often be of great henefit. We have known some ministers to go as the ambassadors of Christ and do pretty good preaching, but in their conversation among the mbers and the world do more harm than good; leave the church in a worse condition than they found it. They seem disposed to rule everything by there he a considerable amount of un-sauctified fiesh mixed m with the

decision on any troth of the Gospel. Do not try to learn all at once. In that Christian warfaro—tho great Such ministers utilize sisters that they way your mind will be scattered over ground with ain and Sates, the need not were cops, and they may wear too under at one time. Concentrate on [shifthh] soldiers who have fought hats, and telling brethren that we have one thing at a time. Do not rasse your no need of A M., and no need of its de expectation too high, you cannot expect. cisions Such ministers are most likely to meddle in every other matter they can will seldom fail. Do not get into the find in a church, and are generally on the wrong side, taking the wrong course and giving the wrong advice. When brethren are out among the churches as utissipouries, they may do more good in coupsel and advice then in their love and pnion and barmony. When we left brother Crips presching we felt estinfed about these things in his hands for he is one of our best brethren in

preaching, if they talk and labor for like some these particulars. If there are not There is much, too, in a minister's influence over those outside of the are inclined to deetrinal preaching, be hurch, to have a good report from them without It is important that a minis ter so conduct himself that all may be turned in their feelings, more to the church and the Gounel.

#### GAUSE AND EFFECT

There are two thones which run early parallel in all free instituti horame they are closely related. Our s the interest taken in it : the other the help given to sustain it. In the in spreading the Gospel, generally d termines the amount of belp given. If the ministry and a few officers do all the talking, preaching, praying, sing ing, and exhorting, all the counsel and rement in their hands, others baying no liberty or encouragement to improve their talent to sing or pray or exhert, or give their feelings counsel, without danger of rangoot when the faity comes only as I sit as idlers, look as waiters, as though they have nothing to think, say or do Under such indifference we could not expect much improvement, or spirit life, or anything else, to advance If we want spirit, and life, and now er in the church, we must not all to

work, as well as the officers call out their talent, let them graw in grace by singing praying exhorting and coursel in hely conveniation, doing and saying all they can to the glory of God. 'For ye may all prophesy one by one that all may learn and all may be comforted." All these we fo grace giving life and spirit to the mbers, brings its parallel and its of tect in giving a corresponding help in the means wanted for the good of the church. If a man does not use his talent, ability, and power in talking . if he neither cings, nor prays, nor exhorts nor connects to advance the auso, he will likely not use his greenbacks to advance it. If all his talent has been buried his life and spirit and nower agree been fixed up to a burning beat that keeps his heart melted, his money will follow his tal cut to the same graveyard. But with his heart, his head, his tenutie, all in flame with the divine love and the divine work, his basels and his greenbacks will get hot too. It will wurm overything around him till it is ready tor the same work.

# TO YOUNG PREACRESS.

The first, the greatest thing to insure There is the centre of preparation for the ministry as well as for any other good work There you must look for the spirit andpower that makes your labor heneficial to the church. There you must feel the deep sense of duty, the divine love to tion, warming up your own life to activ ity and seal in the greatest cause for which man can labor. The improve ment of your own beart in all the sacreof Gospel truth, is the first

their orange of the control of the c

excel at first, but a continued effort deepest doctrine too soon, or try to explain what you do not understand ways quit when you get done, and be sure to get done before your audience gets tired

Never try to preach and act just other men : be yo come out in your own strength, imeve, convert, and train your own nature to work in harmony and union with the divine spirit. If you are naturally inclined to levity, stop that joins there will be many benefit- at once; it will spoil your work and ctimes injure the cause. If you careful to not become dry and tedious. You can only do good when there a life and spirit ic your preaching, coming from the fountain in your beart If you have the greatest ability, come down to the capacity of your audience, them, but to them as they are. Lead them up in knowledge, principles, and spirat, to appreciate your labors and accept the

truth Make them love you by loving with hard words and soft arruments. Use kind words for those who have to listen, but make your arguments "hot eavy." Lot Jesus be the great all-absorbing truth of your sermons, to build up the snered principles of ness revealed in Him. let vonrself be the foremost thing you not in broad acres of land, but in riches preach. A big / spoils it all. Home will be better. If you have ability you need not toll it, or try to show it ed in the sudness of the suddier's death it out too soon likely, and their urasses righteous, to realize the love of endless will injure you unless you have a good deal of Christ and common sense to keep you down. But if you have not

reat talent, you need more grave, for metimes you will see the brethren oven bang down their heads as though they were ashamed of your choise still if you do your part well, study, read, pray, and make every effect to do botter next time, you can succeed by and by If you only have one tak ont well improved, you will be the very prescher some will sunt. No preacher suits all persons, or places, ut do not think ill of those who profor to bear some one beside you you would have your choice though you love them all Do not preach long : it will brook you down and do the same for your hearers. Quit hefore you tell all you know, then you may be interesting every time you presch. Do not waste your time ing apologies and needless preliming-

# OUR TRIP TO SOUTH BENU ON THE

We started on the freight. Rough traveling with all things adapted to worldly goods only. But at the innetion we changed cars, where things were all arranged for the consfort of in telligent beings On the express, surrounded by kindred spirits, with common interests common denuves and symmethy. could feel some reason to be fel not only for this change but for a ore spiritual, that though we started in life on a fearth train, where nothing but worldly goods, and pleasures, and hopes are found, we had passed the uncetion, where God changed us to a iritical trass, where more than worldly hones and objects are found, where deed spirits with one interest, one object, and hone jestire our faith and work in one body, for the glury of God

THE TIPPROADUE BATTLE (IROSEND the first special object of attention

and the salvation of men.

faithful soldiers who have lought in th good fight, and the many now engaged faithfully in wearing the Lord's armor The Christian warrior is always on the march, traveling to a better land Bu there are some deserters, and some want a furlow to quit fighting, yet have the name of soldiers and got their pay though they do nothing Some are nover authofod with the whole armor they feel that some of it is not assen they never have it is working

tial, and never appear with full ut Then some are too careloss about the order when needed; they make a feebl fight like this Tipperance buttle Indians came upon them in the night and their game were lost; they had no ermor ready. So the poor Christian soldler with no armor makes a poor fight with the enemy Then, too, this buttle ground was the wrong piece for soldiers to camp; it gave the Indians a chance to get all around them and shelter be hind the bluff surrounding them. was the wrong place to ment the curtar So the Christian may meet the at the wrong place-the show, the thes tre, the fair, and many other popular places of assusement, are poor exceping grounds for the Christian. The enemy ands him onevery side often hid like Nover become a fighting prescher the ladigos, to fire on him in the metwhen he sleeps without his armor soldiers of this battle have many earth ly bonors, are paid in sconey and lands But how very different the faithfu

soldier of the cross. His pay is not in the honors earth can give but in the glo Never rice hearen holds in waiting for h fields of a pseudise, where thorns and thistics have never grown; not shroud your actions. The people will find but arrayed in the white robes of the THE SAND BULLS.

As we traveled on through Winto inty, and looked at the sand hills ris ing above the rich wet march food, we ought how much better it would have been if these eand hills were mixed with the wet soil of the low leads to make it all a rich level country But we know too little about the works of creation to complain dictate, or advise "Nay but, O man, who art then that re pirest against God? Shall the thing have thou made me that?" Rom. 9 - 20 Then we should not he complement about what God has done. Never conplain about things you expect help omplain about things you can help if lla te cialcunco nov

We stooged at Revpolds but getting on the wrong side of the track we st-pped into nothing more than a lunch room, and took but little there, as our tends did not want us to leave them. We thought of the many who get on the wrong side and may there to please their friends That is the way the bands of the wicked have rubbed them? Many live in sin and rebellion against God because they are kept there by the influence of friends. We reached South Brod in the night A kind bruther took care of us and took

us to church seering on the 28th of Feb. We pred not tell you where we elent what we are or What brind of comdept, what we sae, or what kind of con veyance we traveled in; it was all good enough for us. At the church meeting all went off percently, but we do think the telders had so far failed to get the bosiness ready for trial that they were to blame for it not being settled. It had to be deferred. We think, exadially, had to be deferred. We think, exability, that many of our elders and efficers are too careless about keeping strictly in the order of the other hand doing all charch business areacting to the estab-lished rules of the Brethren. There is much said about high schools to teach kind, back enough

## Jome Department. WILLIE AND EVA

Willie was as pretty a boy as one would wish to see; as bright a blue eyed, dimpled little fellow a ever trot ted at a mother's side. But Willie had a dreadful temper, Many settled on his bonny brow, and many a harsh word fell from his pouting list. Pull often did his sister, E blow from his hand which brought

the team into her gentle eyes One day Willie and she were play ing in the garden, and Willie, having caught a hotterfly, was impuling it on a sharp pin, when his sister remonstrated, and told him it was very el; but Willie only laughed. Reading to recent the poor insect Willie, in a passion, struck la with his little elenghed for and out her Then she left bone, and, crying bitterly, went into a summer hous

Place old Father Drongia same and told bern story. He told her that oger, in a far away land, there lived tertury 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 reward to any knight who should kill the giant and 11d the country of

tried but all were driven back either with hard words or hard blows, or, after being tortured, were thrown back

Mighty engines were made to destroy the grant, but they had no power over him, wounds and blows he seem

At last a very young knight offered to try and rid them of the monster. e laughed at by the propic as a silly boy and none cared to belt bim

In the night he set off alone to the ciant's castle. As he was going, be met a feiry, who asked bon his mir

"In slay the giant, ' was the reply Nay, thou can't not do that," the tary "if then wilt do as I tell thee thee mayout, perchange, put him ntually drave bim away altogether Ob. teli me how, kind fairy;" sa-

claimed the young knight "Throw aside thy sword and armor, and take in thy hand these sweetals might vie with the snow in parity then to shall come forth in fury to crush thee, throw one of the flowers ns face, or at his breast, or in his

path, and he will fall took, and thus continue, making a throw for every thrust of his, and thou shalt surely The fairy then placed the flowers in

The young knight did as she commanded; and when the grant tell upon him with rage, he gently threw a blossom in his vath.

The ciant stumbled, and then flust

The knight followed bin up, str ing the ground around him with the fragrant flowers, until at last the glant stang down his arms and sted. Eva awoke and thenking about her

drenn, arked her murse 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 s row to all who are near. It is not to be consucred by hard words or blows, kindness and gentle unswerince, which blend stanbare sword and break down its mighty strength. Little If we have but any talent it is at much note of kinduces will soon put it to our duty to improve that one as it is flight, as the sweet scented flowers did the giant. And now, Rea, go and mitted. Fasthfulness shall things should play with Willie

Always remember, "A soft answer turneth away wroth."

#### THE MAGIC OF SILENCE

You have often heard that "it tak two te make a quarrell." Do you believe 11? I'll tell you how one of my little friends managed.

Dolly never came to see Mariorie jorio tried to speak gently, but no would finally make her so angry that she would mon speak sharp words too.
"Oh, what shall I do?" cried poor

little Marsorie Suppose you try this plan," "The reat omers in, cost yourself in front of the e, and take the tongs in your hands ord comes Belly gently sump the tongs, without speaking a word "

Soon afterward in marched Dolly to our life-work see her little friend. It was not a quarter of an bour be

fore Delly's temper was ruffed, and was raised, and, as usual, she bewan to find finalt and scold. Mariona snapping thom gently More angry words from Polly

More still snap Why don't you sneak?" rereamed olly, in a fary. Stap went the tongs.

"I'll not come again, never!" eried Away she went Did she keep ber o No, indeed. She came the

next day, and seeing. Marione run for the tongs she solemnly said if she would only let them alone they would suppret no more forever .- Harting

# OTH LIPE WORK

BY WEALTRY A. PLARKE

We all have a pristion to life God has endowed us with talents, to some of us He has given one, to others five, and He will not be entired unless we improve them and thereby promote His glory Whon we first onter upon our existence our minds are in a dor-mant state. We are not capable of thinking and acting intelligently, Time rolls on and we arrive at that age when we are accountable for what we do -our life-work is before us, and what shall it be? Shall it consist of good deeds, by trying to elevate the thoughts and actions of others, by hy ing for something worthy of life, and above all, by serving God with a fall cart? or shall we live purpo thoughtlessly, carelessly, as though it were 'all of life to live, and all of death to die?" If so, our lives will be failures-more blanks-and when the death-nugel shall summen us away,

the world will be no better that we have lived. In order to be useful we must have high aspirations. Let the mind reach out after something that is elevating in its nature, and give tone and strength to character. Not that the humble and more menial

occupations of life are degrading, but munds should be in a condition that we can dignify labor however obscure and napopular. If we want to fill a mission that will be promotive of d we should enter the field with an ordent desire to do all we possibly can in to day. with the material

mund, and cornestly endeavor to add to our senaty stock as opportunity of repising the little things. those to whom five have been combe the motto of those who want to

Little charities which soothe and bless ter. mankind." We cannot all be rich and great, 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

field

one which teaches us a good lesson. re was not a quarrel. Mar. Perhaps while we are lamenting that how hard she tired, Delly perform some great act, and thereby win a name that will live in the hearts of others long after we have left the shores of time, we may be neglecting the little duties which most us in our said every-day life. All around us are opnortunities for us to exhibit our welngness to labor for the good of others, en duty to condescend to the little nes in order to enhance bases

and it is a part-and a large part of We need not go to ome foreign hand to find a home, and it becomes us to enter and work with energy and persoverance.

the sad and lonely, and colightening the an-ultivated minds, abould inspire at of Christianity. our hearts with an anient desire to de that worldly prespectly what we can Christ west about decing good, and such should be the missing good, and such should be the missing true to his Muster under all ciring good, and such should be the mirtoo poor and sinful to callet his attention. He associated with sinners in order to do them good, and was ever ready to speak kind words to the sad most those of us, but He does want colling stockers, and usenres us that even a cup of cold water if given in

the name of a disciple will not be un-A part of our life work is to beautify minds. God has given them to u

It is the beauty of mind and heart that lasts forever, and and as the bodily charms fade and decay, they grov brighter and brighter, partaking even in this life of the radiant leveliness of immortality. But the grandest part of our life-work is the working out of our souls' salvation, and preparing ourselves for the society of the redeemed above. They is our mission in life, and, the one which requires our greatest concern and most vigilant we labor faithfully,

looking to God for strength and guid neco, finally success will forts and the victory will be won "When we error the shining strand

Where the waiting ungers stand We shall know Of a binsfel comprehending.

What car life work meant below "

Lonark, Ill.

# RELIGION IN TRADE

al activity and progress it is becoming more and more difficult for a Christian to engage in active b and always act up to the standard indicated in Christ's Sermon on the nover was a time when the

The world is accepting the Savior a test-"by their fruits ye shall know them"-and is judging of the church and Christians secordingly A very moral and exemplary merchant, who has been brought up by Christian parents-but is not a professing Christion bimself-lately remarked to me that he could sell a certain quantity of manship and prudent forethought of

So much for a dream, little ones, work does not consist in the many collecting and would lose more in bad of siquers "not less than forty million great acts which we perform, but the debts by the former than by the lat. Such

> boy, that a minister of an Evangetical grand total of food annually destrithat he did not pay for bufore delivery, leaves of bread, or, annually have and God will enlarge our mission "Do the duties that He prarest as he gave me the goods to deliver, ly in the United States. thee," is a suggestive thought, and and handed me the bill, not to leave of autritious food, enormous as it has them unless I got the pay, as he then we have not means at command to and I remember well the impression it itself sufficient to warrant logislative made on my young heart; and, as I ollowers, but how rarely it is that the spiret of love and unselfebaces is in question

> ress of Christianity in this age, do. There is a vast field of labor at believe, the failure of so many Chris- great fitness, John Wesley many years tions to manifest the Christ-spirit in ago denounced distillers and mon way" as 'poisoners general?" added "They murder his majes The thought that we may be instru- There are many points in which the ental is relieving want, comforting maxims and enstems of the commereinl world are in conflict with the spir- subjects by wholesale, nother done their eye paty or spare. They drive

sion of His children. No place was cumstances, and that any departure "Speak" she said. Saap went the too humble for Him to enter,—none from the sparit of the Gespel will bring culamity, scoper or later, upon any one who has made a profession of Christianity and after an experience ple in active butiness life for ever a quar- ment is the means by which a most and disconsolate. He does not require tor of a century, I declare that I have notive Mosless propagands is carried pever known is to be otherwise.

I believe that Christian busin men-when in the horry and bustle of active business-often forget that the yes of the unconverted are constantly fastened upon them, and that every spirit or temper manifested is a died to save. It is hard to keep from doing as the world dors, in a business point of view-hard to be liberal and anselfish when present interest would Still, if we seem to direct otherwise could always realize the momentous interests that our example is more or less affecting. I think we would be more cureful in record to what we say and do than we are.-Now York Week In Historia MISCELLINEOUS.

# DISTILLING AND BREWING

The business of distilling and brow ing in this country has reached im-Official statistics indicate that it is still increasing. The great excitation, while, through a mulreceipts of the internal revenue deent for the fiscal year ending June. 1878, from distilled and forment-June 30th, 1879, they were 863 25 In this are of commercial and finan-601.77, an increase As long ago as Feb. 27th, 1777, the payment of the Jizis, a capitation first nat Philadelphia, passed unanimously a The much lauded tolerance of Moham Prinspecipion, passes unantanossy resolution declaring "that it be recom-resolution declaring "that it be recom-medanism, when put to the test, it mended to the several logislatures in found to be an outcome of the influ-Mount and in the New Testament the United States immediately to pass once either of contempt or of fear. teachings generally. And yet, there have the most effective for putting an petition recently propered by the Avimmediate stop to the permittous practices mentious, among the ings were so generally known by the control of the The more modern busine is now also as added threatening evil. And this under the British 'pr

This great destruction of wholesome grain and fruit in the manufacture of intextenting liquors is a preventable waste which should claim the intervention of legislators in every State as it bas in Maine, and sa was so long ago recommended by the wise states

els of nutritious grain are annual F. | I remember when I was an erraud "the forty million bushels will give a church one day bought some goods equal to six hundred million four pound and my employer distinctly told mo than seventy-five loaves for each family been by distillers and brewers in the owed an account of a year's standing, last hundred years and is now, is of intervention. But that is only a small afterwards brard him preach, how traction of too careers which much the circumstances detracted of therefrom. The drunkenness which the wholesale distilling and browing The world is right in expecting has made possible, the poverty, crime much of the spirit of the Gospel to be disease, and death which this in turn shown when they deal with Christ's has occasioned in the tentury completed two years ago, and each year since. who can compute and tabulate? What the least degree manifested in dealines other fountain of human degradation where deliars and cents are called in and sorrow is at all to be compared with strong drink? Its ghastly vio The greatest bindrance to the prog- time may be enumerated by many mil-With rightcone indignation and sell intexienting liquors "in the com-

#### MOHAMMEDANISM SPREADING.

murder lus majesty's

The Lendon Times makes an adm sion which the Novoetoreist and for

stepenstent thinks will startle many peo-It is that the "Deitish Go on and that wherever the English standard is carried among a previously unannexed infidel people, there a danism at once begins. The explana tion given is that the Indian officials military as well as civil, ato nio fented subordinates, that applicants for postions soon find that the most potent pass word to favor is in the of the Musselman faith." The paper named above adds A source of siderable peril to our rule in India is however, indicated in connection with this state of affairs. The Wahali sort, which includes among its most fondly cherished articles of faith the duty of waging an incressant and im placable war against all infidels has

From the control propagands at Paton who are saue missionaries throughout India to disterniante their views, and tracts in which the expulsion of the English from Indi prephetica and looked forward to with tiplicity of local stations, money is gathered from all parts of the country to support the movement. "Fonce the on how we may," says the writer od liquors, were, in the aggregate, question how wo may," says the writes \$60,357,867.58. For the pear ending in the Times, "the fact remains that the Prophet nover accorded to an infiof \$2.941.737.19, del the right even to live, except in onal congress, assembled in as a Zimma or client of the feithful. es of browing of Christians as a religious duty

#### TRYING TO DODGE JORDAN.

In a recent sermon the Rev. Hepry Ward Beecher, referring to the admir istration of haptism by John, is reported as using these words: "No The same away to be breather, and R. The same away to be breather, and R. The same away to be breather, and the same of the same of the same away to be same of the same away to be same away

would be immersed and preach immer sion. They might just as well put on a urban however, because he were one ? A more manifest instance of "dedging" Jordan than that of Mr. Beecher him self we have never known. Most om ally and repeatedly, he has deshould him belief in immersion as the primitive mode of baptism. He has that there is 'no use in trying to Jordan," and yet, to justify nimself and others in perverting the ordinance and disregarding the con mand and example of Christ, he resorts to the shallow sophistry of pu ting on the same level a positive and amversal law of his Kinedom and a more local custom about which the New Testament is silent. Still more surprising are the statements of the Rev. John Hall, D. D., revealing, as they do, the same vars attempt "dodge Jordan" Discoursing is Lord's day on "Raptism and Commun repentance to be a condition necessarily precedent to bap

of bantism, that was not very materi

al, and even if it were proven that it ans by learnersion it did not necessare ly imply that we must imitate it pre-This trank recognition recontance as a condition to bootism (hold title in severalty as assembled is in strange conflict with Dr. Half's practice in hapticing (2) unconscious ofants, and equally inconsistent in the that the "manner of bantium." forem if it was proven that it was by immersion," is "not very ma-... Tarney Longy founder of the La It this position is sound for Protestants in relation to baptism, we Bank of Com-

so in the case of Romanists in relation to the liberty they take with the Cord's Support 11' we are not required to imitate the propulsy apacture in one ly" in the other ! Evidently Dr Hall, well as Mr Bercher, is trying to dodge Jordan." A SHAMEFUL SPECTACLE.

"Among the many expensive toilets at Senor Semamoo's mercula out ball last evening, that of Mrs. J. J. Astor. York, was the most costly and norhans the most admired. Mrs. wore over 8800,000 worth homonds. Her extriney two wonderful solitaries, were valued at \$30 600 each. In addition to these, as a costly nericlare and headdress, the lady were granged in a Miggeonal Justion of the corsage a diamond chain composed of DRF stenes, of the value of \$1,9 each. The entertainments at the house of the Mexican minister are always Washington " Eight handred thousand dollars-

and mea-to adorn one vain, pitriul human body, which will go to the worms some day, just like the flesh the poor! Such an indecent sportacle has hardly been seen since the days of luxury and vulgar dasp when the Roman empire was sold by the pretones guards to Didges Julian of his day-for six thousand, two he ared and fifty drabus (one million del lars) Didius was expended emperor and

the flunkies of his court fawned upor him, just as the sordid sycophunt-Washington society farened upon Mrs. Aster, blazing in splender wrong tross the sacrifices of the pinched and suffer ing mor of New York Mrs. Astor should take the words spoken by Lady Clars Vere De Vere

"Are there so beggars at your gate, Nor, any poor about your baids." Out teach the orphian boy to read, Or teach the orphian girl to sur, And gray Heaven by a luman beart

#### NEWS ITEMS

-Florida has about 125 acres in BY JAMES CHRYSTAL, M. A. trawberries this season and hopes to outher 795 000 quarts on they average

about 5000 quarts to the acr ... The value of the farm products of Illinois, for 1879, amounted to 8200 000,000, which is said to be double the product of all the gold and silver once in the United States.

William E Dafe of Trenton Ont died Saturday from eating cabbage on which Paris green had been sprinkled or members of the family are

-A law was passed by the Albert legislature imposing a perpetual tax of more than \$225,000 annually on New York City for the support of Ro man Catholic purochial s 1870, potitions from one hundred then and estimens and n wave of popula indignation burely succeeded in objecttum, and with reference to the mode see the repeal of this enactment

> framed under supervision of the Interior department establishing Indians on homesteads of which they are to meets the approval of the friends of the red man, and the Ponca and other tribes are now likely to receive justice at the hands of the government

> nox Library, and president of the merco in New York, died on Tue-day. He was very wealthy, but he used his money in traveling, buying books and pictures, and in benevolence, his gifts to various object prer 82 000 000 father left him a farm on 1th and 5th in 1839, the property having cost in 1818 86 720 and it is now worth \$10.

A Washington special to the Charge Leasts. The observation of a new trasts. musing town are seen there yet, gam bling bells and bar-toorse are more numerous than any other places of business, the piatol and the kmyes are in common use, highwaymon rob the stages close by, and desperate adven-turers abound, but opposed to these things is a strong desire for law and order, schools and obserbes are being established and it is thought that the revolutation of Leadwille complished

Paris is still complaining of unus al rold. Some of the old terrors of winter in Franco have gone by forever us far as the cupital is concerned, for, one day's work for eight hundred thounot now troop through the streets in search of food but the enterion of the year's seventy, the freezing of the Scine, remains the same. This river has been frozen over only nine times during the century, one of the most ed being that of 1867, when the Paris and London steam parkets were ice ound just as if they had been in the one was annually frozon over

> -A fetile attempt was made on Tue-day to kill the Russian Imperial Family at St. Petersburg, by Jaying a more in the winter naluce. ed The mine was laid under the guard room of the pulare, which is immediately under the during hall.
>
> Owing to an accidental delay the imperual family had not entered the fatter place at the word time. The ex-

plusion made a bole in the floor of the —Within the past five years the strenge of excells in the United States wide. The explosion occurred at just their ministers or people of which will from 74,000,001 to 95, the the number from 74,000,001 to 95. hem to the path of truth. good, she gets credit; if had, she is Lucifer of Cagliari was not wrong pussibed."

LETTERS OF TRAVEL

SARDINIA

Lawren broken of Cauliure, his charmeter, Annuagus, Normatics stars Donatus Prevalence of the errotuse were or Powers. The anomary of the church. The Laurfernine, Double

As we steamed on we passed the Though beautifully situated its climate is the second largest island of the Lucifer, hishon Mediterranean Caglari, the fiery opposes of the attempts of the Arianizing party in the reh of the fourth contury, is a iated with the capital of the ssland, is narrowness created great troin the Christian fold. He would not commune with any of the clergy who and fallen nway to Ariam

ter how scalously they had repeated. in respect to this bitterness and unforgivingness being very unlike his divine Master who forgives the sincere pen Such characters were Nov in the third century and Denatus in the fourth, and they have a constant succession of finatics in all ages, specmens of whom were the inquistors of Spain. Novation and Donatu were unforgiving towards these who bad lapsed into idolatry is the times brightness of the firmament, and they that turn many to right courses as the

man in any church is so hard with his fallen though positions brothern as to reject them when they return to the But how changed upo things in this seland since the days of Lucifer!

worship But he opposed Arinnism because it really amounted to polythe-For the Arians said that the Son is God indeed, but that his divinity is not eternal, and that it had a be owing the univ which the popular Christian feeling of ald not permit them to dear of praying to the Son of God wing to him, and giving him o note of relations service, they, on then own theory, served thus one they called a crosture, and hence, on their own basis, were conture servors And honce they had two Gods, the And probably soon there will be non-Pather uncreated and oternal and heacanso etoenal, and uncreated, therefore Bren the Quakers are becoming to SPERROR Gon, and the Son not ofce some feeble extent a missionary sert. though they are all unfidely regarding and and therefore because not eternal a CHARTURE as they asserted, and because a created God, and not eternal. therefore AN INFERSOR GOD Hence Arianum was a return to you verieus And bence the Universal Church of

hrist, guided as it believed and as also believe by the Spirit of Truth which he said should guide the church nto all truth (John 16 13.), condemn

ed it and its founders and all who held to it, cursing that so anoth tiong it and them severding to the Greek form in Galatians I 8, 9, on the logical ground, I presume, that Arctic sens. From 1810 to 1814 the they were not prenouncing a curse or private individuals, but that they son ply repeated of it and of them the men uttered anticipatively of every error and against every preacher of error, by the Holy Ghost through the Five sel aportle Paul in that passage. is much misunderstanding of the de-

in this moster, and men bave become more prone to memberstand and sue poet all proper uses of the muthema that is curse because in later times it has been so often attered by corrupt and idoletrous churches of those among their ministers or people who rebuked their arrors and endeavored to recall

because he contended for God's truth, but because of his bittern the regitant. When himself condemn

or his vindicative spirit, he forsoek the church, and founded a small sect which however soon became extract His countrymen have the same bitter spirit in their differences with each

er. It is computed that there are 1006 assissinations a year on that island This end state of things, of course, is a bandrance to a more spefilling up of its waste places h of it is yet wild and uninhabi The impresses is deployable. According to Bacdeker's Handbook on Italy part 3, page 323, "Out of 1999 inhat stants 811 are totally unable to read or write (in Lombardy 599, in 902. This is a comment on the infly nce of Romanism where it has full sway, and where there are hardly any Protestants at all. They act on the principle that ignorance is the mother of devotion. Most Protestants matter reject the principle as unworthy of any true religion. In our own indeed most of the Baptists and Methodists a bundred years ago favored th Romish principle to some extent lint the great bulk of their leading men the assent of both loss been much aided by the spread of educat their ministers and people. For though carning be not in stself religion nev seit is the handmand of relation And this connection is taught us in Dan, 13 . 3, 4, where we read that They that be wise or, so the margin eads, too boos, shall shine us the

many shall run to and iro, and axon EDGE SHALL BE INTERNEL." this age in which we are approaching the time of the coil sucker of he knowledge is something wonderful Common schools for all the people are modern peculiarity. In their best form they are almost wholly confined stant lands. And Bable Novie ties Lord's day Schools, Missioners Societies and other agencies, reac with their influence millions upon mil hors. And hundreds of thousands been won from heathenis among themselves, and orphunge and schools, until it reems at the the knowledge of God and of his Go nel of sulvation would soon cover the curth as the waters cover the scu se to have no share in the good work

sm and the Lord's Supper, and the Hicksites on the Trinity, the denity and atenement of Christ, and But our vessel is atcaming on tow ands Palerrang with a sea so maid that k, is sea sick, and the atmosphere is bland and pleasure.

dien till we reach Suity Kanang, N. J

A notable inclident to France was the holding of a Protestant service in the Paluce of Versailles, recently. one of the partillions a multit was set up and there in the same building in wh Lonis XIV signed the Revocation of the Edict of Nantes, Luther's 'Chorale was chanted and the Hugueset Liturgy recited. The nuclieure was a very large ope, and the President of the Const of Paris passed through it, carrying the great pulpit Bible in his hand. use of the room has been temporarily

given to the Protestant by the French In Japan there is a law many bundred years old, which holds th mother responsible for her children; if Tomb.

WOLF -in the Upper Conomago chareb Adoms county, Pa, sleter Annie Wolf wife of Frederick Wolf, aged 28 years. Disease, postuncial She had save inspliers and one see, and was no offer Cloude mother, a consistent member of the church, hed an open heart and band for the poor, kind to all, and we believe was one is poor, kind to his, and we believe was one in whom there was no guilte. May she rest in

-In the Upper Deer Creek conj gation, Care county, Ind., Jan. 8, 1889, infant son of brother Gerege and sister Rheda Ann Cates. Funeral services by beethern Hinchart and Crips from 2 Tim

PERKINS -- Ass in the sc Jan 22, 1880, brother hparism Perkins, aged 30 years, 6 months and 16 days.

Funeral discourse by brother A. Rinehart from I Cor. 15, 55. Since were not as those who have no hope, but look ferward to a meeting where separations will never com-

Bedford county, Pa., Lydla Ann. daugh ter of hyother. Thomas and sitter. Namey Dooly, aged 9 years, 7 months and 14 days. Occasion improved by the heethers. from C. L. Berry

MUSER -In the hounds of the Measurer church, near Mechanostown, Frederick county, Md. Fab. 5, 1800, syster Lydia A. Hoser, agod 65 years, 2 months and 20

OHDON -Also in the same church do 3UN - Also in the same charen dri l, 54 Frantsia Dair, Advisa cottoty Feb. 93, 1849, Mrs Hannah Gordon ed 89 years, 11 months and 8 days

eral services by the writer. 1/1 . l. W. and U. P. please copy. 1

BERKEY.—In the Quemnhoning church. Somerart tounty, Pa., Pob. 6, 1886, Free man, on of brother Sagonal and sistes Vary Berkey, aged 4 years, 9 months and

BERKEY -Also, Feb. 13, 1858, Marke daughter of the above named, aged 19 yrs and 4 days. Dresse, diphtheris. Fun eral services by J. W. Blough, S. P. Zitz-merman and the noderelgoed

F J Bronne

Co., Ohiv. Feb 27, 1850, siver Reheres wife of benther Michael Gelman after intense suffering of beam affection aged 42 years, 5 months and 9 days. She leave, a hurband, four shildren and my friends to mourn their less, but not a next of duty when health permitted loss we deenly feet. Forgers' acreions be

Huntington county, Ind., Feb 23, 1880 brother Puvol H, Sholtz, aged 62 years,

month and 13 days

Tamonty, 4 to 2, 5, to a longe congregation.

Brother Shadar was but as longe congregation.

Brother Shadar was but as Huntangloo Co.,
PA, from wheats he emgested to lad, in
1814—He was a Lasteran, but jumed
the Brethern church about 57 years ago. He was ever a firm advocate of ductring he profe-red, and fashful in the ductange of his ductes. His discars was typhoof fever. He issues behind him a wife and it children. 30 grand children and one rest, grand child, and a larger sumber of

more distant relatives to monen their loss,
which we hope it electral gain to him
A if Sacrentown.

(ii. I W and G P please copy.)

OHN -- On the 13th of Petrosry, 1889, 10 the thirds Run congregation. Assuring eartly, Pa., sister Efficateth John departed that hie Run was about 91 years of are and had been a furthful member of the church for upwards of 40 years. blir was burled on the 14th and her feneral ser-mon mas presented on the 15th by breiber and was presched on the 15th by brother

J. B. Wampler, was stell by the writer

Text, John 14. 3.

SHIELDS -to the Perry congregation, Perry county, Pn., Feb. 17, 1898, Louisa. Parry county, its, ren, it, area. Shields, wrife of heather Charles Shields, rafe of heather Charles Shields, raged 51 years, 4 months and 4 days Poncent services improved by the writer

# Correspondence.

Met with the Brothren in coucil. Business transacted agreeably and in love Then in the afternoon went to the water and hantixed one, and in the evening met for preaching, and Sunday morning and evening again, and on the 25th left for home leaving two applicants. On the 31st brother Heavy and seefs. brother I such Gety and wife from Solomon Valley came to us, she had two meetings with us and three with the members at Walker, Ellis Co. then on Feb. 4th, we went down to Durrance, and commenced a series of meetings on the 8th; Baptized two, on the 9th three, on the 13th three, and on the 14th one more, making ten in all Brother Landis left for home on the 14th We continued the meeting till Sunday creating. On the Itel 1 left for home. There was one more applicapt and some more almost presunded to come. We now number some sixty members scattered seventy miles east and west and twenty five miles porth We would need some min sterral help in the west end of our dis German and English is preded but either language necepted. We have a good complex and good society here Jur meetings are attended with good

Yours fratetually. JOHN HOLLINGER Rwood, Rassel Co., Korn \_\_\_\_ From Washington Territory

Feb 8 1880

As there are many making inquiry about our cose try, I will give a short bistory of it: We have copy soil, good water, and a bealthy country. it will produce from onts do well 20 to 40 pushels per scre, and still more than this I raised last year, on sod ground 25 husbels of wheat per acre, nd 50 of barley. Vegetables do well Fruit of all kinds are raised. It is a fine stock country. We had an unecually cold waster for this country, still stork looks well without being fed Now, as we have as good a country as they have back in the Eastern States and far better in a good many respects, Dear Provides we would greatly desire for some of the

have an organized church There had been a small church here we needed a good steading leader, and not having one, we disorganized. This caused us to feel very lonely Hoping the beethren will remember us in their prayers. I am yours truly

A. E. Trayers

#### A Musilmary Meeting

The board of evangelism, of Northestern Obio met in Dunkirk Ohio Feb. 26, and a majority being present, they disposed of the business in a ratio factory menner. There being anticoent funds in the treasury to meet the de mends, the work was urged forward are at present six evangelists in the field, at work, and the calls are still coming for more preaching. Apparently upde are ' bungering and thirsting after righteensuces" Thought this work is yet in its infancy, the prospects are becoming better us it progresses and we think that the time is not far distant when it will be what it was intended by the authors.

There were agree who ennesed this

ray of spreading the Gespel, not knowing the object in view, but they have hanged their minds, and are now tak ing on active part in the work sow putting forth a united effort, all having the same object in view; we hope to do good to the human family.

Sec'v. of Br

From Upper Dublin. Pa

From the Dorresce Church, Excel Co., Xan.

| Journ Birthine | Having been required to 1 will give year. send you church news, I will give an account of our meetings here in Jan nery and February. Brothren J. P. Hetrick and J. T. Myers were here, and held a series of meetings for us. They were truly a feast of comfort to in and we have that much of their work many he as bread cast upon the water which will return for many days to

sesterday by brother J Z Cotwals, and several others are expected soon. bare organized a prayer meeting which meets regularly every Wednesday even-ing, and is well attended, good interest manifested, and the members are app ently in cornect in their work

lovelenst will be held on the 22d of May. A general savitation is given Frateinally, J. Howard Ellis, Sen.

From Milford. Ind.

March 1, 1880 Dean Bretleren Our meeting is still going

on near this point at Pleasant View impressions were made, which I hope meeting house. Twelve accessions and one applicant, and two reclaimed. of those two had been not of the church for thirty years. Yesterday I hoptized professor H. S. Bartaer, principle of the Syracose Normal School, Ind. Jans Nicontson

From Brother Samuel Murray March 2, 1880

Don Property azgamos county, III. a few days ago. There was a good interest, There was three baptized. Isane Neff of Va. is the elder here, and is generated by four other ministers. All average take on interest in the good work of bringing souls to Christ. E man m presching in the city. Will on to the ing. I will receive mail at Auburn, Dear Pennstree III., until the 20th of this month.

From Johnstown Pa Feb. 27, 1880.

The brothren conclude: brethren to come to our country and a vertex of meetings at the Benshoil curry on the missionary work meeting house in the Johnstonn district on Monday evening 231 inst about 40 miles from here, but at this Meetings well attended and a serious interest prevailed, with one addition by baptism. The meeting was consisted of eleven pirit and seven day sessions, all of which seemed quite en-

borship at this place. Other similar meetings are desired to be conducted at various points ero long. The new meeting house so the city is progressroof. It is a very substantial building and presents a becomingly plan apnenropce. Fraternally.

GEO. HANABALT. To the Chusches Comprising the Eastern District of Pa

I have been notified for the Danish Mission Board, that only four churches four district have paid their quots to he said Board, as directed by quory 3, of last Annual Meeting, which please see. Brethren, what is the matter? Was it accidentally forgotton, or intentionally nericeted? The money is due, and very much

reded. Please attend to it immedi ately. Send your money to C P. and, Lanark, Carroll Co., Ill. The Board desirés to know how many hureheacunnot, or will and pay their ase report th your delegates to our pext. forth coming District Meeting. CREATIAN BUCKES

From Mackeburg, Iowa. Iton Editors

trict of lowa, will meet in district council with the Fairview church in Appanone county lows on the first Monday well. in April, 1880, at 9 o clock a m. meet on Saturday before at 11 o'clock a m, for worship A general represen-tation of the church is desired. An invitation is extended to all who may wish to meet with us. Three wishing to come by rail will please correspon with M. Replogle Unionville, Jown

M Mygny, Clerk

and good

From the Hopewell Church

Dance Brethma Brother J. W. Brumbough ime to our arm of the church on the 18th inst., and commonced a series of by writing to the undersigned. mortings, preached eleven sermons or various subjects. The meetings were very interesting, proaching good and good attention given to the word preached. The result was five pre-

will all be put into practice soon. JOHN B. DULLIN From Overatry. Chapter Co., Po.

ious souls were haptized

Door Bretheen Our meetings in Keystone Hall, Pottstown, closed Februar Good attendance throughout Preaching by J. P. Hotric. made the good confession. Possibly more will follow. Two were haptized three weeks ago. Sunday morning at Lawrenceville, W. J. Swieurt sur prised us with his presence, and favor ed us with a good sermon. Has ap pointments for meetings next Saturday

vening and two on Sunday, at the Coventry church: Fram Royerton, Inc.

of meetings in Markle, Ind , Feb. 15th Preached four sermons, and baptized I commenced a proof the Church, in Sugar Grove most ing house, Wells county, Ind., Feb. 19 Preached 14 acrosses and baptized six persons. The souds were almost im-

passible during all of these meetings vet the congruentions were reasonably raternally, W. R. Deeres large.

#### Item: From Dunosusville, Pa

We have not received the sad intellagence of my uncle, brother Chris-tian Snyder of Comemangh conproposition. Cambria county. Pa. He il at 9 o'clock, yesterday morning, Murch 3d) and will be buried to-me row at 10 s. m. He was an intense ufferer since about the middle of Nov. Was fully resigned to the will of the Lord, and bore his sufferings with Christian fretitude

A singing class has been re-or; ized at the Brothron church, near Donansville to practice church Thur me the Brethren's Hemnal The class meets every Subbath even ing, and is conducted by brother L. C. Suffler. The class has mot four sea sions and stems to be growing in favor. We hope it may prove a sec-

Brother J. W. Smouse of Penn Run ladisus county, contemplates halding a series of mortings in our (the Dun viller congregation, commencing March 15th Sabbath previous is our regular day for preach expect to hold meeting on Subbath roning. Trust sinners may be awakened to a sense of duty.

EMBY R. STIEFLER

From Brother Calvert.

We had a good meeting Please say through the at Delts, Ohio. I left March 2d. Four columns of your refinable paper, that the
bad been haptized, and five more have
District Meeting for the Southern Dissignified their willingness to come to Ar rived home in the evening. Found all

> Feb 17 1880 Door Berthors

The District Meeting of the orthwestern District of Ohio will be held, the Lord willing, with the breth ren of the Logue church, Logan Co., Ohio, on Friday and Saturday April 23d and 24th. There will be a maseemry meeting commencing at one o'clock. All are beartily invited. There will be conveyances at Bellefantaine and Degraif, on Thursday and Friday. Any further information can be had

Billitentaun O. Notice Peb 20, 1850

J. L. FRANTS.

We purpose, the Lord willing, to hold the Spring communi strong county, Pa., on Saturday, April 17, 1880. As this is the Saturday bere the Western Pennsylvania District Meeting, and only nineteen miles east

Dear Bretines

of it, we appet a number of freeness going to said meeting to be with us. The meeting house is one half mile ast of the Turspike from Lobusa to Kittanuing Two usual assistation is extended. By order of the council. LEWIS KINNEL

Notice. Dear Bothers

We expect, the Lord willing to hold our District Meeting of the Southern District of Kansas on the 6th day of May, 1880, about five miles northwest of Poubody, in the Peabody congregation. Meeting to ommones at 10 o'clack, a. m. you of the different congruentions of Southern Kansay are invited to be with us. Those churches wishing to delegate by letter will piense correspond with G. W. Thomas, Penhody,

Brethers at Work about your ONLY ONE CHANGE OF CARS TO KANSAS CITY, MO

H Supware

Articles M., Leville, A., Leville, M. (1971). The second s THE BRETHBEN'S NORMAL, ORGIO

HUNTINGDON, PA а поме.

The patternage of all, and repossibly of the left of the patternage of the left of the lef THE BRITMBARGE Pale

Box 200, Hantingdon, Pa.

GOOD ROOKS FOR SALE.

Ar-orient on lars for Sibban Technanista, Elbi, the orient Goussess trattes, Sibban Technanista, Elbi, the orient Gousses trattes, Sibban Bas any books that sun with the manual. All bendus for for sibband at the palificient desting prices of the sibband at the palificient desting prices. If my claim, and a form of the sibband at the palificient destination of the sibband and the sibband at the en's Concordence, Library Shoon's Concordance, Imperial at ry Sheep, orlino's Grape Graver's Guida, le's American Fruin Soci., di's Montail of the Aplary, obticula's Wiscory of the Reformation, S of the Berthree Delended, by E

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# HUNTINGDON, PA., TUESDAY, MARCH 23, 1880.

NO. 12.

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THE FAMILY OF DEBIST.

Serapon by Elder James Quanter

Reported By W W. Ootton

he mother and his beethern stood weapour

ing to speak who sper from or sentences and said said sigto been that fold bust. Who is my

which he is the head of which he is

sage rend it. The Father of the ever- horn of the Spirit in order to become The Good Fight"-No. 1 - John Gospel. Of this he may with prop-

mid 1 D Helboon

Turan PAOR -Care -I subella F Kei instead of author. We may compaise the Spirit rious relations to his family. He say immersion itself is mount. tains the relation of a father to he-

"Except a man be born of water and

that of the "Everlasting Father," the Loud, or the Gospel requires the then such a man Some at our translations of this pas somer to be haptized in water, and be work of God,

tion From Curr—Calculus F. Kal (1980 notest autone. We may recoprose use equal. 1 or moral to one matter of moral moral management of the standard of moderate account in the found of management in the found of management of the found of moral moral management of the found of moral moral moral moral management of the found of moral mor And a ben we no down from above

In noticing this handy, I first re- will of my Father which is in henren, tion of man's character The Savius said to Nicodemus. Through port of the two passages is the same

There seems to use to be no greates (Christ, one born from above, born at an Delaware. He did not occupy it is A man be from again to example on we the \_\_inter-events to the top on greater (street, one soon from move, from of in Delivarie. He art not occupy it in his place of the contract of the property of the contract of the marginal reading. "Except a non-truly be born of GoL and yet not to in all the perspective, and Guldan'i in [ii. His hier are registed to event."

near tear the right has been seen to the second of the right has been to the right has b

This prophicty which res [Spirit,' are different ways of stating than that principle of justice which may be poor, reto Christ, has among other terms, the some great truth. The word at leads men to be just to one another, of this family is not the "noblest the poorer ones of this world. Never See a minimum of the support of the curve of the Spirit in creder to become munitary be, he has his supernor in the first spidles to the Correlation, iii, 21-billion of the curve age is bight. And above the thought for Christian. For his not only hours of Livaya, Therefore to no ma deep'n indecretical in mean the up of the support of the word of the februars, but he yes does bestered on the all things not your history. However noble such a theless they are wealthy. Paul in his the Person and recurrence as the states of the proposition, but the composition of the plantises were cr Paul, or Apallo, or Cephas, or the The Good Fight — And 1 — John 1998 because may with propose the sum prompts the sum of the first sum of the builtiest, and to live a new trying to find a cause by which they world, or life, or death, or things pressolle Paul valls has othe author his he way be said to be born by the might prejudic the government against cut, or things to rosse, all are inguistic Paul talk have the author me te way be send on town ay me jumph proposent measurement against quark me the part of the send of t

them, Reader therefore unto Crear the are part of the family of Christ, and Toward Pam—Editorials; Sax Months disciples, and he first for and them all for borns of the variety and of the Spire double the things that are Gods.—Matt. them in the types and in their with a find to control of the state of the s the Anthon states are not find in the national construction of a state of the state

inchem on necession charge yeary is of the direct character, while is [5] to tentile. Among the view and made the reason measurement of the support of the distinguishing of the surface of reasoning control of the surface of the sur Wherever shall sto the and a Christian character the perfect god, and hence they enjoy it as far as

Nicolinoses, Chiech and Sange, "A former specified in the control of the control Voting students, you may be success: then say that we are a rich family. notwithstanding the fact, that it is imaginage as given by 8t. Luke: "And in reverving migh littles, you may have on to us beigning over this worms purneyably under up of human beings, the inswered and said muto them, my the the little of A. M., LLLD, or B. D. The world has been taken away from We may call it a driving family because mother and burtharn are these which offered to you. These are all homora. God and his people by wielted princes the drame element preformances in the clean the nord of field and do it. The like and high titles and may not work which which does not may not work to the clean the norm of the doubt the same time to the norm of the norm the derivate enterest probability as well as from the event of instantifical. The 16 seat long titles could say out works, which were, and event. The many forms proposed as the proposed in the proposed in the proposed of t cutted a strong natury occurred the sound on the message one country on the manner, considered is an one notice per second under on the expringer and members of it have been bound foul | world of God | But as the world of God | ble titles which the world can been suit in regard to the city of Wilming They have experiented a second butth, is the expression of his will, the un-

| Sugience of tool" in order'te made global a tange arount be. If we are it will be written many indices and be boundaries of the stream many indices, and the boundaries of the stream many indices, and the boundaries of the stream of the st affigurant to a body it a strain the next place to the solid. "Enter ye in at the south the proper owners are the solid." The next place to the solid. "Enter ye in at the solid the follows for the solid the follows." the sport, he crusted current to the hat the family of thirst is a ringil start gate for while is the gath to while is the gath current to the family of thirst is a ringil start gate for while is the gath current to the family of thirt, he cause if a ringil method is the family of thirt, he cause if a ringil method is a gain in Fig. 3 are N. Peter, description, and may there be shall be preserved in the grant of the family of thirt, he cause if a ringil method is a gain in Fig. 3 are N. Peter, description, and many there is shall be preserved in the grant of St. Peter, destruction, and many there he which these pussessions have been given to into the many of Christ, we cannot a come presenced sept 50. Lever, and there is the gate of the Christ of the Chr the instance of the Chant is control. The control beautiful to control. The control beautiful through the beautiful mind beautiful beautiful mind beautiful beautiful mind beautiful beautiful beautiful mind beautiful beautiful mind beautiful beautiful beautiful beautiful mind beautiful without so you are divine, "and allow the area from there or that and will assert his right. "And the window has from our facin his own it."—Matt. vol. 13, 14. This is a represent angel sounded, and there both of saver and of the every mission or costs on just of me, own in our control in the first behapter of John we blood, and that made us fings and recentation of our rate that is by no great vortes in descent, and have the Lunguage. He cause unto longers unto that an his Father, to means homoughle to it. Still when all kingsions of the world are have this tanginge. The range unto passes three tree in in the Pariner, to present measurement of the star wave in the star of the world are becoming his own but his own received him not but his glory and leminous for ever the good, and true, and buthful of all the kingdoms of our Lord, and of his

the same of the body in the control of the control By this" said such the divine family of heart, exching "form be glosy and roley, spring Salvation to our final heart, exching "form be glosy and roley, spring Salvation to our final heart on the proper of the same import is the purege "the father than a role of a rought line of the control of the same import is the purege "the father than a role of a rought line to the Lanks—Rev. vo. 3, 10. This "Wave that we have proved from which for the head of which loves [10] the same imports the process. Charlies then most a copal has been for the Lands—Her vin 3.10. This We have thet we have proved from the proper representative of which in 17-bits 12b. Forter's powding of an inhalten to be them allowed of the multitude belongest to the final point of the form of the proper representative and the process of th We know that we have passed from

the father. In the 4th object of see both, Blaid print great, and of plaid review "seron of glory that a point there is a featurable propely a complete seed for it for an appropriate inches that one year.—There is, a feature of the property of the control flower, and the second of the control flower of the property is the control flower of the property of the control flower of the property of the control flower of the formal and the property of the control flower of the formal and the property of the control flower of the formal and the property of the formal and the property of the ue the blanking south. The ratio is plately fractive. Here we have use name to make a way to me to make a man to me more manufact as the rec. New N reter star, "Sesting ye know a called being, a mine a could be found to make a count of green."

out the generation of shall be upon her. Lord taught N esterious that be noted to make a contract the star of the redecating work of this particle years of this particle years of the particular that the star of the redecating work of this particle years of the particular that the particle particle is the particular that the particle out the generation of sail the upwer his Loot taught Nordermee that Learnet [house t man, one what store] knowed that gave is like a measure using [1] in the thought the Spirit man using included and in the sail of best of a fine of which the sail of the sai

The printe of durkness is represent

Baron Springer r to the title of Christian—one like ceived a grant for a large body of hand

er at. The property may be their

voices in heaven, saying, the

tion is a symbol of love. "Greet ye another with a kne of charity. Here is a manifestr effection. The "tenst of charity, Jude 12th verse, the Christian Innaly us the mene of the feast indicates John, when he was about washing the feet of his disciples that, "having lovwhen he stooped to unsh the feel of

one the leve that they have by one to law with one another, and to kill out another! The spostle Paul when he is ing to law with one another easts. Non that with all that o' said about brother out sin fall one another and yet there are those who believe it! There who beheve that Christians may go to war But smelt in such times there must be a want of grainne Christian love.

is a Scottered family - The spostle Paul the will of find up, members of But they still belong to only separated by death, that when death is destroyed the saints of all

has month, he says "Having made

orar tronden feethers, let se set lot, Serentures field, as of lickups (in the high feet of the first product of the high feet wind product of the first product of the first product wind give given from the payls therefore of the field (in, a strong learning shading high) and be bull with the word of the field winding would give in order that he might feet into the payls from th 1540 friends, what do you think of the firm it was "above the brightness of the lly of Christ! Do you not think it is py landy ' It surely a Would you comes powerless, falls to the earth,

## Doetru. WATERING THE HILLS.

the matreeth the hills from his chambers

the the ciopling and the foamene iling not from dawn till gloss being not from dawn till glostern ere the rappis are descending, : ages they have done

He week downward alatform takens Just a nomeot's rest, then breaked into sweet auctaniting laughter at the full tomorph sten.

letter protested. How the intle eddies whiten, And the lengt restles brighten. As the abovers of billions dewls

When the ambigums come nabidden To behold the marrel hidden.

Tall the project fall assuderthe the book the moure effects theshing by. Overhand the etm trees stately

Spread their myrind heaves redutely

When at alghe the start awards Watches for the perfect marror they have

onet, all reavens' unried phase Of the Power that aweens them on

All their cush and remott gurding. For each drop a path divising. And at lest, in rules soles Fatt askerp

## Casan.

# "THE GOOD FIGHT."-NO. 4

It has been often researched that he topresents the family of when a man even guilty of gros-Ulipse to be scattered also refers to a crimes becomes once truly converted when there will be a glorious to God, he becomes the most steadfirst gathering together of all the scattered and from to his religious convictions members of this great family. In Paul seemed to look upon himself in quaking of what find has done for post-life as chief among samers but in after life it seems that the Lord chose all he sites.

known onto as the mystery of los will, him to be a record chief among saints.

out a promote described for the properties of th now needs to curry out his purposes, which he despairs not but waits for to follow Christ whithersoover he

> sus." A sensation pervades his huart, and left it in the bands of faithful exe. the introductory interesting family, and a very haps such as he never felt before. He beby" thou shall be saved. Annuas a not like to become a number of 11? much like the state of Passel in the arrives. Annuer sees his prostrated based upon the words of Jesus and vision, "And I Daniel alone saw the vision for the men that were with condition, beholds bem praying, he with that hely confidence declared his me saw not the vision, but a great holds that he is blind and cannot see - intention to follow his Muster whither quaking fell upon thees, so that they blind naturally. And so Saul was ap-sover he would go. Such a determina quaking jult upon theen, so that they blad naturally. And as Saul was an jewere be would go. Such a determine find to habe themselves. Theories, "pound that Annaess dended remue for low faces no reliables." Whiteheav was left alone, and naw this great visit the purpose of opening his gree, he over those greet, performing the follow-ment of the remaind now attempts in inglet remember how many minder of follow the Joseph issues to blain one for my considered was turned in gircumstances occurred in the days of bome in bearen. Such a non-line the me into cyrription, and I retained by Jesus of Nacareth, but now, he is to promise of salvation for the th

vii."-Dan. 19: 7, 8 Soul's corrupt nature was suddenly a muracle performed upon his own por- we have a true faith in Christ, we will brought to his vision-mentally, and son. Hence, Annuas says to thus mightly humbled—brought down. Brother Saul, reterre thy sight," and Gospel—to his verthating word of even to the earth; the voice of Lossu. manediately his vision was restored tinth which can make us free from sun. comes with still additional convicting and saw clearly. God bast ordained and if the truth make as free, we are power, "Saul, Saul, why personnest that then shouldst "see the Just one" told we are free indeed. thou me? Yes, with I have done there and their his voice," ke, Ac. Thou no wrong. I did good always to the art a printent and prayerial soul, thou upon the declaration of Jesus, implies children of mon healed the week beer been here for those days arraying cleaned the lepers, raised the dead, and fasting, "sale torrest their "-the by grave divine, to three off the arrof the deal, &c., &c., Lord dourse you to do his will, there shackles of slavery only knows the unstopped the e and even now thou mayest remember fore farm, and he haptered and much value of freedom those were us thou art now, I opened group the one colling on the inter of the minution to follow Joseph his comthe eyes of the bland, all my enemies Lord

hate me without came?" He was comes the notice or a depple - Who are thou, Lord? Jesus who has said, "Come nato me and learn of me" as a living instanctor, "I am Jesus whom thou persecutost the mode." Soutible of his situation and folly, he becomes extremely teacheble, and, "trumbling" in body and "se tourshed" in mind, excluing s, Lord. people. what wilt thou have me to do? Be-

God's will. Before he was actime by the authority of the Sanbedrina, in opmighty change is alought and he de- ever then goest ble example of covernon-like the whether engaged in secular or religious Pontocustume, and like the juilor at interests.

reunferred not with flesh action and of thought; freedom from blood" He did not what the the slavery of indecision, meeting us censity, like man at the present day ties for doing good to ourselves and to and pharasees wil say about it, what cometion that generally ilinda a way of the Sanhedrum vill do with him for necomplishing the design of the demuch a descration of his character, agency, resulting in either good or standing and forcer fields, he did not avil. The determination, then of in stop to think outder what the world, dividuals implies treedom in mixtom in imous, assciutos, has father or the accomplishing of their ends, to mother might er, nor the interests of a legacy, to has be virtually for set that which is good the mind must be of for Christ anchis cause, and exhibit trained to follow in the train of moral sted a degree of promptness to do and religious thought, which will act God's will worly of our every int- as an inputative to holiness. To be de-

terraped plso implies confidence, either 1. What he shiftle .- The facts he in the individual hunself, or in the perforce is pre-ent time-elves with giest son or persons of whom he is an ad-force. Jeens do tell him, now to burent. It not only implies considere pursuo his journy, "go into the city, but also intelligence, or a knowledge for us all, to toil on and work out our and it shall be jid there what thou of how to perform. The mind may salvation with fear and trembling sant do". He sees, opens his eyes, act when a thing appears plansible. God has resigned a work for each on but he cannot similaring eyes and that if not practical or having a degree of us to perform in his great diamage. Yet true does not tell how of teasibility, it note from a wrong mo. Our District Meeting, at its last meet by what means a sany he made free tive. In all our interests, whether mg, demonstrated the fact that the from sin. free fru a guilty conscience, secular or religious, the mind should sparit of work was and have the ales taken off of his be convinced of the pastical ability of Church. How fastbilly did the

after the st weems time the Levier moder and mission.

The most "go is a record that among saints. Neal miss t, rec." He must "go is then to be a record that among saints. Neal miss t, rec." He must "go is the modern or on the contract of the data record. The modern of the contract of the data record. The modern of the contract of the data record. The modern of the contract of th accounting to be good phonous which | 1 | How or Carronous—This is turn into kine right. This body, knowing This is, by some, a recompleted by a next of Zini. Nature of the high perspect is historic that is because in the agency of superstance to the polymer of the property of the superstance of the property of the p

VOLUNTARY SERVICE

BY S. T. BOSSERMAN.

The Lord has died-the testator intelligence. He had a knowledge of has scoled his will with his own blood, Christ producing faith, historical in entors who will "tell thee words where gelical faith, which brought him is humble obedience to the commands of forbul executor-the Lord's servant Jesus. His criterion of both war realize in his soul the full force of such durets to the end shall be saved." It follow him and goold obscheure to be Accepting and obeying the truth

freedom. He that has been enabled Honco, his dotes These things he did and was filled is hes watchword, and upon the plat with the Huly thost. Heing bapaized form of the Ribbs are stands, and will into Carist, he put on Christ-ner reed as long as a plank remanns. Though has sine, made a new tempest-to-soil and holl-assuried, our me, old though are put away, be- great Leader in ares him safety, for hold all things become new. He is he has declared "upon this rock I will now fully instituted into the army of heeld my Church, and the gates of hell shall not prevail against a the Lord, and ready to accept the po-

sition of a glorious armor-hearer of the banner of King Jesus, to prochim o. Reader, canst thou believe this the glad tidings of great joy to all Ob come with a voluntary declaration, "Master, I will follow thee whith ereneves thou goest," and travel with the saints to heaven. I am glod, and my soul doth magnify the Lord, no many are making this voluntary declaration. May the good work go on until Satin shall be dethroused, and inster, I will follow then whetherso-Christ reign supremely in the hearts Voluntary determination implies that elorious romanamution of all Here we behold a dear and mumistuk- cary service, and its labor enjoyable, thougs when he shall be all and in when we can behold the new It also implies freedom of treets of gold, its revers and Tree subject, the property, utility, and no to promptness in grasping opportuel. see, but we shall ever be with him and art down with the angels and as ribe do, neither did hask what the seribes others. The 'I will' exhibits a doter our Allelmaks to has that satteth upon Directory, Ohno,

## THE SPIRIT OF WORK. BY MELINA PARNES.

The spirit of work was the spirit that our blessed Master bad. He was atways busy. When we read his life, the time of his hewing in the emper ter shop down to the day when was mailed to the eross, on the bloods Mount It was work, work, all along is his journey in life. What an example eyes and find by and free pardon for the arcomplishment ere it begins to brothron labor in the Loune of God,

working in their Master's cause, not 2 Market of her Consistent—God pentent shows to made to feel of relationing ways to accomplish the power of judy convicting grace.

The "I mill"used to our text shows of Southern History Consistent ways to accomplish the power of judy convicting grace. ing for the poor and friendless a home in was the Spirit that our Surely, th blessed Master had. What t What tender 1300 brothren spoke of the poor! How many are scattered over this world bea mother's love and a father's TOP OF are? How many pious mothers would thank God if they knew their loved once would be surrounded with ieflu metul men and women, after their de-

parture? Let us look at the picture as taken from real life. A poor mother is sock. The dark-winged angel has struck his dars at her-her journey of life is bont closed the thoughts will be of the layed ones that clustered pround her and neethed in her bosons—now she must leave them to the sold chari-ties of a friendless world. Will they grow up under the unfluence of an Ir or some other power in the service of the Prince of darkness? God only knows. But did she know of a boso that would shalter her lowed ones, how it would cheer her moments to know they would be surrounded by the influence Zion's pelgrome. Brethron and sesters, lot us watch,

study, and work till we have gained the victory, that our crownwith good deeds of love and mercy done toward our poor when we meet in the sweet by ar the wash of your humble sister in

> OARE BY PARISHAN P. REASON

Care belongs primarily to the intelleet and is a caution or oversight with a view to safety. The incumbrance nous and momentum but they const be borne by all Amie the cares of his shall we not endure with Christian Straitede and narroustmg acquiescente the transitory athic which beset us here? In truth we may say, yes, "For our light affice but for a momont, workoth for us a far more exceeding and otesnal weight of glory; while we lank not at the thirum which are aren. but at the things which are not soon for the things which are seen are temnoral, but the things which are not sorn are eternal." Life may not necessarily be made a

r. Unusiness of mind is d by tranquility. Sadness makes joy posible, whereas hates and subduct andness. The ground fore the musery and sproish that envelope the soul, the darker the wealth of light and shade, constr the branty you behold there, so all the changing experiences of life, its tears and smiles, its toil and pleasures mix and minels together, the result being a complete life of finished excel

# CONDENSED ARTICLES -- NO 5

The assestion gross in my mind, has

church papers in the family? And it mat occurred to my mand, that then uld be less talking of our neighbors, brothron or sisters, or our ministers more of the good things we read in the papers. At the table, or when driving or when walking with wife or o. talk to them of what you here read. You can hardly take up a Church paper in which you will not find food for the child of five or sax years, as well as for the mature stu dent, and you have all ready served. all you have to do, is to deal it out. P. 13. an you nave to us, is outself 18001. Put Talk to them, draw out questions, give My 5th reason why the Baptest by traw immersion. Writings of Irakween, and so improve both their churches are destitute of Christian and you own mind.

In the put is founded upon the considerstrille. Pa.

BAPTIST-TUNKER DISCUSSION. rep of The Hayfist Charches persons the Hills Characteristics which estills them so be bequested as Charches of Senas Charlet.

B. Ray, Affron J. W. Strate, Denies.

STRIN'S SEVENTR SECATIVE.

As Mr. Bay is much given to over oking plane questions, I ask him the creath time if Baptists can engage in ar without doing those lusts of the flesh, vor: "hatred, variance, wrath, "? Gal. 5 · 20. He nave: write my name in the book of the Fa ther and of the Son, and of the Holy Spirit." His language calls for the or the Fielder's book 2d, (the book) of the Son " or the State (book); 34, (the book) "of the Holy Spirit," or the Sparif's (book) In these equivalent forms, the sign of possession or authorship occurs thrice Nonna denoting a nosersaye relation to the same object, have the sign annexed to the last only, as Mason and Dixen's line; nours denoting a

Adam's and Jackson's administration, r , Adum's administration and Jackn's administration " Digust of Eng Gram Mr R. cannot transpose by soutence as to give the sign as which is count to "of" in his example to the last noun only, hence, his exam pło is a farbase. My example was anal ogons to the kaptismal formula and

correct. The 'Father," "Son" and 'Holy Spirit' though one, are also

and as such we are commanded,

Matt. 28 19.) to baptice in their names. It is a principle of the Greek that when two or more language, nouns of the same gender, number ease, connected by the conjunction Las denote the same person or thing, the Las Pater ton Kurisu emon e. "the God and Father of our Lord. 2 Cor. 1: 3, sec also 11: 31, Epk. 1 These, 1-3, Cor Tim. 6 . 15 . Heb. 3 12 2 1 oter 2:25, 2 Poter 2:20, 3.18 When they denote shift Rev. 1:6.9. erent persons or things the Article i efixed to one moun cuniess emitted before all, or prefixed to the last only 1, 2, 20 · 1 . Acts 11 1; 26 · 30 ; Thesa, 1 : 3 · Jas 1 : 4 ; Rov. 22 Dr. B. H. Kennedy professor of Greek in the University of Cambridge, says, Undoubtedly the presence of four Matt. 28 18 before Patros, Thron, and Hagrow Promisester makes the three di tract acreculties, whatever their rela ions to one another." Letter from Cambrodgo, Eng., dated Dor. 24, 1979 ak by repeated efforts. He thinks

would have been something eleq. b. the name of its compound. an't prove that constructe, 2 Kings 5 14. Is not frequentative. nly hants the number of its notices He misrepresents Chrystal and his ni the fithers who seems of trano memersion as a tradition Christ or his apostles, but to have been

the breast milk," and "Egyptian

banded down by tradition. Burd and Jerome lob derice the trine interesson from a divine or apos ly talk the true immersion alone the divine baptists." Chrystaf's Best the Modes of Baptism p. 159, 169 Grogory Nyssen calls it the tradm of the drive institution" Bines burn's Antiqueties, vol. 1, p. 487. Ennoming, the surveior of was not a Catholic, but a reputed her te, an "Arian." Scottere's Eccl. Hest-p. 263, 290-294, Socrates' Eccl. Hist

ation, that, if single immersion was chard's

150 addressing the Christian churches

Ye were conducted of his age, says to a bath just as Christ was carried to of the circumstances. had generally prevailed (Cel 1: 5, 6; Turtullian rs. Marcion, p. 460) 2. The churches were republican. (Mosthe grave, and thrice immersed," &c. Bap. p. 228 Noneulus 256 "The true destrine of said, A. D. 256 our holy mother, the Catholic Church heim's Eccl. Hist. Con. 2, part 2, ch. 2, soc. 1. Neun-ler Co. Hist. 1, p. 179, 184 Rob Eccl. Res., p. 60, 122-121.) ath always, my brothron, been with ue, and doth yet abide with us, and es dly in the Article of Baptism, and They were the martyr churches of be early personations. How, then, the trine immersion wherewith it i celebrated, our Lord having said, "Go could wronght

of the Futher, and of the Son, and of the Holy Spirit " Work of Cyprian, was made from single to trine immerpart 1 to 240. Mr. Buy my truly that sion, it was done quietly all over the when historians use the term. Catho world that the most distinuoush perlastartical writers of the early ages, such or church, with reference to these

as Chrysostom and others, never found it out, but, without controlletion, attimes-about the third centurythey only intend to refer to the church in general." Hen Suo w 150 '05. tributed trine immersion, as we have already shows, directly to Christ ore, seconding to homself, Monnibus declared trine immerces to have at

Catholic (i. 6., general schurch about A practice He says. dipped."

Tertullianus De Corona, sec. 3 My seath reason is that Baptests, selves, testify, that there was an the first three containes. Orchard say scarrentable customs and ceregan to prevail at the conclusion of this century in some churches, yet th ordinances of religion were not altered from their Scriptural subject, which supported by the best historians, as ' es not appear by any approved outlor

the former century which however the free constitution May. Cont. 3, In Dono., p. 59" chard's Hist. of Forcign Bantis versely by laying a person Of the third century, he says The most respectable historians firm that no evidence exists of any al-

teration as to the subject or mode . baption during the third century We have no testimony as to any alter ation as to the rite of haptism " Mag Con. 3, Dans p 62 "They generally dipped them thrice in water." Hist Con. 3. Idem p 35. Du-Pina says they did this "in the first ages Du-Pin's Hist. vol. 380 Orchard says of baptism, during the first three conturies. "It should remembered that there existed a h my among the churches on the mode of the Baptists, p 38, 39 According to the foregoing, there was no bap am for the first three centaries but tree

Eusomius teadn't invented has sugarle dip yet I some one of the most distings

of Christian writers of the second The consequence has been that all the centery, who was in youth, contemporary with Polycarp, a disciple of the spectle John, where he heard, to use is own language, "speak of his Janet sar introcourse with John, and with the at of those who had seen the Lord, and how he would call their words to membrance," &c., writing, A. D. 185, says "Polycarp was not only instruct ed by spestles, and conversed with my who had seen Christ, but was also by apostles, in Asia, appointed hishand when a very old man, clori

and ment nobly suffering martyrden departed this life, for my afrons toward To there things all the churches of Assa tentify, as do also these men who have succeeded Polycurp down to the present time, '- (1. e., A. D. 185, about the time Tertuiling received hapt

[From the American Septem Fing, St. Leafs, Moj | Seat practiced, the general church | My 7th reason is, that if a change | link, Dutch and Welsh Baptists, is not would have had to change to trine im- was made from single to trine immer- yet four hundred wears old. mergion before the third century. Clem sion, it was so wear-shoots that the Mr. R. card product out of factwhich we have any account, sever ed one protesting roles against it. Think

1. The Gospel founded upon the consideration that Bop 1. (Col 1: 5, 6; tiet churches are ilestifiate of the Lorf Supper. (I) "The Lord's supper (desputes) is a secol as manch so as bap es have no more ment than sugnifier bare dopping. (2) "The Lord's supper is an avenue meal, but Baptist ch es celebrate the eucharist beter diamn change have been Lord's ammer" is extensel the Lord's My Sth reason is, that if a change tolds and Christian churches are "y 29, 39 t Cor. 10 . 21. This argues the drink" at a table at all. They are not 'nartukers of a table. They semply it in their pens and recor charist. Churches of Christ bays both uments, such a change as that from a the "lovefeast" and communion. Bear single to time numersion supposes the Jude 12. Baptist churches have no whole martyr church of intiquity to lorefearts. Did Jude write his epostle be guilty cuber (1) of losing their to such charches? senses, or (3) of combining to palm a toring one the enclosist toring of Acre forgery upon all succeeding general united with a social moul. Both conwhich could not have been strinted a whole, representing My 8th nesson why the Baptist Lord, and their brotherly communion of the brotherly communion white on the brother were m, is based upon the consideracalled the suppor of the Lord, (dags and tion that they have changed the primi tive and apostone method of baptizing ner of love (wester by a forward, howing posture to a backward action. To this their own church historians testify. 197. Robin-Hist., vol. 1, p. 325. This is state. more fully by Dr. Cave (Primitive Christianity, pp. 167, 168), by Wood (Bible Diet Art. Agapas), by Tertulson says. The very plain seminer in which they (the "English Buptists) lian / Waitings vol 1 mm. 129, 1211 captive is a high degree of probability by Kitto, (Encyclopedia of Biblica in their favor, but they appear to have Lit. Art. Agape , and referred to by arted a little from the original form,

Pliny in his letter to Trujan, A. D. 113, Works of Josephus, p. 658). observed by the Novatians. Socrates " They baptice trans-Rock Hist., b. 5, eb. 31. Mr. R france that Baptists a or," Ac, Hist of Bap (Lon. stickless for the Word of God. not all apostate churches four! the Dr. Judson says: "Immersion, bowone ? 2 Tim. 1 · 2. We firmly be maintained its ground, until the heve that the Scriptures which he

middle of the seventeenth tentury, quotes will condemn him and thea the Westminster assembly of show how . "Mer thole: foring we shall divines voted by a majorny of one, kneer them " If their profession were that immersion and sprinkling were true they would stropt all of Christ's induferent. Previous to thus period. precents and try to obey them . John the Baptiste had formed churches in different parts of the country, and

having olymps aren infants, when boxupon the consideration that Bapto-oburches claim to be "independent." tized, taken in the hands of the ad-Bap Sue p 324. We believe the exin the haptmenal font, and not having tive government of Christ's clearer such if any communication with the Haptists on the Continent, they to be republican, or democratic, but thought, of course, that a candidate the constituent character of such govfor baptism, though a grown person, should be treated in the same muoner, I sak My Ray to tell so which and laid backgrands, ander the water of the reparate and codependent Baptist They were probably confirmed in this charder he expects to enestitate bride" of "the Lamb." Boy. II 21 2,9 The churches of Christ om the Region Baptists, have pracanded and undersally dependent or ontiond the lock ward costure. But from onether. 1 Cor 12 . 14-27. But ar-

'buried in hapti

the beginning it was not so. In the

ed his right hand on the head of the

candidate, who then under the pres-

sure of the administrator's hand, how

own testimony, have rarred from the

and justify it by "the free constitution

of their churches." Churches of Christ

keep the ordinances as they were de-

the ordinances as they were delivere

levered. Bantist churches do not keep

must form, t e, they have changed

son on Baptism, pp. 112, 122

the ordinance, Lu. 24 5, Dan. 7

entel a times the administrator plan-

then can they be churches of Christ od forward, aided by that genefication Wilmot, the infidel, when dying which instinctively comes to one's aid of his trembling emeriated bands when attempting to how in that posunon the Sacred Volume and exclaimd, colomnly and with unwented enertion until his head was submerged, and then rose by his own offers " Jadgy, "The only objection against this Thus the Bautists according to their

ry Baptist charch chance by by and pend

at of stryg other Bupited charich. How

The smallest metion is of importones in veture. The whole substance of the sen moves when we throw in a colding. So in the left of grane the most trifling action bas a its controllence upon the whole. Eve. rything then is important.

How then can they be churches of The world judget us better than we Christ? Their backgood adult haptism, know, for though its hands may feel the hands of Eesu, its care distinguish was suggested it seems by infant buptiam, is a modern incention, and according to the date of the rise of the Eng. the voice of Jacob.

# The Brimiting Christian. PUBLISHED WHEKLY.

BENTINGOON, PA March 23, 1550

ELD. JAMES QUINTER, PROPRIETORS. J B BRUMBAUGH Ean, R. H. Miller was when had

heatif from, preaching for the brothren We have just received an after ration from brother C. 11 Balsbanghou the "Selection of Texts from lanther Rose, of Mr.

so appear next week more wasely than many others have done. It is said that the sale of kin-

alone the line. From the Profit to work exthering wandering sheep into

Sistin Cartie Miller, who has been n n visit to the Dry Valley congregation, Million county, Pa., mioranng good bealth recently. a most interest. But John Mobiles is

Buo, A. H. Snowberger, of Industra "The PRINTIVE gives good sat isfaction as far as I know. My family ay all other papers, Ac, aside when PRINTENE comes and ask me to read aloud from it which I often do We would hardly know how to do without it Brethren ness in the rountry Mostly lung and typical lever. The mostler is nearn typhout recessored things are greating.

Titt. National Beptet thinks the tax on paper is a tax on knowledge, and offers the suggestion that Congress take it off and put it on tehnico That would be just right. Let the tax be taken oil of maper and a lemoked other useful naticles and put it on tobacco and liquor If me m will meist soul and body, they ought to pay dearly for the agency through which it is

FROM brother J. C. Ewing we have I have been with brother Bashor in his meetings at Washington ( H., Ohnofor two weeks Brother A. J. Hixon was also present. The meeting closed last night We wanderers returned to their Father's To day we go to Highland, O. Will stay there two go to Bush Creek for a two weeks

o Revse, in the Brithing of Work, there. Mr. F. S. De Hunz, Into United has written a series of articles in 'Be. 

Mates Connect, at Jerus Land, and Carter there. He was determined to do that bail of the Rightman Printers' that regard to these statements "The facts that of Kings. This should be the de. should open the eyes of some of our are, there is no railread in all Pules termination of every Christian. There brothers or reference to the price of time. There is not an American Most are too many so timid that the least our pagers. Our papers have frequent-slounry in the Holy Land, nor a opposition frightens them, and they ly been resonated in price with large. Sunday-velool. But one Protestant are ready to sactific their principles ly been rommared i dollar weekles, but such persons are church in Jerusalem, another out-side not aware that the matter they contuin is made up from the daily-that The Jewish population has increased forward, be true to the Contain of term there is made in present the displaced at the described positions has increased formed, be true to the Copicilis of the contract of the contra

ont, at 50 rents per annual than in our religious weeklies at \$1.50; taking indenition too their large

THE Young Men's Christian Asset tion in Chicago seems to be doing quite a work. They have established a branch association in every town in Illimois of 10,000 people. They have done a great work among the railroad

couplayers, 50,000 at whom go in out city daily. They have so domnistrated to military managers, the pesow contribte to the support of these his old place of confinement. sonri, entitled "Visegar" which will almonth. The association it is said d n great deal of good in the city. It yet it is previsely the feeling and diploy toth men and women, and sceles all who need moral help, and

IN THE LOWIS OF WORRESTON MISS. II united action has been made noninst that is probably worth a much as possible avoid public finterals; the services should be smaple and that in the right direction. We can, howdead on the Subbuth, if it is done in the proper manner. The alea of ling show and expense containly combines in it good sense, and a Christian people should try to encour

age a move of this kind by endeavoring to cultivate a sentiment assins

Bothow of Hoyl, that there are mem hers, and even churches who do not get the paper, and hence, are not formed of the change in time of hold. ing our Annual Meeting. He knew a brother a few years ago who went to the wrong State to Annual Meeting. simply because he took the wrong uniquies for reference. He therefore recommends that the delegates to District Meeting be instructed to notify the members of each district as to the time and place. All well enough take the paper and then they would know what is going on in th Church. Perlups a few experiences might do such booths or sond

Solows says: 'He that is slow auger is better than the mighty, and he that ruleth his spirit than he that taketh a city." How many approciate this grand tridh? How many realize that it is an evidence of a strong man to be able to govern our possion is an evidence of strength that is certainly very much overlooked, as there are so few who possess it. David was liath, but for one man to guous against

a whole city and take it, would be still a greater feat. The man that ruleth has own sparst accomplishes still more. This thought should give us o hmits of man's power, tind being his God's word. elper, to do it. all things through Christ who strength

Would you be truly grent? Then learn to govern yourself

of the walls, and one at Nazareth

go there to die and not to hve. No Jews around Jerusalem owns or o vates an acre of ground. The Laws of Europe and America will never return to Palestine, unless forced, back at the

point of the bayonet." THERE is a man in our Eastern Pris hat had served a term of some eight or ten years, and when the tim mas up for him to be not at bhorse, he was so loath to leave his place of confinement that he wanted to seemi there, and when he was not permitted

improved murals to do so, he commutted a bad deed in employees, that several runds order that he might be put back to high as fitty dollars per think it very strange that a man would prefer imprisonment to liberty. nosition of every since. There a no davery like on, and from this hondage

aids many to employment and safe Christ offers freedom, yet how feconsustively, me willing to accept of Men miturally love darkness rath or than light, or m other words they prefer the dark prison of degredation and vice, to the 'glorious liberty of the How strange! It is still more ustomishing, however, that have been made free, should again rel of hondage and oppress many there are that by their not show that they do not enjoy their

ORRESTONDEN: to the Productor for March, gives a discription of a pro-tracted effort held in a certain congre gation. by a certain brother never heard of such proceedings before Ean Enoch Eby says in the last among the brethren, and it seems strange to us that any congregati would telerate such things, or that any course. We know it is the practice or many congregations to give those who have made up their minds to rouse to the church, the liberty of designating it by coming forward and taking a front sent, and then after a thorough examination if found to be in the finth of the Grepal, are baptized, but be permitted to parach, is some ny with the Gospol method of culling men to the ministry. Then too, we have never known the Brethren to

fact any services in the way described. But because a church is on of order, and conducts a service imof meetings and Sabbath-chooks proper

Evany Christian ought to be well versed in the Bibbe, and then he should have conrage enough to earry out it teachings at all times and under all eight We should not be asken ed to bear the cross, for if we are, one heavenly Father will be ashumed of ne. We should not fear to suffer to his sales for if we softer with him up also there with him in glory than all this, and it is not beyond the and fortitude to face all opposition to Pant said he could do sharing with Christ in glory, th courage and nerve to our Reformers.

railroad trains should not rms on Su Ninoteen enoth him, and so can every regenerated when they had to face the enumes of the truth Luther's defense before the Duet is no example of Chris courses. When asked to retract his Myon has been said of late, about faith he said. "Sire, unless I am conchanges in Palestine, and of the large vinced of my error by the testimony number of Jews that are immigrating of Scripture, I cannot and will not re-He was determined to do his

tist and drawing teacher, who has been spending the winter in the city iting his friends, and will return to Brother, sister, stand up for the right take his position as teacher, at the If the world from s. 4c ment of the approaching

BOTONLY 50 CENTS. TOR SIX MONTHS ON TRIAL

ant position to which he has been call As there are still hundreds and thou ands of families into which the Para-STIVE CHRISTIAN has not yet been as clork, but are labor in the field in which he can a introduced, we feel to make such extra offers as will enable our friends and Luzzie D. Reuse, of Mas agents to have it read in every family his position in our office, and as also where some good might be accorplished by reading st. In doing this change will be no disolventage we offer to send it six months on trial for 50 cents, or eleven copies for 85 00. We make this very low offer for the purpose of having the Parmitive intro-

of Christ. Now brothren and sisters, here is no opportunity for you to work d for the promulgation of the treth. How many will go to work at once and raise us a good trial list of sub how many of your neighbors would to honefited by reading it Perhaps you have married sons and daughters that are not toking it. If so, send it to them for all months. It may prove ment. If no children to a good investment. If no ennorm to send it to, think of a good friend or neighbor. Please make a strong effort and see what can be done. 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 amou

BY H H H

A FOLDED LEAF

RS W T BUSSLINGS

A folded, tinted page, and blurred

A rotated, untred page, and binered.

I found within my book to night,
Cared not to read one dies heart word.

I truced in the slow waning light

to traced in the saw warms to I putlit back, and left it i As If to truth I did not care

Ah! we have all a fedded leaf

est in Time's book of sac leave.——— a balf relief

Not you, my sister in your prime

Nor come between my life and me.

Ale me! that leaf is fooded down

Yet do I tovo these who are by,

'Twill be unfolded when I die

heat and descret-descri

bay may not know for what I sigh,
What brings the shadow on my brow
e let it ever folded be.

And aye, it speaks, ' no cre

My folded leaf! bow light eyes gleam

And blot the spackling black I see; spow, no more at evening beam Those fend ball steps resigned to me!

And since 'tis so, on let it be

We leave.—— a half relief steads o'er us when we hide it so

fo fold it down then turn sway, of who will read that page One day?

Who sat beside my scudy chair, it all have something in their time, That they, and they alone, may bear

less than \$1.00 may be sent in stamps Amounts of \$1.50 and less at our risk f carefully put up. Larger amounts should be registered or sent in check, draft, or nostal order. Educational Departmet.

When we are jutting this motto in to effect, we should proceed slowly and enutiously, never leaving one difficul for another, until we have fully

mustered the first, step by step, lesson by lesson, precept by precent; notif we are madde to receive any monknowledge But when will that he? Never, so long as we are on this side of the grave. Still receiving and (we hope; still giving, till we at last pasthrough the gate of beaven into hall of tree knowledge. How differ cut the knowledge of those who have tailed on, surmounting all difficulties from those who take us their motion Onward and Downward-where to? Why, onward to wicked deeds and down to min. But I hope, none of our regilers (or rather heavers) are such, but that all are pressing naward

to the true attainment of the true end.

Any person at all familiar with the nd veralations that were es forced upon the translators of Kine James' version of the Scriptures, will at once see the advantage of baying knowledge of the language in which

stend of the Scripture reading "after supper" it should be "supper ing, or beginning," despinon guiomenos of instances, that we do not have enreet or literal translations. By torn -The auction discussed at the last ing to the 14th verse of this same Literary Society was: "Besolved, that ing to the 14th reason to the chapter, we have the following as a chapter, we knowledge, "If I then the The vesolution was sustained Lord and teacher washed your feet, yalso owe of each other to wash feet

-Tur Address Times says . Sutur No we will find it all through the day the bourding hall was opened to Serintures. The literal translation is the boys, and most of them rouging one thing, while our translation as we in the College, spent the day in movhave it, in many cuses, may be units Bro. D. Eminest, our Normal an-and drawing teacher, who has was written by inspiration. While

we accept this as being type of the we must deny in regard to English translation as we do not have a literal version, but only the substance of the original as y stood by the translators, so that in

es well recognizeded, we hope the OUR MOTTO, ON WARD AND UPWARD ed and thus promoting the cause From the Echetic Record, of the Both

of the Normal. Bro. Swigart has wor

s golden reputation as a teacher, and

we have no doubt but what he will

prove himself worthy to the import

ozaplish the greatest good.

We are sorry to lose his services

willing that he shall

Sister

Onward to the length hall of knowledge, and up the hill of difficulty, new or faltering, never pausing to look back over the past, but still with ever cribers? Look mound you and see firmly fixed on the top climbing ward and upward, over rocks and through tromble--it may seem bard-23 learn's but a hourse anthonori knowledge but it east a struggle and a severe one ton? It was not in one day, reached their place on the roll of famo, but,

The brights by great men searbed, and krot Were not attained by sudden flight Were not attained by sudden flight. But they, white their companious slept, Were tooling upwards in the night."

THE STUDY OF LANODAGES

Our Church History informs as that at first the Brethren washed fact after somes, but in course of time a year ed with the church who under stoud the Greek and he found that or

A Presbyterian for many years, read Dean Stacley on Baptism in the Nino-teceth Century, said: "If what the Dean says is true, then what be does swrong, and I am wrong. I will theroughly examine this." The result was this confession: "Hitheast I have wrong I win. oroughly examine this." The result s this confession: "Hitherto I have lowed my Lord by the light of my sed—hereafter I want to obey him cording to the Bible; will you bap-

Tuz following is from a recent address of Mr. Spargeon, and we copy it from an exchange, believing that it flects the feelings of some persons in

the church -When they got into a church they When they got into a church beep seed they are the most insportant per-sons in it, and that a cotting can posi-ing or an without them. They think in the proton person is an experi-table to rulin, and that it would stand up-inder yr. "My Father, my father, the chariots of I-read and the horsemen thereof!" Butti is not up. bort you know so great in the little church over which you me deacon or minister, are so great in a service which you me deacon or managed which born me deacon or managed what the Lord does with some of us? He does with use as the captain did with the man who was troublecome on board of the ship which was going to Austrain, tuking to the sailors and resumgers about the dreadful weather, Anotheram. —

and over asking whether the ship was

more away with the asking whether the ship was

more away. When a bit of a squal

sprang up this man was doing uncales

make may be the the proper said, "You

"" a self t me, you know a thing o

two; we don't know much. I wi

"" ampething to do, a gree

"" "Out stan

"" "Out stan two; we don't know much. I will give you something to do, a great deal may depend upon you. You stand there and hold that rope, you don't know the consequences if you lot go." So there stood our friend for a long So there stood our friend for a long time holding this rope as firmly as it he felt that the code of the earth were upon him, and be was the foundations thereof; and at last the captain told him to let go, as the danger was over. Our friend went down stairs feeling grateful to himself. Next day he ndered that nothing was said about out he had done. He half thought would present him with a piece late. He grew so wrotehed about general silence, that at last the an had to tell him the secret that there had been nothing wrong
"I told you to take hold of the rope to bold a bit of rope Nothin Tax following which we clip from

and we conspend it to the considera tion of our readers, hoping that the toolish notion of wearing mounting trolish notion of wearing monutaing may fall into distinct among it as a reprople. There is not so much attention given to meant into given to meantain apparel among the Brethren as among other people but still we are gradually disting into it. It is a senseties and medical cutnot try to one the world in its folly and venity -

world in the fully and venuty—
The principal objections against the enstorn of wearing mourning appared are that it is useless, inconvenuent and expensive. For what use does it serve? To runfind me I am use does it serve? To remaind use I am in affliction? I do not need not such memento. To point me out to olices as a mourner? I most evertainly do not vish to be so pointed out. Shall the sable garb be adopted them because it is grateful to my feelings, because it is a kind of solace to me? I can gain me consolation from it. If, then, the cuts a sind of solare to nee? I can an it be consolated to nee? I can gain me consolation from it. If, then, the cream is useless, it is still more objection able on necount of the inconvenient ned expense. It is inconvenient, because it throws the eraw of purchasing and making debbes upon a family at the very moment when on every moment of the control o count it most need sections and quast-count it most need sections in all quast-ness, when, wors out with eare and vactoring and secret, it needs vertire stant and velici. That the expens-sion and velici. That the expens-preset heavily upon the poor it is generally repreted. If these, there is carbon in the community which is on no real bruselt, and is a real burdless; is would seen a elevar informer that it ought to be discouraged. If there is one provided to the contract of the con-traction in the contract of the con-sensation of the con-traction in the con-traction in the con-traction is the con-traction of the con-tra opeout when on every a t preds seclusion and quite neon forgetten among men when they are gone, let them by reminded that y depends upon themselves, not upon the midliments of their friends, upon represent agon the mercents, floot upon the inhabiliments of their freends, upon their character, not upon their obsequies, whether they shall be remembered. The memorial of virtue, with the window of Solomon, is immortal. When it is present, usen take example at it, and when it is gone, they considered it; it weareth a crown and triumbs forecome.

# Belegiern Bepartment,

SLORE R. H. MILLER, EDITOR. TAROGA-IND

FROM a card received since we left home we learn that two were received by haptism before brother G. W. Crine left our place

Lowe pricing for the press are t best generally. It is good to condense matimes we must sobmit to pecul larities and try to adapt surselves to the ence of others. If the reader will ry as berd to get through our long arts clas as we do to get them short enough to said him, there will be a compromise, with any danger of complaint

Duo Caleart is now holding a series of meetings at the Wenger meetinghouse, South Bend. Some good will come of the work. We hope the churches ground South Bend will have more ies of meetings by strong brethren like brother Culvert. It will tend to more union, more prosperity, more proce and barmony among them. To get strong good workers from abroad to visit them often in preaching and counsel is needed for their prosperity

On Menday, the 5th, two more mem bors were restored who had gone to the Congregational Brothren, and one by baptism in the congregation where J f. Cripe was restored We have t preach at nights in and around South Read and said much to council, and ad vised brethren and sisters. We feared out talk to them was sometimes too plain, but we meant it all for good, and hope they will pardon us if saything wounded them. We are hopeful that our visits and counsel will result in The memory of our visit, and their kundness and tears, warms our heart with more affection toward them May God bless them and our labors with them

# THE COUNCIL AT SOUTH BEND.

The church meeting in the Wenger meeting-bourse, South Bond, Ind., on the March was largely attended, be auge of the interest taken in the matter of receiving Jacob C. Cripe into the church again. He was expelled by a communities from A. M. about six year ago, since which time be has labored, intil recently, as one of the leading ministers of the Congregational Breth We were requested to be present at this meeting because we were on the committee when he was disowned There it was decided that he might be restored to membership on a conf accepted by the adjoining ciders unusimouely, and by a large majority of The elders present tried to eborch. have him restored in that way which would give satisfaction to the brother ed, and be beneficial to brother Crips. It was agreed by all that this confession may be published, to give satisfaction and prevent meander-tanding in the brotherhood, as it was accepted by the olders present and the church unumi mously. His promise to give satisfaction to may who are, or have been of feaded by hom, means to do as other brethren are required to do under like circumstances. His promise to hold as illoyal his work as a minuster with the Congregational Brethren, means to hobb er brotherbood boble it, as insuffi cient for membership and fellowship

Manual Sty. Feb. 7, 1880 To the beethick of the St. Joseph Times, St. Joseph Co., Ind., questing I present to you my desire to become amble member of the church again And wherever I have done or saything against the brotherhood, or the canen of the church, or any of the mem bers, I ask your forgiveness, and your prayers, that I may receive pardon; and I promise so far sa is in my power

later of the Congregational Brethren Elders present siguad: JOSEPH LEEDY. DAVID REPLE. DANIES WHITMORE. DANIEL SHIVELY D. B. STOROS R. B. MILLES JESSE CALVERY.

# THE PATE OF SORISMS.

Evidence still multiplies around us to prove that those who leave on brotherhood without any principle of tenth to sustain their movement are docused to live in weakness and tro and finally penals. Those who have rone of from us have generally mawar against the brotherhood in many nguinst A. M. against our brethron who sustain it, against arch government, against our advancoment, or something bunted up to heap reproach, or blame, or mist pistion upon the old church. It has berne something of this kind from all to schisms that have been made is the common way of arbism to a represent and make war on the old sdy from the heginning, and we may expect it to continue, and we preet it in that Christian spirit which shows clearly the true principles of the Gesuel to rule in our brotherhood, iome wunt a great deal mere liberty

then the Gussel or our church car Some want more restriction ade by the church than can be sustained by the Gospel, so "we are t bled on every side but not cast down. It is wrong to fight and abuse these factions, but we should maintain our einciples and defend them, sceins no nction that has yet broken off from the Brethren has ever amounted to any thing like a blessing to our race, and the principles of nover will, because outh and the Gospel are mour church God is in it, and it must live, and rise and spread its blessings and influence to maintain the spostolic order of wor

ship.
Schismatic troubles are begun and ned in the church by some selfwilled reatless spirits or those who have not enough caution to regard the udgment of any but themselves, this course terminates in expulsion. Then they set up for themselves and are the worst enemies of our brotherhood: Here brought up an important duty of the hard to treat all achiematic factions and men who have left, or want to leave us in such a manner as to show firmpers and kindness, not retnliste with abuse, or anything inconsistent with the principles which has ever sactained the church. We need not come alarmed or fear, God holds the belm and all is safe in the old ship, if we only do our duty faithfully. these troubles stir up more energy and curnestness. When the storms let all on board go to work with God to strengthen and save the ship. The past, under God'e help, has been sll victory to the church, and the future is brighter still, if more energy, dete termination and purpose to stand firm on Gospel principles, and work with Gospel means, and even manifost the Gospel spirit. Josus says, "It

I; he not afraid."
It is to be hoped that more of the who went off with brother Cripe will come back to the old church. The latitude, the liberty in Congregation aliam, tends to every popular error, in dividual notion, and worldly sp that may church or preacher may funcy; making his own laws and rules t suit himsoif; a Mexican republic, a Union made out of dennion; many factions, all founded on State rights with no strength or power, unless they you do get a little set back sometim get into the popular current and flo with the world. It is sad to see good but wistoken men working in a cause making one step after another toward the world till all the vanities of earth got into their ranks, and carry them

trust in God and the victory is sur-

# TO YOURG MEMBERS

A full determination in your ewn heart, is the main ground of your safedetermined and settled in purpose, working in harmony with the divine will, is the greatest assurance we can bave for their moral and spiritual worth. Without a settled determine tion, uncertainty, wavering and failure may come Paul was determined to know nothing but Christ and encified. We would encourage the coung to make that determination trong in the beginning of you or Chris ian life, it will belo you meet the trials that are before you. We urge you make a firm resolve, breams we know you have many temptations to

world around you make their strongest efforts to rule the young. A large lates are a gay. ertion of your asso siddy compromise of modern religion world, some of them fitted decoy ducks to lead you mauspeetingly, one step after unother in the rays of temptation and danger. Added to this, you will often most older ded to this, you will often most older persons who, because you are young, will try to get you to accept any liberal notion their worldly spirit finds in firthiums and customs, smited to a worldly morality and relation Many temptations you are called to meet through these sources, and which the old mever have to aftert The next thing of imports

our safety, is in muking the Hable, the church and the members your companione. Make them your seco ristes friends and counselors, meet them as brothren and sisters in reality not in name only. Go to church as your home in spirit in your and in truth, to do good, to grow better to learn more, and to help on the work of the church. Though you are y and feel some embarrassment and fealest one might call you forward, ma will be glad to see and encourage you Do not be discouraged if some do the a little fault, because you are disposed to do something. I remember unce when young in the ministry, in comother young preacher at A M . we understood it was announ ed for me to preach at night in the town near by. When we had taken our scats in the stand, a number of old ministers came into the crowded homes. As we were strangers to ucul ly all and young, our embarrassment was like a load, still we hoped it would wear away. But just at the for opening sorvices an old brother came to us and said we were out o our place, we must give the stand to the old brethren. We told him it had born announced for us, but he said this belongs to A. M. and you must give up to the old brethren." I then said to the young brother with me (who is now in eternity) that it was probable we may hvo to prouch when three old brethren are gone, and we went down but not out. We resolved went down but not out. bat if we lived and God would help the time would come when they we not want us to go down. Though the irrumstance was humiliatine to both of us, it only caused us to use greater citort to be more worthy of the place we attempted to fill. We tell this to encourage the young is the improve-

spirit from Gospel kruth. But we must bers and meetings of the church, to keep work, and work the more faithfully. the company of others, and make them your companions, will subject you to many dangers. You cannot avoid the You cannot avoid the company of others, and really you should not do so, but to shore or teach them the principles of the Gospel and the solvation in Christ you should seek their company when favorable opportenity offers Your own safety, and your power to do good, demand of you to show clearly your tirm resolve strong determination to live out fully the duties and doctrines of the Gospel This will at once show them your firm porsose, and that the temptations and allurements they may offer you to give un some of your principles will be of ac avail. But if the world can get you to eire un but a little to sta ronity and pleasures, then it sees you are wavering and asks a little more, just a little more and soon there is but little difference be tween the church and the world, and The popular costoms of the but little difference between the world and infidelity.

Another thing of the greatest import ance to young members is the improve ment of the mind and heart. In our surroundings at this age where all are educated by the public, it is but a slow death to fail in the improvement of our young members, unless we form comminities as the Shakers, which we cannot bluce aw it ob ten blueds ben But the Gospel and primitive-the bright and heavenly course, which gives strength, power, and victory over all opposition, is in the mental, secral, and critual training of young members in the chorch. Give us a number of young brethren and sosters, well imper mind and smirit, and we can control the regrality and religion of the community

put down sin and wickedness by their influence. Such young members make a prosperous church, without them sucrity soldom if ever comes. these are our feelings, we consider the improvement of our young members, in all that will qualify them to work with an influence and power that controls the world our first work. For improvement in mind, we would give a little to young members: Take your hymn hook and Testament with you to meet iog : mark the byme and text and other Secietares referred to. When you get home, or as soon as convenient, mal ote of what was said. By this you can tell much about it, when others have forgotten it all And further, take on of our papers, and keep a scrap book gut out and nove all the important picors at are in it, or any other you can get In this way you can soon have such a store of knowledge that your conversation may be interesting and your coan sel in harmous with the Gospel. It have a good education never boset of it or he exalted above any one on a condof it, but always speak in a plain mar ner that you may show a regard for others; still use good language in the most ors; still ose good nageinge in the most simple form you can. If you have not had the advantage of a good advantion, buy the books necessary for it and red and study them when you have lessure. In this way you was make great imand study them when you have leisure in this may you can make great im-personned. Many conclude that it is not necessary to try to make up for a deferred releasion, but in this do not be decerted, you may, by enreal study get all the elementary knowledge in its return necessary to arrays was for example. got all the commentary knowledge in lit-arature measury to prepare you for ose fulness, though your opportunities have been limited.

been imited.

To conclude for the present we would carcurage yea to go to work now, be name you can do more toward the convenion of the young than older memcreation of the young than older members case, rowe coulsed, year example, see say, the property coulsed year example, general rest bome, it is more than a consequence of their feelings of the property coulses of the prope ment of their own power for good. If never lot that discourage you, but rather make a new resolve, that if God will, your labor and work shall be felt. seen and heard, till none will be found trying to keep you down because you are young To insure your success, you must make the church, its welfare and until primate of fir said in my power wavey from the spirit ned principles of junts makes the clurch, the verifice and Nové side "surprised lines in which was described in the primate principles of the spirit, and primate primate primate primate primate primate shaded alone. And if primate pri

## Bome Department TEN-MINUTE SERMON TO OHILDREN.

BY THE REV. L. R. VOORBEES OUR Monne

I wish to talk to you, my little mer women, about one words will see the importance of our subject if we read the words of Chalet is Matt. 12 37 For by thy words thou shalt be justified, and by thy words thou whals be condenant!

We shall be judged by our words It is right that we should be, because our words sevent the state of our You look at the hands of a elock, and you know that behind th there must be some works or machin ery that keeps them in motion. If the clock keeps correct time, that is, if the ere just right, we know that the works are road restime we say that the works are show by some familiar objects, what

I hold in my hand a piece of Indiastretch it until it is many times as long as when lying on the table. must be on our guard against speaking Industrables words. Buys and girls who will not tell a he will sometimes oys who, when they did not want to do s- they were builden, were always "so tired" or "so sick." They stretch-'so tired" or "so sick." ed a little sche into a sovere sorkness The other day two girls were running When they stopped one said, 'Ob, dear, I thought while the other declared she was "most dead" They rested about one minute, and ran again as itsel as they could go. When I go into a store I wenty dollar gold piece. Sold and that a salesmen say a little more than is strictly true order to sell his goods. I meet also some persons whe lake to tell ateries o always stretch the facts to make them more interesting. This caroless way of talking is very wrong We lose our love of truth when we he gm to exaggerate. When I was a boy sometimes had a share knife and would abase my slate-penil with it, and would thus dull its So our love of truth is blunted by sharpening the point of an excusare black us a store

Here is a cruso of vinegar, Taste it. If I give you come of it to drink you will draw up your faces, so that ther will not look half so pretty as they now do Vinczot e mp, bitter acid. The followers of the gentle Savior should never speak sturds. Boys and stirls war them when they are savey and quarrelyonae I have seen ers and teachers joined by the vinegar words at their children and pupils. When there is unknoinces in we speak. Unkind words are times more ruel than also k or a blow. for it is easier to heal the wounds of pay than these of the and Inthe 25th chapter of 1 Sam we read of a very churlish man, cuiled Nabal, "he is such a son of Belial that a man can-What a dreadful thing it is to have such a thing written about a man for people to read for hundreds of years after he is doub. I have seen some such men as Nabal When they speak to you, you feel like forbid the love of earth, if there w drawing back as you would from a erosa dog. Such be Nabals, boys

Children sometimes use very bad words I have been thinking by what object I could represent them. Ibere ought of a bird that is fond of nest things, and is called a turkey-bursard and have concluded to call them buzpard words. While the bunning-bird looking like a piece of rambaw with wings, goes flitting about breathing the notteme of the flowers and feeding upon their aweets, this vulture bird

es flying along and is not harpy until it finds some offenove thing that any decent bird would shop Once, when I was a how the door came by night and killed a great many sheep, and soon a great army of buzzard ume to devour their decaying flesh. They have an appetite only for dis gusting things. I hope my young use buzzard words. When I bear child using vulgar words I feel as if would like to take his head under my nim and wash out his mouth soap and water. Here are two lines from one of our poots which I hope you will learn and always remember

We have seen that we should shut dia-rubber words, vinegar words and bureard words. Can we find any words no should not and what words What does the Bible say about good words? Abd base or rov. 16: 24 "Pleasant words are as health to the hones." What is sweet or than boney, what is botter than pleasant words? Honey words nothing, and yet do much good. In sorrow or in sickness a kind word is indeed west. Many achild has been started to the right way by a kind word, many a drankard persuaded to reform , many wayward sinner led to Christ, and nany a young Christian strengthened brightened many a dark life and sweet-

> I have one more object with which o illustrate good words. Here is a "A word fitly poken is like apples of gold in picture What beautifull tions the wise man uses! Look at this How bright and pretty it is! God is the material from which many of our most beautiful things are There is nothing more beauti ful than this coin unless it is a coldina

Gold is gonuse money, money that has intrins dollar counterfest note. It hodes like the truth, but it is an out-and-out lie. Here is a miver coin that is mari "one dellar," but it is worth less than ninoty cents. It carries a falsebood on its face. Our words should not be he counterfoit ave dellar note. but should be the troth itself. should be the exact troth and not a aggeration, as is the silver dottar Listen to the ring of this coin as I let it tail upon the table. Gold words are those that have the ring of truth. These are the words that will be pleasing to God.

Let us remember, young friends. that all the words we speak are her You should speak only such words as you are willing that God should hear, for, "by thy words then shalt be justified and by thy words thou shalt be condemned? asps you feel sometimes that it is hard to speak only such words as your Saywould approve but if you will an words of prayer he will help you. We need often to pray rid did, Ps. exit., 3. "Set a watch, O Lord, before my mouth, keep the door of my line" Chryslian I'm It were a desolate thing, indeed, to

nothing to fill the vacant space in the heart. But it is just for this purpose shiver like a northeast wind. Don't that a sublimor affection may find room, that the lower is to be expelled

Extravagance often leads to villainy.

MISCELLANEOUS

Mrs. Elizabeth Thompson, oll known lady philanthropist, ha published a curious little tract, con traiting the relative expense of relig on, education, rum and tobacco. Ru she computes, costs the country 8677, 38,502 annually : religion, 847,638,450 education, \$05,406,826. each person \$17, whether they drink or not. Mrs. Thompson computes also that the man who drinks, treats and ises tobacco, will spend on an averag \$3.83 per week; \$4.17, she argues, will

ford a family of aix persons one week The Supreme Court has given cerning which the Signal spraks.

Court is, that property convoyed with the condition that the premises shall never be used for the manufacture tale, or giving away of intoxicating oblic policy, but on the contrary, is mused in the interest of subtle banks and morality." It is to be hoped that prohibitory title dress may one common, and that real estate

owners muy be moved to do ountry a most valuable service by in arting this perpetual provise in their

-A story is told in Rome as to the anning of the Jesuite in con-

with the new Vatican paper, the "Au The Pope was auxious to es tablish a paper directly representing his views, and while the matter was being discussed a gentleman came to ertain cardinals with references, large funds, and an offer to take the business management of the paper, promising that it should represent the views of the Pope. His offer was accepted and Michigan nowspaper suggests some rethe paper appeared, but it soon began to advocate opinions opposed to those of the Pope, who was compelled to w connection with it. It is now and that the Jesuits were anxitart a newspaper, and as they knew they could not get the consent of the Pope took this means of moking the

-A correspondent of Zon's Result, eferring to Mr. Paracil's mission in

this country, says: The simple fact is, that the thirteen population of five and a quarter ons. The people multiply too There are no manufactor employ the surplus population. people will stay at home their farms be subdivided; families must live on the product of two to acres, and huddle together in one nomed hovels. Potators and buttermilk or notatore without bottom tost constitute the staple food. When wet sea-one come, and potators rot in the ground then will come terrine This was the cree

n 1846, when Ireland had a popula of cight and a quarter millions and contained 491,728 one roomed mad The petato disease of that and the following year compalled multitudes to emigrate, and in 1889 th three millions less people than there were then. But still there are too many for the productive expacity of the country to support. There are only 155 675 one reed havels now. but that is 155,675 too many.

-At the Evangelical Conference, now being held at Weissport. Pa., the following preambles and resolutions were unppissously adouted ADOLY CHURCH PAIRS.

WHEREAS, There is a growing ter ncy among our people to resort to ires and means i r church building and current church expenses plainly repugnant to the spirit of the New Two amont and deexecution therefore

Resslied, That this Conference protests against the introduction intses or societies of all these questionable measures, such as fairs, feati-

vals, bazars, oyster suppers, &c. TEMPERANCE Resolved, That it is the positive us estanding of this body that our heek of discipline atrictly forbids all our members to either sign any petition in favor of the use or have any of their

property used in carrying on the liquor Ressleed, That we, as a church, shall rithhold our support, politically, from those who are engaged in the selling or manufacturing thereof.

alred. That we commend the propeacel temperance law to the members them by potition and all lawful means to secure its concement by the Legis-

WHEREAS. The use of tobusen as or fered an unnocessary and fithy hab it, and is cortainly as appro not an evil itself, to say nothing of the enormous same of money squan annually by professors of religion

Kondred. That we reiterate the r tion on the use of tobacco passed by this Confesence lust your, and that we enraestly entrent our people to aban don the use of tobucco us a luxury. A resolution was also passed relating to the sanctity of the Sablests urging due observance of the Lord's day, and the abstaining from all sear ner of secular business, traveling, up necessary visiting, and all things for budden by the Word of God

## STAGE GRA HORSTED The following announcement from a

ficetions as to the appropriate men for raising funds for church purposes The great moral French drama outi tled 'Married Life' will some off Fredom evening of this week at the Baptist church. The dramatic company have made arrangements whereby the net proreeds will be given to the Baptist building fixed, and it is hoped that all who feel an interest in the unbuilding of public improvements will be preve to give in their mite The popularity of this play is too well known to give greater praise. At the conclusion of his play one of the most laughable and moral farces ever played will folow, entitled 'A Regular Fix." The whole exercises to be some choice instrumental music." It is added that 'at the close of the concert exercises the friends of the paster are invited to tarry and have an opster supper and a gon eral good time. The older and fady will be there to make it pleasant for you."

#### FACTS IN HUMAN LIFE.

There are about 3,664 languages poken in the world, and its inha protess more than 1,000 religions. The ing of the sentence. number of women. The average of life is about thirty-three years. One quarter die previous to the age of sevcateen, and those who pass this age joy a felicity refused the human species of the earth. To one hundred years of life, to every one hundred only six ever reach the age of sixty-five, and not more than one in five bundred lives to eight ears of age. There are on earth 1,000,000,000 inhabituats; of the 33,333,333 die overy year, 91,824 overy day, 3,730 every bonr, and sixty o

minute, or one every second. The arriod are longer lived than the singie, and, above all, those who obse a soler and industrious conduct. Tall men live longer than short Women have more chances of life in from a servant to the Lord and Man theer favor and provious to fifty yours tor. Peter did not know that his rogatory to the interest of our beloved of age than men have, but fewer after. Lord and Master was a servant until

# OBRISTIAN INDTV

Behold how good and how pleasant at it brethrento dwell together in unity." Pa.

Abraham and Lot separated to pre went strift, and that caused a great deal of trouble in the end Gen, 13; 9-16. Behold, look, cogsider how good, how agreeable, how comfortable, bow inconceivably and inexpressibly good for brothren to dwell together in mity! The more we live in unity our brethren the happier we shall be ourselves and the greater bes ofit shall we derive as a church or a should ever be the objects of our le

The objects of God's love I John 5: 1. God's populiar love to ne should produce a permine love us. 1 John 3:16. What a contri brothron dwelling together in unity presents with these that live togother a comity! How actural it is for brothron to be snapping and snarling ending, quarreling and brawling, envying and backleting repreaching and dending tearing and devouring one another. Gal 5: 15 It is natural for a wolf to kill a lamb but very unnatural for loads to kill e even wound each other. If there is happiness to be enjoyed on earth, certainly is among brethren who dwell together in unity. Unson will give strongth and stability to the Christian 2 Cor 13: 11. Behold how good and how pleasant it is how presous are their joys, and how pleasant ly their days, weeks, months and years glide away, while dwelling together is

WAS THE SUPPER ON THE TABLE WHEN ORRIST WASHED THE DISCIPLES' FEET

TY AARON DIFFE

The supper was not on the table when Jesus arose to wash the discr-ples' feet. Now we will suppose the disciples knew the coutom and practice of washing feet and of cating the supper of the Jowe very well, in regar to their guests and visitors, Gon. 18 4-8, 1 Sam. 25. 41. And Peter did not make any objections to the supper like he did to washing feet. Now to make the change from the old to the now, Jenus sent Peter and John to make ready the pareover, Luke 29 ; 8 13; Mark 19: 16. And John says "Supper being ended," which refers to the same time and place that Luke does where he says, "made ready." Then John says, New par common English support." means, when suppor being ended, when we are down eating supper, and arise from suppor when there is no suppor on the table. Brother Sayler is all right in one point, in saying "supper being ended," is in a parenthesis and

that means a septence within a sen teace But he does not give the mean umber of men is about equal to the per on the table at thut time And it ofers to the space of time between the time that the supper was made ready, to the time it was set before them or the table, when Jesus arose from supto one-half of per to wash feet, the support was made every 1,000 persons only one reaches washed feet and rested. This is the reason Peter did not ask any questions about setting supper on the table, k cause there was no change in that from the old to the new. we have washed foot and wanted we set the suppor before them, like Abra ham did, Gen. 18: S. Peter did not ask any questions when the supper-should be set on the table but he know to set on the table, but he knew what the old order was and that was not changed. But when Jesus came to Peter to wash feat, then he wanted some instructions, as that was a change

after he had the proper instructions

the table, the first in order is examination, the second is, we all find our elves more or less short of our duty the next is cleansing by washing fort then we rest during the time supper in set before us, then give thanks and Now this was the right order tor more than lifty years, and is the mier yet in a few branches of the in the chusch thirty years ago, then there was no need of a change in the But the follows away most see ble they should decrive the very "The know also that in the last days perilous times shall come," 2 Tra-

# seaser's thing is right and still not quite right, the more harm it will do will ail be pulged by the word of WALES

And the old proverb is, the

That the condition of Wales is but little understood, even by these who mississistent assertion, that it require one explanation to make it plain habits, customs and cond-tion of the Probably the printipal one may be that the Welsh people are they may be polite and agreeable e bus to be a confidence outshick Thus there are many that have fived imongst them for years, and yet have very incorrect ideas of the Welch

a would be lost to divide them into gions of the great collectes and mor works of Glamorganshire and Monmosth-bire. The social condition is not a fair standard of the condition of amurteristics, and immorables, that who live in and around tho towns on the custom and southern torder of Wales. Their close proximty to England has induced them to considerably, so that they are eather Welsh nor English to their

basets and customs. The third class are those with whom so have to do, those who live in the seterior of the country; they are boroughly Weish in every sense of the word. The possibilities of their we will also be us frank in admitt lathers' are yet theirs. They are lit, as we are in extelling their virtues them to day in their plain, simple, and estors conturies ugo. Their babits

the is embiguisted in the trianges "Fore" preservings, propriaging that is a basel on a LEFTER TO IDDE R. R. WILLER.

It is all the artificial control on the condition beam discontinuous design of the condition come together, and are all scated around What we had in our ignorance termed parsimony and meanness, was but pru

Another characteristic of the Welsh

14, they are slow in forming an opinion, but when formed they pro stanneh and firm. This may be termed stubborn news or obstinacy, but that is doing them They wilher their lathers. They dotest change and innovation, but still I have often heard of an error.

Their honesty is proverhial. "As in the horder towns where the ention shty is a little suxed. And probably ire of Wales, it will speak volumes in their favor as a people. With the exeach county, and they are nearly empty, and the majority of those who are trinlers, people who take advantage of their imposence and confidence to job

The fifty two countries of England the year, and these comes are brought have to even the chilly waters, begged before them that are beyond the juris for mercy from on high and wanted diction of the lesser courts And some one to pray for him. They sent there are no criminal on the for a neighbor who, they thought, calendar, the judge is presented with a was a Christian man, but he was not pan of white gloves. This frequently at home, so the man's father officed a happens in Walen, or did in my youth- prayer in behalf of his son, but some ful days, but they may not be as ince- how I greatly feared it wasn't heard, cent now as then Probably the inits from the fact that he had been known once of their ratio enlightened (?) riv- to ask grace at his table when he was fixed (') and sharper (?) neighbors under the influence of intextenting may have something to do with it, drink. At one time this aged lather Then again there were certain parts, was a member of Congress. His sea of Wales where looks were unknown, died in a short time, and that without of Waits survey used to the work of the control of only door fastoning that was used was boars, and will never forget his praifel the old string latch. This was the Such is the nature of the Webb, they are considing, truthful, and honest, and is it to be wondered on every side, their movement taken thereby. Your sister, advantage of by unprincipled men. They are new-ed of being clausish, and there is no doubt the reason of it.

Profunity is not general among the Don Printing Welsh On the other hand they are shape of volgarity and profanity. we have described, but they are the ment, rule. exception. We are endeavoring as far we re-

Can any nation or people be found fathions of the day. As ne see on the face of this earth, within the cons of civilization, where there would to strangers) cursous costume, we be- be a better prospect for the successful old in them a far-simile of their ar-estors contaries ago. Their habits so frugal temperate, and industrious, blied to see other farelities as we ad-They are evenerated probably to a vance in our remark. These may be Some of us who soight have difficulties also, but we hope there will very liberal ideas of economy, may be be none that cannot be surmounted, and the state of t unifored D trum it singlesses. But be I and we would invite the bestere and of societies is assume, first stroppeder, m... The Dissic Streing feet to Higgs of possible and the size of th

article in the P C. concorning

death of your daughter, I could not refrain from shedding tears. I know it was bard for you to part with one so kind and so much loved, but the monster, death, will come among us and sometimes take from one midst the ones that we cherish most, and that we thought would do much good in this world. But so it is, our ealy Pather is Allowso and doors all ags well, and for the good of those that love him. Perhaps if you could bave lifted the vail and scanned the fiture, you might have soon trouble and sorrow for your duar children, which they in sheir present state will v. One consola tion to you, brother Miller, is, you are a Christian; you know whom to ask for grace and strupoth to help you that are not Christians that in time of death do not know what to do, nor how to hear their grief. Several years ago, with a friend, I called to see a He was a middle aged siek man man and had that langering disc consumption When we were within a few yands of the house, we could hear him pleading for mercy. He had and Wairs are divided among the treen a summer libs became, and at twelve Judges of England, and they that late hour became conscious of his

crice for mercy. But not so with the pard at the church to await the resurthee in parts of Cardiganchise, and Christian, all is peace of nound in the But that monitor experience, now which consider many due to purp prototy of sealing in the process of the prototy of the proto you lor your sympathy and kind pilnee in your article in the Pararrive for mr. and the brothsen and sosters

Departure from Qingreb Order

We hear much said about The second class shall include subran, and detest anything to the the departure of the church from the hare strongly gone before and aware As ancient order. Many of our dear we have written a great deal in favor brethren and sisters lament the dividof the Wulsh, we might say here that rei sentiments of the moinbern of our there are to be met many who are restrained of the momentum of our probably the direct opposite of what attire, their scans regular arrange-We have a rule by which ere all our members into

possible to give a fair definition church upon equality. The departing of the propert characteristics of the from this rule as given in Matt 18 Welsh comprising the third char \text{\look} is what brought about the prevailing where they poster had and ovil habits differences, and the whole leaterait; we will also be us frank in admitting should deeply deplore the result, by that "day shall not come except there come a falling away first " 2 % Joseph surs. PWhateouton on begond on the state of the bound in How earsial our church abould be in local districts in business, and far more oo in Annual Council in passing decisions so as not to counter act former decisions that are founded on the truth. The various opinsons have grown to such un extent that a

the delivered moto the saints. I Carr

In Memerum

For the satisfaction of the many friends of the deceased, we give a brice Myors, in the Duncanaville congre getion, Blair county, Pa, very unex ectedly of hemorrhage of the lungs, about 7 o'clock on Saturday mornic sister Magdalone Myers, wife of o esteemed brother, elder Graybill Myera. Up to within a few minutes of her death she was enjoying her usual health, though having had several slight bemourhages over a year ago She was born in Lancaster county, Pa. June 29th, 1811. Her age was 68 years and 7 months. Her maiden mane was Magdalene Weidlor. Sue was married to brother Myers with whom she lived about forty-nine years. She was the mother of nine children, rassed four sons and four daughters to manhood and womanhood died in infancy, and also a married daughter preceded for to the smrit daughter prevaled for to the spirit morid. Seven children, her dear bus-band and tweety-three grand children still survive ber, deeply feeling their again, not of corruptible scel, but of loors.

wards of forty years
After burst devotional even issue et the house, her remains were taken to bed of the Brethren church near Dancanavillo Jeon Christ and it would be a blessed thing on Monday p. st., the 26th, where the for the church if all of ar irred such lives a ectal by bruthren H B. Brumbaugh of Huntingsion, assist-ed by J. W. Brumbangh of Clover COVER.—In the Jountina's Creek district Creek, and Joseph W. Will of Ways. 

Persy, causty, Olio, March I, 1889, sister recreament, of which congregation she was formerly a momber. Text. 30th Sitter Cover was a member of the church. brothern were present.

After a solemn wasting before the

silent touch in the Brethron's grave largely attended by the church and ying hour Shiler, I have a heartfelt fields. She lived in the blessed as surprethy for you and your friends, as surmer that God juidit His promise. cant sent in the charch and in our midbut she is unother leight jewel added here on a count of having preaching to that celestal throng in beaven. then when their confidence is abused so seidom, and hope we may profit Our aged brother has our sincere pray uthetion, but God has power to sustain

His children in all afflictions, thu lore." I'var children, prenare to soret is onjoying the society of those who

# The District Meeting for the West-

the brethren of the Manor Church Washington county, at their meeting house known us the Marsh receting on the 8th day of April, commencing at 2 o'clock. Brethren coming by county branch to will run to Hagerstown, where they will be met by brothren and conveyed to place of meeting. Brothere from Garrett county will change cars ut to place of meeting. Biothere from the bank of the south him all the line. V the first state of the south him all the line. V was but a clotd, yet he hed formed a tip little as well as the larger ones.

#### Altar.

BRENAMAN -MILLER -By the under signed, No. 18, 1819, at the residence of the bende's parents, in Codar Co. Iowa, brother John Brenamen to sister Minns Jones Zaco

## Tomb.

DILTZ -In the Tipton charch, Coder Co., lows, Jan. 3, 1880, bentker Wm. Dilts.

TROWERS.—In the Lincoln concernation Lincoln county. West Virginia, Jaconry 31, 1889, sister Muhalie, wife of brother West L. Strowers, aged 45 years, 5 months and 20 days.

Sister Strowers was a member of the stored between was a intificer or an element of the Brethren nine years and died in fall faith in Christ, leaving an affected has beed and man children, besides many friends writer to a large congregation. from

(Grand Proorley, plans

NOBLE.—In Tamilton roungsty, Ind., Peb.
27, 1840, brether J. F. Noble, aged 18
years bittenham and 2 days
Brother Noble was a ground sea of rister
Vary McCaty. He was sick less than a
years, was very patient and deel in full
foth in our Lord. Death was no terror to

loss which is truly her great gain. She rapible, by the word of God that livets and the statistical and Consistent members

The church of the Brethren for up
arising for the statistic and the Brethren for up
Service by brether Fry of Bench Grove, and

service by brether Fry of Bench Grove, and

service by brether Fry of Bench Grove, and of the church of the Brethren for up-

Since Cover was a negative of the church operation of 9 years. She lawes one dampher, one grad from and one great grand en with many friends to more thick lose Fanceal services by D. N. Workman of Ashland, Oline, by her respect from Rev. 20 14, be a very large and much affected

hthridan -Neur Fort Hall, Semerat Co-Pa , February 26, 1880, store Susannal Rougler, acod 46 years, 11 months and 2

Tuperal at Dale Vow on the 28th, by

dren and a heaband to moure their loss which we hope is her sternal gain

OLINGER —In the Neycodele congress, inc. Searceset county, Pa., January 29 1899, Sudie, daughter of brother John M and sater bank Olenger, aged 5 years, R months and 28 days.

Also in the same congregation, Febru

FINEGAN -In the same congregation Feb 22, 1840, with deptitier's and croup, Willie Consol, son of frend Ames and state Emma Panger, aged Syems, 3

months and 12 days.

The antiget of this solice was saved soon the case of brether C. G. and sixter Unita-tion Lint when he was but should smooths old applications that been unler thele case. which leaded that fem date one of Fittingling III and III and the properties of the little as well as the longer ones. The lower By order Samuel III and the properties of the little as well as the longer ones. The longer ones are longer ones. The District Accorning for the Lastgen given him that to buy bread with, the

#### Correspondence. From Demonartille Pa

Dear Beetleren On Saturday evening

14, 1880, services were conducted at our coase of worship by brother Jan. A. Sell. Tort Acts 16 : 25 Said this Scripture is generally used as argument of controversy. What motive should load the subner to the Savice? Should love, frur, self depual, &c.?

Sabbath morning, Feb. 15th, was our regular day for preaching. Brother sex again addressed us from Mark Although this woman, of which d, was an uninvited guest at the forst in the house of Simon, yet she did a most mobile act to the Savier, one that shall ever be spoken "for a memorial of ber, " Let us seek there golden oppor tunities of bestowing acts of kindness note the Serier. We cannot pour the precious oil of fore upon his bend, but at us do it to those of his children "If ye have done it to one of the loast of these my leathren, ye have done it unto

## EMILY R. STITLER From Storpece Station, Vo.

and reasoned with us of righteousuess, remmerance, and a judgment to come ed some friends We thought the ser prise the trustee that held the key, re- Librarian, and Mass Alborta Hale fased to open the door. The meetings Treus, to give the key to give it up, and then other Annon was kindly mysted into the church, which he accepted, and Thus it is, the tonder infant is torn while he preached the truth many good Isberal offers were made by Baptists, Mathedists, and some that belong to no hand of discuse. Oh, my dear readchurch, for the errotion of a Brethren's clurch at Simpson Station regret that the meetings had to close so We feel thankful to brother Z. pro that he came to us and labored so faith Are there not one or more of our two days but has mode south with brother Asson in coming here to prouch for us. There are buggering souls here to fred

From the Newton Orave Church, Mich. March 5, 1880.

Dem Buthon I will inform you and your many readers that Bro. J. B. Wrights nen, came into our midst February 32d He labored with the spirit and power until March 5th. The members were roused to duty and much reviewd. The result of his labors were twelve addifour young indies, two bends of es and six young men. One of but as he is an unusually intellisent youth, he was considered an appliregord to his faith. He answered them satisfactorially. I hope he may be remembered at a throne of grace, and that he may be able to overcome all tempts-Brother Wrightsman has return ed to South Bend, to stay until the Sth chose to pass by the Invormble oppored to South Bend, to stay warm again, tunity, tunity.

A impressions. We are now holding some meetings and may the Master, Jesos, bless bim the Lord bless every faithful effort to and bis labors wherever he separate selvance his cause

t // I. W and G. P. pleaso core.

SEVILL M. SHEIANE.

My Visit to Orday Co

March 9, 1889.

and cornect in the cause of the Master lown No accessions during the meet still snowing.

โดบส D. P. Bru nakes

From Maple Grave Colony.

ings commencing Feb 7th and contin- were drawn by the Holy Spirit through ned eight days. twenty-one precious sonis were recent and into the church by buptom God W. Smonse of Penn Rus, induana Co. has truly wrought a great and glorious Pa. They will be minbered with the work house near made. The church fold at Alterna. Three wert some of here is extending her borders, and oth-Brother Z Annou was ers are willing to enter the old and The latter has been suffering severely with us on the 7th and 5th of February safe ship of Zion. We have two more from ill health, but at last accounts she applicants for admission into the was improving. It is certainly delight-church now. We expect a large set ful to such parents, in their declining chivered three discourses and the cession of members by immigration age, to see their children flocking to cause for which he so nobly contended soon. We met to-day, Feb. 25th, and Jeans. Dear brethren, hold out faithful gained ground, and me believe be gain- organized a Sunday-school. We had in the noble come you have enlisted, so quite a large attendance. Organized rices were to be held in the Baptist by choosing S. R. Holsinger superin elted frown hid up for the faithful, church as when the request was made, tendent, W Chooseman assistant Supt.

Emily R Style. don was given, but to our sur- J. L. Haradev Sec. Quanter Hara

An intant child of friend S. Lindly were the acru in me enough that if the mean of the mean were well attended. The truth, that if the mean is made cast of Maple field be for as some casts against us. Grove, was funtied at the Maple was charte proven to our minds, for Grove church. Funceal services by was chark proven to our memors, and order manners are consented to breath Baptists and lovers of the brether M. Lichty. In my last comments are also as the consent manneration it said brother MS Strayor manneration it said brother MS Strayor was very low with consumption. was buried on the first day of Feb.

from the fond embraco of its loving is were made. Some very mother, and the strong and promising man is stricken down by the rutaless ore, may we remember that our days We only are numbered, and that we, too, ere long must die and go bence. Let u pare to meet our God in peace.

The weather has been quite cold for Are there not one or state of our ) two days but hos monocone are yet state will aktenate ours 8 now. Health is good. Those are yet lear Pinnilize.

Our extremed eithers. thoup, say from \$50 to \$200 carb Tim- to R. Baker of Altoons, and J eighty members, with three speakers other on the road. Sex deacons and three more coming soon. Fearing we may be too lengthy we close for

the present. S. R. HOLSENGER - ---

From Armstrong County, Pa.

Dear Buthren. On the 27th of February brother J. B. Wampler concluded a series of meetings, of two weeks' con tinuance, with fifteen additions by conthen, however, was a lod of twelve fession and baptism. The meetings were held in the John mooting-house in the Giade congregation. Notwith-He was asked many questions in standing the inclomency of the wenthcrund the unfavorable condition of

May the good admonitions our brother as another point in the same county ver be fresh in our memories, with an encouraging interest. May

salvance his couse Fraternally, J. W. Renn From Meyecodale Pa-March 9, 1801

Destr Rethron

I bed the happy privilege
of visiting a part of the Ceiler county

Markleysburg, Fayette county, Pa,

The Part of the Ceiler county of the Ceiler county, Pa,

The Part of the Ceiler county of the Ceiler county, Pa,

The Ceiler Ceile Ceiler Ceile Ceiler Ceile Ceiler Ceile Ceiler Ceiler Ceile Ceiler Ceiler Ceiler Ceiler Cei Dear Primater Brother John Moyers of these who mourn.

Dear friend Annie: You are called

qualitances except brother John Zoek trons. The meetings were well at-The dear members seem to be zeslous. tended, and the services appreciated I cannot forget the kindars with which ing, the 7th, he preached in town for i was cared for, I think I have not us. May the Lord bless him for his seen a richer farming country than I vant of love to us. This morning the saw south of Clarance, Cedar county. ground is covered with anow and as C. G. LINT

Meeting at Lamersville, Pa.

March 2 1880 Den Eddma, On Saturday evening Feb 14th four precious souls were bap-We hold a series of meet- tired into Christ at Lamersville. They On Sunday, Feb. 224, the powerful efforts held forth there by brother and sister Mc Fariand of Altoons

that you may win that bright and jew EMILY R STIPLES

From the Valley River Church. W. Va.

David Vilstor We commonced a meeting in the Valley River church on the 13th of Pol. and continued until the 24th. Sex accessions to the church and the mbers much revived and built un. Brothren Insminger, Miller and Gaunt did the preaching. On the 25th old sister Adame was buried in the Brothren's graveyard near the church, and brother Gaunt preached her funcral, which he did very effectively. Text Pealm 17: 15.

DANIEL W. DAY Belington, W. To

Peace Levis Cristre.

her is chean. We now number about Proutle of State Centre, was with as at our quarterly council on the 5th mot and kindly and acceptably labored with as, preparatory to our district acceting. No query to that meeting. On the 7th, by the assistance of those dear brothren we organized a Sunday-school. slee preached four sermons for us, which was listened to with much interest by all present. Hope the precions seed they

In Memorian.

D. E BRUDALER

sowed muy not be in vain

kidney disease, Frank M. Prim, in the 25th year of his age. His sick ness was of short dorston, during which time he had the ablest of medical advisors Mr Prim was born in Huntingdon ounty, Pa. He was a member in good the roads, the attendance was good, standing in the M. E. church and there was an excellent interest manifested throughout. Many were Thorn who knew him best speak in terms of praise of hin virtues, and the large num almost persuaded to be Christians, who ber of people who attended his funeral attent the esteem in which he was held EXPENSES LESS THAN AT OTH-

bappiness It is ours to speak kindly is name, imitate his virtues, and surred ! the mantle of charity over his faults, and strop the sympathizing teor with

upon unexpectedly to part with the joy and comfort of your life. Your once highly pleased with the dear members eradale congregation, Feb. 27th and happy home is now desolate and lonely. and friends there, with whom I fermed continued one week during which You can only contemplate the prevent on accompliance. All were new set meeting there were a number of addiand went with others, but this touches a cord that was never touched before This entered the muer sanctuary of you being and leaves you werning in heart. loneliness. O how cruel is death

consumers. O how could is death?

"O'll life is a woste of weariston from s.
Watch subdom the rose of copy mind udora-dand the beart that is sooned, washe to the flower.

In always the first to be touched by the thous."

This doubtless snops some fiber that bends you to this world and causes you to reflect upon that solema which must terminate your pilgrimage bere. May God in mercy remember and blese you, and may the remembrance of your pleasent home and your dear compracon, who shared with you the joymore and more to evjoy a bone in a better world, where descriptions and more to evjoy a bone in a better world, where descriptions are some to a select the selection of the sel

JAMES A. SELL

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in Altoona City. Peb. 25, 1889, of THE BRETHREN'S NORMAL, HUNTINGBON, PA

A HOME. SCHOOL.

OOOD BOOKS POR SALE.

if at Henne, feetal Rejense, Marieta Redental Rejense, Michael Rejense, Marieta Redental Rejense, Michael Rejense, Michae

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SLIG PER AVVEW NO. 13.

## VOL. XVIII.

# HUNTINGDON, PA., TUESDAY, MARCH 30, 1880.

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to the Bethel Six Months on Total

duct Blooting Sensibilities. Reli-Тепретине

May : From Bruting, Nelsonka One ; From Acoust.
From Legourer Pa. From the Yel-low Breer Church, Imbana. From Waterline Irwa From Grands

### Sermon Department.

#### THE PRUITS OF UNLAWFUL DESIRES

Sermon by Elder James Oninter

Beported By W W. Cotton

cylui desire. The following many

lawful desire will be our subject

within us all.

to it is, while tonormine is local alive

This is once require at . We mean sown as more a jar great interest in the perpetuity of front commoning contently on mean it we wish to great by Webster, there and more sense of what is right our excellent government under which cause of God. Where the words it find 'war we must look to its origin. and with destress of causal content in the principles of Christianity ange. But it Christians would pray sent an anheoleca front to the enemy, lemma beart. We will let this thought we suppose he had the idea. There is often a terrible routh a within usors, and contend in historiacs of hel. Whenever the word of God is not, so about conflicts go and notice in is a least of the control of the con unbowful desire for buildy and and a

given to it in the New Tests- for the segminlation of wealth a ment, is that it is the aslandal decars, the older, greatly interfere with the religious editors of New York, say-That is the atoming which I take so convictions being carried out. Unless. It self-chares and a pre-connected with the word of God the convictions of done are strong continuo to prevail and From wheree come wars and fight; list, or the desire for exceed pleasure, tions will fall?

ings attong you? come they not hence to doing the right. The Bible tells us First, there is a strate it. It we refuse to comply, if we re-The field individuations the Spart surface can be negative under such as spirit signature. The lither wave from the surface are spirit signature the field and solutions. The lither wave "Flered" will try than to else their consistant with the large spirit signature of the Church. The probled Paulis will are the spirit with the problem of the Church. The problem of the Church.

persons will depend upon which of the flut. There always will be conflict unqueror. If hist prevnils, less conserence is overcome

so, the Character with we will be not current parameters and consider the body of the say or do meething that is finited has saye Christians, the character will be gratify our circus, the excessive dense contrary to the law of Christ or can, lace? I have This privated strife is going for our own gratification regardless of trary to the true spirit of Christman's up near the present strine is going on our near gratherness organizes in tracy or on the spirit or a second a more limited spile in near the second of a more limited spile or the second or the second of a more limited spile. And the most the best is subject and land state to the same of united presents are under the best is subject and land state the most in a more monotonic. In some of the most in the most nontrient, the rest suggestive trivials of the mainty operations will miss with some configurations of some some substrate looks, accommand to make the most of three and genuine have his varie way regardless of the, ing forward with four to the approach see based to star pure of maint we shall enjoy. Here wishes of the wife there is confined from Providential electron. It has been all refer now to by sees the conflict and warrang of Where the wife is selfish, and where observed that Presidential elections tions the Caristum. There is a few lower us, is show ill have been unitary, regardless, the Caristum. There is a few lower us, is shown ill have been unitary, regardless, the control of the caristum of the wishes and will of the hash and the transe of Christ. The numb. And if the origin of war's last, war't the accuminary over us. And it can blue is come among our means and only the accuminary over us. And it can blue is comind. Where there is and of the people are of filled with self-is not right. Most of as know that only be kept down by the power of affection that there are not of the complete of the power of affection that there are not only the kept down by the power of affection between the single and rules of the wind are

We eres there is a desire for the excessive

general and trade of God, would be above there is not a proper regard as strike.

and normal us to be harmy in the soul root to sentiments, introops and We have strike in our own brensts. queet, and permit as to be happy in de-pend to the scattments interests and We have stille in our own breast-ing wrong we would be in great dans welfare of all the members of the con-strife in our families, strife in the an

the wrong and pursue the right there is so much light for puries and to have our influence control the It is not the Char-tion only that ex- the offices that are to be filled them, and explicit, we must be guided by His is a measurement of the Sentjanal of

One of the oldest, have been in the Christma Church, but \*\*Prior where time wars and again pers, or necessary for moon present the state of sire for carrial phrasate, is state - between the knowledge that we have unirked disolocities and contentions bodies of men

er = find c.17. The same aport in it.

- which Yan all love experienced. They are may us the field preparing from unit following their may be be more or level affective as defined from the control of t therefore the good and the evil within 16 it the sake of his ring persons, where persons, where persons where persons where the good and the evil within 16 it the sake of his ring persons, where extract Victory. Now 1 do not mean in very income; one envying, and other and illustrations the good and the evil within 16 it the sake of his ring persons, where extract victory. Now 1 do not mean in very income; one envying, and other and illustrations the good and the evil within 16 it the sake of his ring persons, where extracts are recommended. ms a strife between the two will be people follow after pleasure and do not that these is any thing wrong in the ore victions, are yet not turned, and walk as

two is the conqueror. If the previous, goes consequence is recreating act does in the case of the innovaryat. I timing that this unlineful desire. We should be cut ful not to let out to el, it ed, the character will be exit at the for enemal phenome is the range of given by the fair the surveys of our rown party. contary to the low of Claist or con- let? I have been nothing the evil

ten there is strate. And where each landly think of anything else. Many very ambitions men. We know that

tempation and do wrong, or where whenever there is exastsive desire of it. This is all wrong. It seems us it was back to had. There was a beauti religions on an example of the second of the and benefolence of God manufested in them strouble. There is more on less, the result may be to the country. This Menching of Sports. The others had

is wrong. It is suital. It is the result pledged thencolves that they would We also notice that in a community of last and when this is the case, there support the successful suntor

munity, there is strife. We see this from Why? The reason is because hist went with him to Troy and left her and rather it will cled against fine it initial point's trace. There is good is non-excess doubt to have somewing and together to agree good in the permits on with memory find of wide in the permits of which principles and propose narrough unit Tayle and specific P(X) = P(There is a great is an excessive desire to have our own ered together to overings the mould

Hence we say it is a benevolent program, that the members of the same views of others. The views and field certained, it will be found to be some

which I have read this morning they will be likely to be overnone by they threaten to do, our free media, others who have been desappeared in The first Find of the solution From whence come wars and fight- of the right, and our bedings in regard spirit that they manufested be allowed once in power in the Church, meteeven of your lasts that was in your what is right, and conscious continus. And though he still reagns it we do the glory and honor of God are not fear him and do right, we have no fish at heart. The love of all his The apostle Paul says I use to do then there is conflect and reason to think that he will protect been the origin of many of the sixts

> the world, but I want to custom my but and mother, I am of Apollo-Christian friends, and all my heaves, use ye not carnel with I to the con-Lustee further that war is the

that's at last as they are manifested on This strife with

so true and contration. (expired to craft the country like a visit of Whenever such a thing occurs, there were some a very time as a newery for a get of the great point, Honore's Hand with the craft point. The visit were to carry everything below. We can true the origin of that great It seems as if they only desired the of the purees of Green. She at

strong part (case they not irrent, exceed by a left of reverse or of daily and right. The count of the country are displated that are present of the part of the country are displated to the part of the country are displated to the part of the country are displayed to the count

The term the is not placement and enter present in the content of the content of the form that is not because of the content o

fight and war and yet ye have not, be- When we are forming our plans, we we ask not

How anxious they were to accomlish certain ends, yet disappointment wed their offers. "Ye last and have not," as much as to say, et with all your mund. It any one came in your way you did not stop at ster. You fought for it, but yet you florts, you tailed to obtain the object of your desires. There will be nothing but disappointment in the matter. reagerness and meticty will only add so man'h more to your disappoint-Have not what? Have not the enjoyment

Was he made a happy mon! The The destruction of the city is wild dence to cut not pleasure? The but he is on the sole of right. No perhonor and enjoyment. The triumph of the wicked is short. He may surmany test jes tot und happy over it. He may be looking at it with plets are and in adding that is malawital uccording to still be to the officer of the state of the control of the state of the control the bay ready to take him away to suffer at the bar of pisture. His qui syment is antercapted, and therages denanced third and be sent to prison to ericing ation of our desire new by

away from the rest of the purty sayesom of late, there was a time of ptation she broke her marriage and lett her bushood to live with her then first are in-band deserted in a second of the state of the second of the seco tried to never ther former spirits, but on its Grace-side. Sinners are loss, the wonderful Ark with its God enreed called ministers are Her motherless boy was sent buck to self for a little while. She then felt the bitterm as of the wrong she was nul death must be seen in all its horri-character and work. By archite the extremise of the wrong side was journature of the bodies of the word of th

do not often look at the matter as v pent. James rays, "when last hath sonwived, it brangeth forth sin, and sin, when it is finished bringeth forth denth."-Inmes. i. 15. And Paul says. To be curnally minded is death; but to be solvitually someled is life and penre."-Rom, visi 6

pleasure. It is represented to be a husbanes to prayer. cerre not because we ask amiss, that may consume it upon They are greatly If we do not design, and do not iry to disappointed, then pleasure sees with make regard, and proper use of Gol's and instaying of God, it takes a created dies. When Paris state Helen blossings, we need not expect bins to ground-swell of "Golly sorrow" that complished. But what trouble We then should be careful to have a war yet ye have not. How true this God to his blessines. And the above for which we desire and seek heavens blessings should be our anciensed ability to serve God and to glorify his

neginst incluloner in unlawful desires and subgrously, and suppress every disire that is not lawful and right great object should be to do right nation then to mulity ourselves, expenis could and we should not include in time but he cannot always. The thief my unlawful desires, for even a but time rut no tunnot always. The third may false his stalen property away from the phereloma in the literation 4 He may feel jet fal med happy over it. The may feel jet fal med happy over it. The literature of the dark properties of the dark positive in marks be obtained to a state of the dark positive in marks or the dark positive in the dark positive in the dark positive in marks or the dark positive in t

# Obasan. TEXTS AND SUBJECTS.

Industrial to Bio, il, T. Myon at Manipum by County, Pri To select a text is not necessarily to sin d the rubicet. Christ could us camsubjects. "He was before all things, and by Hou all things consist."-Col 'All things were made by Him. and without Him was not one thing made that was made "-John 1 3 He had not lar to go for a text, for He the Source of them all H "our toll of God, Reaven, Holmess, san, hell, nature from the sun and stars down to 2 Kings 2 19-22, have texts for ten thousand sermons, on's natchers and Jeremah's earthen one about pulpit themes register, and should be presented in penderous larger on their bannelses appulling pictures before the minds of With one voice they testify of pollute prople till the firsh crops and the than enough. The Brethranshould Le blood, the after of income, the sores-She Cross on its Hell-side as faithfully as wrought vail before the Holy of Holies and do not see it, and must have their Decalogue and hovering Cherubin, eves opened.

the awfel facts of sin and Satan and haustless stores of wisdom for publ mp of God peals from Dan to Beer, dearth of themes. using to the setting sun, "cry about of Jacob their sine,"-In 58 | 1. 1 Peter 4 17 18 | Heaven will drop

hell first flames up and sets the send on fire with sin abhorronce and self-condemuntion. One of the greatest perils converted persons, or such as have experfers of only a superficial senentance To procure the scul for the incoming ashore. Regeneration is a deep, radical body and-soul nurrene work, setin the character and order of God, that it is no longer "I but Chart broth or "-Gal. 2 20. Short of this both one will answer in the solony irreror

able assure of Eternity. To escape hell we must be scorched by its fiery To fier the wrath to come we must feel the demerits of sin. To appreciate Jesus as the follows of redecring love, we must know 'God as I ming fire." There is no lock in texts and themes

selves in crowds from the names of inspiration, and from every sounce of the universe. The angels are ready with they have brought to mankind. They re mouth-pieces of Jehovah, and text features for prophets and precebers. furnish some powerful to evangelize the world. The entire record of sin in sacred and profune histo IV Is in one Spect the doul's sermon In Gen. 3: 145, 1 Chron. 21: 1; Job

1st and 4d chapters , Mart 4 3-10 James 2 19, the Holy Ghost speaks with omnipotent elequence of the viru lence and degradation and doors of The broad we cat, the water we deink the leaven in the mial, the six surveys rayen, every flower and black of grass, every troo and stone, and dicums, night and day, the sensor and Sabbatho, all offer themselves for ministerial use. Be not afraid to depict the ghastleness of the devil's progony, nor to decipher the name of Jean on every bieroglyph of nature. Teach life is hid with Christ in God," we will your nuclioned the theology of the he as more the materials of an efficient word, the ministry of min and snow minastry as to ourselves. We will be and the efficacy of soap and naive— in Christ and Christ in us, and He will John 3 8 ha. 55 10, 11, Jec. 2, 22. trees in my mind at present. I could be supported by the first state with him. Open the Show them where, who allow to Bibbs where we will we have a text, dig ditches -2 Kings 3 16, 17. Give them a mess of the prophet's meal. arrayidence, redemution. Look upon and a much of his sait, (1 Kings 17 16,

and Christ the centre and substance of hottle, and expound to them the novel them all Many of us are too lustidi- middle of Sumson and the solemn onig-They are ma of the wise woman of Teken afound to rep open the vital- of inequity. Index 7 20; Jer. 19 1-10, Judges paint the devil, left the lurid curtain of 11, 11, 2 Sam. 14, 14. Lead them belt, and interpret the tears and wall into the temple and open the months. ing of the danined. These are fearful of the twelve brazen exen with the Smooth, dull, cold, water of life" and "the beauty of holi-

They are asleep and and the awe-uspering Shekinah above wall, and out much to eyes opened. Lasy nin notes and min the awedingsing constant above with, hockened and dead, and must be awakened with the the Mercy-ross, how clearly and emitted

should. We too often forgest the great und roles an fitture that is before us. The grapped with in deed carriest. The nations. No searchy of texts, no out that sis, shall die it it does not re-time of God peak irom han to Been clearly of themse. The God-out-from-

shelts, from pole to pole, and from the ing peak of Sinai still thunders, Tabor rosing to the acting sun, "ere alond attill blaxes with the Glory of the transfiguration, Balaam's ass is still the snokesman of Jehovah, and the cock outside the judgment hall is still ringles the clarum of recentance. There are so many kinds of voices in the world, and none of them is with-out signification "-1 Cov. 14:10-The Golden Call bollows through all the ares, and might proud us a heart- foundations of the hills shake, in murprobing purse ripping check crimsonhad ears to hear it, and "The stars in their comises" still hight their feet. Such was Alexander the for Israel. Judges 5 20 my is a sacred screece and posclaims the greater part of the then inhabita washes overy shord and atom of self the most elevating truths of Revela- ble globe, and seeing it how to his tion.-Ps 8 3 , Dan 12:3; 1 Cor 15 14; Rov. 12:1 The multiplication table holds good in heaven and cause there were so more world's to the figures of arithmetic from one to comquer. Such pleasure ends with cypher preach Jesus and the Cross the life. But others have found their and salvation.—Rev. 7 I-8 Angels plensure in following the cay ways of and trumpers and vinls and plagues go God. Such have found nover ouding in sevens. The very stones cry out to pleasure. Yes, it will continue through haif and revent Jenns, and the benefit of all eternity. Not all realize the pleasure.

Christ -Job 5: 23 Luke 19 40 , Rom. With Jesus for our thome, the Word cost eye and a look of pleasantness There is no lack in texts and themes for our inverse in long visions for an analysis and illustrations to unfold with power our Teacher, Heavenand Kernallike for pleasantness, and all her paths are these vertices. They present them, our inspiration, any time understoller prace." At another place the comparof the Cross-hand keep his congregation as made between a river and thour ministry in all the Bible messages ger of the Lord Hood Alanghty, on I have no doubt but evolutionists and annihilationists deny Jesus, because they prefer wit. The essential attributes of the planeures to Christian pleasures soul demonstrate the Divine existence; and the self-asserting, confiferencia carl ways of their dear tality. dresses deathless beings, whose Eterniannihitation are twins. A world impliced in sin, scale must we hear the sad expre-Holy Ghost and Augels in deadly en-

from the self rivered manaries of damnation. Ob, this is the all-forminating streets and using profune language, in truth that darielike lightnang through selling idle tales quarreling w the numeter's brust and bruse, electrifice nerve and morely, eye and toughts, they your enjoymen and rolls like the seven thunders of so, then for also them and follow Jesus the Apocalypse through all the misso- and you will find more pleasure, and nitions and appeals and apparentamond to play thetere. No time ser down into an untimely gravetion, or apropilate on theoretical noth- Suvier, he will make you happy. Then ings, or exhibit theological phantas though stories may rage, though thou dew-drops and dost particles, and we Startle them with the crash of Gido magoria. A soul in the meshes of un-sends may tall beside buly habit, dragged by devils with the thousand at thy right hand, thou inscrity of 'a ture-rope" into the vor- access not lear the approach of any tex of bottomiess, shoretess, remediless woo. O this is the agony that known distant, to take rends the Christ-shrining preacher's death by the hand and bid farewell to osom, pleasis or his tours, and quivers like a living sob on his bus.—lea 5 ter and home, and fiv 18 . Luke 13:34 and 19:41,42. It we suffer the Lord God" to "take us by put your trust us him, if you l Spirit to lift us up between beaven and Christian man turbitional preaching we have more new -2 Chrun. 1 1-4 The alter of man-constructed, hell-intropol "image which provokes to justomy" the Lord you to the boundless regions, clothe

maide the levity and exalta-The delusive dra- phatically do they all proclaim Jesus tion will be out of us, and the great pery of sin must be torn of and eter and the details of his redemptive surges of the Redeemer's tears will surges of the Reflective at the wors of site Polity, and prepare you for each bers, usother Gethesman . He was the standard of the standard properties of a new repatition in the beautiful properties of a new researching eternity. Pason Deposit, Pa

contemplate the abomina-

squeamishness must be anodyned, and his Church and His Bible with ex- PLEASURES OF A CHRISTIAN LIFE

One of man's great aims is human happiness. In all ages of the world he has been seeking after pleasure Where one has found ; has found misery. How yest the difference! Some bave found pleasure in overthrowing ampires, kingdoms states in unsetting governments and establishing new one Others bare reached the zenth of their enjoyment in leading armies which dering in cold blood their fellowmen song the world roll prestrate at tireat, who, after having compe the middle of a power, was yern in stream on a rock, shedding tears he the fields bleat and low and neigh in ures connected with a Christian life urational prophecies the Gospel of There are some who pause to cult a man a Christian, because he does not walk through this would with a d

tor our threetony, the Holy Ghust for We read that "her ways are mays of tion from talling selors. Sprak as excess of the era. Thus Christian life one having authority," se the messes is not what some contemplate it to be. whose message haves the undless des- numbers would come flocking into the tiny of the memorial soul. Do not fold of Christ if they could realize stop to prove that the soul is immortal, what it is to be a Christine. Thou sone but error-darkened, Bible-score, sands refuse to separate from the ing, God-denying, monkey-worshiping would and follow the kappy ways or that they could learn the pleasant and fact of God demonstrates our immor- Once taste the sweetness of Christian The minister of Heaven ad- ity, and you will forsake all worldly pleasures and seek them in Jesi ty is to be rapture or woe, and not the Guther up all your pleasures of the descendents of oysters, tadpoles, and world, and compare with that of a bull-from, and ares. Evolution and Christma life, they vanish like a mist first consins if not belowe the morning sun. How often od to the martow in the laws of will have more enjoyment before I be miquity. God and Christ and the come a Christian." My friends, where oly Chest and Augels in deadly en-uniter with the Devil and has legions ness than in Jesus \* Do you find them for the recovery of deathless souls in bring the intexecting cup high, in smoking a cigar, walking the penchbor, or going to dances? not such that will finally cavry you theo, evil to stand alone to travel the us water meether father boother and six mortality On the other hand, if you Christian life, then you will die a When you are engag to behold the devil planned, ed in worldly pleasures, in a moment when you think not be will convey n a'l your guilt, and present you bebefore the Judge of the whole human family. Will you not try to sock pleasure in Jesus ' If you find it not at first, scok again and again, for be 18. Till we have a hole dug in the

find pleasure in Jesus at wall not van

sh with this life, but your religious

connections will being you late units

The end of the human mind is its own perfection." the mind, intellect, susceptibility, and will, are in complete conformi ty to the highest good of man, there and there only is the creat end for which the human mind exists consum

sated. When you are living a truly ('bristian life, bave done all for which soul exists, then is your mind estisfied Your love and pleasures. will hold on their way in eternity, ang-

ment in energy indefinitely. A Christian man dies not. the resurrection and life, be that be lioreth on me, though be were dead, Consoling thought Through all eternity will your pleas are and happiness continue. Then for a moment on the smering love of Juste, but your true him, and though you are surreated

tions, and though the wavy billows of affliction are about to swallow you up, he will stand by you, and finally raise has band of peace and cal the ship upon which you are salling, safe into the haven of rest. Sugard Mills, Pa

### WINDOAR

BY ALEX W. REASE

"As smoke to the eyes, and vinegrato the teeth"-Vinegar is defined, in Science to be an image Acetic Acid This Acid, in its pure, concentrated state, is a powerful caustic, and when tak on into the stomach, is a deadly norse, terminating life by its destructive dis panization of the vital tissues with

which it comes in contact In the familiar form of crarges at in sunch less notent, and norther dancer. ons to life, nor injurious to health, un less med in excessive quantities, or at amproper times. In moderate doses is promoter of digestion, and is. therefore a freezent engradient in cerday secret postroms advertis ed for the cure of Duspensus. "Good" vineyay is intensely your

ed will promptly not the teeth on edge" It is a popular condiment on our tables, and, indeed, an essential artiele in the demostic economy of every well-regulated household." Any minto description of the physical proper ters of this well-known geticle. versal nultity would be as useless as STALE THAT, AND ENPROPRISHED

as the remarks of a certain declarate the text of um the Rose of Sharon and the Lilly of the Valley NI/ODI shout a courter of on how in describ-

of him physical, but allegarious souse Chyrore is a great deal of parried vin cour in the world (and I fear a consulable sprinkling of it in the Churck Some people are churk full" of vind lubbors and effervesces, and courts out at every pore of their hodics. It gives expression to their feaand exhales so aced vapors, from their lungs! As steam to the locomotwo-that force vapor that Drough the stout lange of the year hotso-manting in his nery harnessto vinegar is the subtle power that moves them along the stern nuthway It is send that to the countried eve-

bject is tinged with a willow hue, and jealousy is called "the green-(yell monster,

It ferds upon.

to the vracgar all thangs assimilate to its own abuorcul state. Every object is marached and distorted, and nothing presents stself to the distempered eye in its true and healthy state. Everywhere in life we "most up" with this sort of folks. They are not good company, as a general rule. They are sour, morese, despondent and apparelous in a burb de-

have a picket at every cross road, and a videtta on every monutain path tred by the foot of man or goat! They talk in sepulchrol funered strain! Their is poison in the sir around them, and ore thee Artic ice in the very atmos-

phere of their presence. They take an exceeding gloomy iew of the things surrounding them and "the green and melancholly ting of their mutual complexion, imparts its depressing influences upon othersne soes to suit them.

The world is all wrong and even the Church last going to ruin They are dissatisfied with the whole arrangement of terrestrial things

they had their way they would see the whole Universe "keecked into pi," in order that they might set it up again a more satisfactory shape. In short they make everybody about them as nacomfortable as the state of

the two will admit. They are exremely careful not to research any person, or anything, under the present der, and his body tortured we indi-abnormal arrangements of innudance gration. Brill be (above) to bit scho

of power from such people, than you ild prorute a drop of blood from a raw turnip. They would be stored, in that direction, even upon the rack it

perpetual "Night-mare"—an over pres living Meanute Men, which, like the ghastly spectre at the feast, "will not This is the grim

house," at whose presence the childish heart is chilled with lear, and the innotent smile of youth is unnihilated and instantly quenched. This is the on before whose rep ful presence little children shrink away and hide, and the serone brow of maturer ebeerfulness is impityingly re-

Hapipy are the table in for they on away when "Mr. Gram" nuts in but the Polder folks" whose withdraw al the conventional courtesies of life babed, must ombure the affliction, un

the face of Paryer personship, than on could relax the be ow of 'a graven mare" by sunching it in the rib-Vineger scowle at a laugh as he would at some "lingh crime," or "misite

ncanor"-for he looks upon it as alout second cousin to the uppersion able sin.

sus" ho tells us, noverlangi but where he gets the Scripture on this,

Religion, with Mr. V. is a very gloomy, uncomfortable sort of busy in fact, it is altogether a very melancholly and meatisfactory affair It is a vold, storn, rapid, sour agently ever Of this type of theologic mind the Ancient Mouks, who best themselves with rids - shaved the crown of their heads-were barreloth indetehists - exposed themselves to mulmight air and to learning winds upon lowly mountain tops-ron their devotions by kneeling with here a thorn and jagged rock, up cold flag-stones of their devolate and ible cells, and who underwest

other disagreeable and unestigactory sperience too tedeus to mention this place Three "all obtained a good report vineyar, and seeps their whele leves in trying to make themselves, and all about them, as miserable as possible. Such a religion is a very stale and unbooks rishe politiva

Now all these disagrecable and ununfortable features of Acad picty, are not (as some imagine) so much the re-sult createsph, about the offers of ing built sport to get a transport of a those who not boundly rying to sorre suit of spirituality, as they are of a those who not boundly rying to sorre apostor and prophets, Jesus Christ amerida state of the physical mass II 16 Gel. Even in presents the differ from himself theight the Astro-removature. ree. They are decidedly, of the

atter milk and vinegar.

bepatic troubles, but by these disorders them and their God. cting on the mind, they who are thus afforted become hypscondrid besides! They have the "hope" people say. Houce, they ap full of rloom, repinings, and disciptont,people need a dorter-injest of a

they need a physician great blessed with the fruits of the Spirit's meckes, paticaco, gentle

into whose sympathizing earlier can pour the full tule of their series and wore for verily, "their nam is Lo To bim then, who in the

vinegar holds communion with wmen, and to whom all thin, teste sour, we must not impute gives an Too oft, alas! has ferr is outd or

What should sonke the Christ me not sour? Of all other of ought to be cheerful, scress and aving a conscience void of hatowards God, and towards man He has the promise, not only of things but of that which is to come Th presence of such a man ought la the bouse! And so it will be? Little children will gather innet

rely about him, and even as they guthered about hurbo said, 'Sufler little children to bar

Let us, then, strive to cultiv a seciful, sunny, hopolui faithme that tinces the whole life with this pervading, joyous spirit of bling ust, one that will attract and not repel, the carnest so begin the truth as it is in Jews.

The religion of Jesushrist is not anded upon the capes of Assays nt, but upon fut principle and this is a common mad-and the only one-upon which o whole buman family may meethe only one ordained of Heaven, a adapted to the wants of me

## Warrensburg, Mo. EXPOSES OF PURSPOALM

BY J. S. MORE

INT POALS, 20 VERSE-ST CLAUSE. "Non sitteth in the cost our corredul." The worner is one whereke at re igion, and speaks very sparagingly of those whose moral vellency is:

We sensore the score bas always existed, and perhaps Image will, tiod's children have becauseked, and persecuted, in all ages the world, degradation They feelbat in nomi morals they are far ferior to the rightoons, hence, like Co of old, hegin to slay their brothes? not with a unruly member, which not on tire of

painon for Christ's suke, r suffer from the unbridled tongue othe scorner There are persons solverment, and others, that they would draw appele down of they and theproved rightcous might well per to the an collines of the weeker, desogracing rms, but they rather cel to symp thize with them know mobile thourday as well as their awful disa, is first sp-

We hardly know thich wer

will separate the storms and all that do wickedly, from the ighteons, and assign them their operations shodo. We should never spea scor tigilly

They are distrustful and skyl They is not Golfiners—but Dypograid A win their religious views; we should seek be stature of the man in Christian and a should also respect anough to refer to those of ir. Joseph but not yet his fullness. In ences (if referred to at all) in proper polled by that faith which counts God Such persons are not only subject to Christian regard, leaving the result to "not slack concerning his promises, as

May the Lord ever keep us out of begins to unlead the burden of sec-

# HOW DO WE ACT?

safvation of our a

BY O M BOTTLEADOR

China, though idolatrons traches us finger of God among the planets which nuch. Their actions, though to a wrong purpose, are such models of paths for hearly six thousand years cornestness and real, that we need to pause. There, children as soon as old nough, are taken to the temples and taught to bow in the worship of idels, and to the graves, where they are taught to worship their an-Their rites, festivities, least days and lessons in school, all teach the pranci ples of idulations worship. And what is the result ' So well do they learn their lessons in childhood and as "through a glass starkly" the Heav that all become idelators. Why, with us, is it that chaldren di home, in school and Salibuth schools having so much Christian literature are not all Christian men and women Do we fail in our soul, our method, or our examples? Too ofton Christian parents neglect the religious institut tion of their phildren. Mothers to day too seldom use that perfect, pure, true far-reaching "mother's love" in gold-

ing to a religious life The young are naturally melmed to follow paths which lead them astray Thoughtless at first, unless properly guided in every path, they been shut is high and pertures to a Chris tian life. They are not wholly to blame In many a household parents and children are practically strangers, as for as instruct so in Christian prince ples is concorned. Solion are they di alter sicutly draws the b

ently little interest in this direction until the sad mistake is discovered to ate Then the rapid changes in an immortal course admonster through Parents, are you thoroughly nor sed with all the developments of those

for whese training in a great measure, you are responsible? As a people are we notive in developing the nure and noble traits of our children? Beeving in God, we should not God and He will amply seward us in having our children around us, join in nutual urnice to the Father. Fewer nights of anguish over a way more universal thankagiving unto the Lord would be the neult.

# GREISTIAN ACCOMPLISHMENT -NO. 1.

BY LAWIS W. TEETER

There is various notions extent, as to what constitute religious or Christian accomplishment, but wrong olishment implies a miles, consequently it embraces all between the beginning and tho ending. It is therefore a term denoting ther ghness and progressiveness. Thosainer bists the ministers of God

oclaiming the Gorpel of Jesus Christ se Paul instructed Touothy - rightly dividing the word of truth," (2 Tim. 15. and in Christ's stead, attorne-"the things which have been kept so eret from the foundation of the Mast. 1d : 35) consetting of brumlers. and blessings attained to by a and a living way," and, that he endureth to the end shall he saved -Matt. 10 And as faith cometh by bruring

and hearing by the word of God, (Rom proaching, when the rigreous Judg 17.) the sinner sees with the eye of faith, the manner of the superstructure of the Spiritual House which he is to be a "lively stone."

some men count slarkness,

the seat of the scornful, and enable us he begins to count the cost, he comes result to the glery of God, and in the accomplish the work, he between the to the conclusion that he is not able to spair-stricken, and enshrouded

gloom. He is an undone creature He again becomes molecided; with an upward-turned eye he surveys the ethereal regions, beyond this sees the have been moving in their respective daugling in each others light, as th ded ever since they have been spoken into existence. Ago does not their light, but he sees in all heavily pertect harmony, some are small, some are large, some me brighter than others notwithstanding these differences, he cos no envy, no hatred, no qua but peace and appearent mutual happ Thus he imagines that he some

only Canann itself-is struck with the den, that notwith-rending all the beauties that his eyo can behald, there is, no Paul declares, something more beautiful, more levely, for more excel bent in every particular, that ' eve bath not seen, nor car beard, neither h hings which God bath propared for them that love bus." I Cor. 2 . 9 All thus is attractive. But while he has con trying to stand upon Pregnice top, and view the Beavenly Cannon with all of his splendor, and elegaas it is reflected by the "Gespel Mirror," and has seen the eternal habitstion of the redeemed With a down wand turned eye tries to pierce the mformal regions, and to see the overlas ing pit of doors and despair, and hear the horribte shriels and ings of the damned, he bug houris himself of the half he chalestee that he is drawn heavenward by love. grace, beauty and peace, that h make on bearen heavenward by batred, wrath black despair and confusion, that help to make up tell. Being thus wrought on from all sides, he concludes that it is numericant to be religious, to disrighteous, and revers the rights insu's poward.

He makes a final decision, and a de-

termination that he will renounce Satan and abake of forever the shock in Christ Josus. that as soon as he was bold enough to tion and resolution to carry into effort God was drawing high unto him be costing bim, and that the once stubstreams of ancrey, by his propituation God is blowing upon him like the mild cophyr of an Antumn evening diance of the light of the has disselled the gloom from his mora He unboits the door of his heart and is ready to let the Savier in, -he bids Him "welrome" and asks him the question "What wilt thou

Every nerson should be bland, comcous and affable to all.

Every man is bound to tolorate the net of which he himself sets the ex-Every act of designation and every

oren of drupkenness robs the mental parts of some portion of its growth. .... Epsdemics are not providential, but

they proceed from causes as natural aure those of ternadors and earthquakes

#### The Brimitive Christian. armetenen weekt. SENTINGBON, PA

March 88, 1880. EDITOR: | SED JAMES QUINTER,
AND | 48 B, BRUMBADGE,
PROFRIETORS: | J B ERUMBAUGE

Sistra Lizzie Rocse, our prospective clerk, arrived from Chicago on Sunday evening last

Bro. Eshleman contemplates a trip. East after the Annual Meeting

absent. Bao J. P. Hurshberger, somin-law of baother brasks in a few days. The emigration

West from Pennsylvanian very strong this Spring Its naturance to suptless column it

to supply our pations with Turk hyann-books, on as count of not being able to have them made to phase a

receive prount attention Hereis to the uged and the ornhaus

are being considered by our Western brethren. What me we to expert from These are things that would be worthy ness will take the matter into considera-

Eric C. t. Lint, udorns us that he

mas in the new Time book are coming in rapidly and what is most offer presented to them eprengueing there are but for route found with them. They are giving Of ross know they are by no means perfect cial affairs, or low they will get along until it gets a. There is room for improvement and so on everything. On the whole,

Bas, Edward Misson, of Warneck, that time and attention that it do lin, so many only look at the price, exposed and what he imagined was bind in order to enjoy greater church mands, and leave the rest to the Lord. Only so it is cheap, it don't make any going to happen. That man acres got in order to enjoy greater church mands, and leave the rest to the Lord. Once more the charge expected course, possess, we make the rest to the storm, and the course, it does in take any judge to the paper, That man nevery provinges, which to change the places of the whole we can in the difference how fitted matter is in it, it is dight the cause by would not start living and judge somewhere money the law for the charge of the course of the course of the proving and so it may be we have the charge of the charge of the course of the proving and so it may be we have the charge of the charge of the charge of the charge of the proving and so it may be we have the charge of the charge of the charge of the proving and so it may be well as the proving of a Charge paper. astoned says: "I was young and now I am old. If they can save a few conts it would mer of Jesus. They may not stand to and willing to perform hard labor— yet I hav not seen the righteous forto and walling to perform hard labor— [yet I have not seen the figureous not- not made in your content of the performance of th

subing where good church tacilities can course to far or worsy. be enjoyed, can give brother Mason suitable couples ment, they will much. Ir appear that there can be no does Figure the Abbacete we bear that oblige to address him at Warmock, Bel- trine so most county. Ohio.

act after the Annual sections:

Mp P to corruge at the basels which, it said as adult is gaining many indiBine 10 8 Replogle of the Wood binders, informed is that the Birthieus liceroticalled the Damelites. It had bury, district, Pa, informs as that Bol - rhunch at Johnstown is approximated at origina 1876, and its founder was only, wisters, i.e., moons we can ran ran randers in continuous it's approximage its neighb 1815, and it's funder was Gribbl Myers is with them, and so be, completion. But Keens, showled him T. W. Bhardon, a student of medicing some price hing. The very continuous he reports it it neut and substantial after thorner of secret surrefies, has On a services in the chapel on last story's intended by Samalys-color and and afthe paraphermal of a reset Sabbath were a flattended and were plate-class purposes, and the second units the person who wishes note.

the agents and friends in solution The will go to Bratise, No.

In for days. The emigration of the Pararrite will please and busno for days. The emigration of the Young Descript. The boys and

MI received to instance some similar will be constituted in the Technesia of the lines. Now let there be a greater at least one of the lines of the know that the cause is prospering ness. All that is account to be seen that is a the temper. The response will not only help us to remember, but among our bethrem in the South little effort. There are many of our of themselves being of this are it will cultivate our conversational maning are bethrem in the South little effort. There are more a six introduction from the many of the six in the southern are the six of clear that the six of clear factorials alreaded a six of clear that the six of clear factorials advantable and the six of clear that the six of connected addressed. A very Can some time we have been non-ble well supplied with resalting matter, and wholing gods have invested with in-

прешансе.

that they should present a stylish oppearance as some of the popular A macroin action what he is pleased to see our grees so free from the fleet our principles of planness, and at

the East " Will and Mabille Pa, make a the same time they should reflect our jum such a fieldy relation to each more by one next Detrict Meeting t principles of cleaniness and need other Well, c me just as much

because we are offering our paper so. months on trad, our agents are not to had them to a ngoon we would not continue to take subscribers at the regular rate for the full year. Indeed, is about to start into the field of labor, we much perfet that the names be taken for the full year at the receiler rates held most of the time outsi District (8150 per year) which is very low Our readers will hear from considering the continued advance in Diphtherm had been bad at My. the price of paper. The object of the eradale but is now a little on the de- 30 cont offer is more especially for the There are not so many fatal purpose of having the paper introduconce, at the present time, con-sidering the monder six. His muth-sees read. We hope that all do on set of once it tag. But we negliar that sees who has been confined to the library and make an effort in this disordance beginning to exercise

in the world. Now it is right for us to

he "diligent in business" and do what there is a corrystance. On the whole, he collinges in landows and do what
who are an adopted to the account hand to be a second or the second of the second

sound but that it will have some to libera to it. There has recently a cw seet arisen in England. quite inities ting in a squared present ed in the maining and evening. Brow is nearly completed and will be ready to alshe nearby time and and spire II B. B. and boother. Swagart were for exercises before long. We hope the atmosphere, then and from canse may prosper at Johnstown as it small at tobucto. A member may be-

We produce a laborate place of the second of

ordering their books through us. We about their houses at house, but are theirous come of the providences of scennigly indifferent to their homes God are sent to us, then some begin to any subject we will find that it is faction and we solution between it working. This is not sent should be that will config an immediate many of the solution of working the control of the configuration of the conf who want books to give as a trait by. Our moving-houses should be that soft configurations developed the soft of t ordered through us and all unders will about them should present a home-like all things us together for good to use for the rectation to pupils who

pleased and winner of no reason why it should be nerwise. Wa do not want it understood that and thing to cell together in unity. Sometimes wear things that if we dy, and we of you, brethren, do not do ikeusse? Sometimes doed we have been as used by us assistors, to be applied in and sistors on making statements s may that wanever intended Ifwe

home for some time a freelong as we feel assumed that the relationship of the source of the field of the lies that would read the PRINTELY oftense at evy little thing. We are with interest and profit had they this peaceable, nell Christians ought to be, the field and y to preach thrist, we SOUL pursons give themselves a will give sensely supported themselves a will give should share the partitive mass great deal of concern about their finance. Labor togethermal share the partitive mass emisted and went out with a

of our publishers would suffer pecuniaelecting in a store. The latter no is we give as proper time and according to the suppose in the nature of once doing—but knows nothing about to arrestions, and are upright, bus-small and debup papers with no or arming. It may of our brethrun, reserved and gitaful to God, we have no erease, our larger papers will be obligation. small and chenp papers continue to in- the same time feel that the victory is od to reduce the size and put down the Then we will have our Church Ages

news divided between about seven. eight or a doorn little papers, none of which would be a credit to the Church, are to make a great misen about How can it be otherwise? None of our them. papers now lave the support that they ought to have, and it is the result of a any papers circulating among us On Saturday morning last we, in us as publishers, it is in the hands of company with wife and soo, left hor otherhood at large, and it is for every lauther and sister to consider whether it is best for the Church and

years experience as a tomber, says it banks of Haystown branch, where he has shown him how little of a subject he really losses, until he begins to ex-Amoun's proestess was suggested bas read by will understand what is girls should have a pager that re-e-per to a theory or her two sons resulted normal. It seems to fix what we read isily for them-that they can claim us her one accessor that she prayed on the mind in a way that it is not for thens, and a number of our patients that y might be rewarded with the gotten. This then shows as the value say the Decade is just the paper for melaible-sizes that the gods could undadenance at talking about what herbiest cumments were not set the state of the set of such fee, 85 km point of the principles metrics it is better mother can tapicity our mind is thus drawn from af the Gaspel. have 500 km little in her gods and can business care, we musticate our took take "the Ascomble view of the better, and header all this the since is

have sequired the ability to think for

Turner may some brothom who sever to be constantly borrowing trouble. They are so fearful and are constantly proclaiming their tears. There are it seems to us are illopi ome who to look on the dark side of things, and then, too, there are some very good of exaggerating. When they make a They may do it by the manner of ex there are message uttached to what pression or by the language employed obitors by thou harman or intended. In Now this, it seems to us, is a little the way with some good marning brethres reference to our Church difficulties buspiess to a something that bits They make things just a little too some one, thouse have been accused strong We know brothren that have been talking about a "erisis" for the last six years. Eve ing to be a "crisis." Every year there is has not anything serious occurred, but

days-its days of trial, and we

ed a regular nuisance for when there Bus Fahray in the closing up of was the least indication of danger he wants of the Carels on the present joiling in this remnonantive, but to adopte thisly. If our levels would have going to trapper, and it are the contractive of the c

into a fight because he would not stand some who have enlisted under the hon We firmly behave that our Church is founded on the 'Book of and what power can overthrow it ! Mark them which cause division among us, but that don't arean that we

## OUR VISIT TO THE BETHEL.

the purpose of making a visit to the cause, to support all the pupoles say we found them in the enjoyment of very good health, though both in A SENTENAN who has had built years ugo father bought a farm on the located and rassed his family. At the the children, bad the benefit of attend ing mosting about three times a year, as it was then held in private b in turn, and as a result the turns did not come often during the year. Hon ever, they were firstbibliy kept up un til a school-house was built, when the meetings were held in it and at short or intervals. From this time on a greater interest seemed to be felt in the good work, and occasionally there was an procession to the number. mumbership continued to increase and a few years ago it was thought neces sary to build a meeting house, which is known as the Bothel. Touley out of that amail beginning, the neighborhood, excepting three or four families, are members of the church

On Saturday evening there was an appointment for us also the regular appointment was on Sunday. ed very pleasant seasons of worship with the brethron and sisters, there and was pleased to see so many there of a like precious faith.

per-only 50 cents-we

SIX MONTHS ON TRIAL.

As there are still bondreds and thou sands of families into which the Pnin-ITEN COMPATIAN has not yet been introduced, see feel to make such extenforts as will enable our friends and agents to have st road in every family where some good might be accomplished by reading it. In doing this we offer to send it six mouths on trial for 50 cents, or eleven copies for 85 60 We make this very low offer for the purpose of having the Paisirry z introduced and thus promoting the cause

of Christ. Now brothron and sisters, here is an opportunity for you to work for and for the promuigation of the truth. How many will go to work at once and ruise us a good trial list of sub-scribers? Look around you and sro how many of your neighbors would be benefited by reading it Perhaps you have married some and daughters that are not taking it. If so, sond it to them for six months. It may prove The Church must have its stormy a good investu ent. If no child suggest that there be more watching and praying and not so much alarm send it to, think of a good friend or neighbor: Please make a strong e and one what can be done. It all do pends on what you may do for us, and company of men, but he was consider t is to you we look for success. Single subscriptions, 50 cents, or any amount

# Educational Departmut.

... Two Grook Government in mixing an order that the Bible shall be read n the public schools, has specified that the ancient and not the modern tongue shell be employed.

-From the last Gornel Propuler we fourt that Bro. Sharp, principal of the slatend College, intends to spend part of his time traveling and working for the fluancial interest of the s

- A hittle tearning in a dance and it is one of the truths that we see ametically demonstrated everywhere lumisely to feeling that he thinks, and will always be found among those who Only the truly edu

# THE STUDY OF LANGUAGES.

We believe that it is pretty general ly ministed that we need columned where shall be call them from? If the where they have been surrounded by the most autavorable naturates? ot plante words can Lutheron. Pres to turiou Methodiar and Bantist schoolthan can be prepared by school position is folly-is madness yet w where our children our be educa-

on libertiment, the Bible above all criticism, and it becomes us, as it up in its defense. To do this the more language in which it was written. For this is used, if for no other, we should have among us a principles of our holy religion.
To have these we must do our principles that the transfer of the principles of the principles. days of miracles are past and fied

now uses his people as instruments in the evolutionisting of his personer, and ic expect him to call among us i nossessing special intellectual ability, ing this position no do not

claim that we should all be classical scholars, methor that all of our muoters should be such. We sto workers in the Lord's vineyard are men of only ordinary education, but omplish, there are posits to fill and work to accomplish that sey current do. John was ed disciple but he was not the man to stand on pgainst and defeat the Athrniun philosopher. To do this, it was necessary to call a Paul. We still have the Athensan philosophers and nevel the Pauls to meet there, and as a and the Pans to meet over, he dipower is now vested in the Church bighest state of perfection in godifines it is the duty of the Church to prepare be attained. To do this the temporal and make and rall her own ministers.

## Western Department. SLOER B. H. MILLER, EDITOR.

LABOUA, IND

WHILE In the Elkbart Valley we made our home at brother Henry Puterbaugh's We did not visit our brothren so we would have been pleased to do. recaute our health required our and writing required our time. We hope they will excuse us and we will try and recompense by giving more attention to our paper, and we hope others will accept this as our spology wh the weather is lad.

Orn visit to Elkhart Valley pleasant and we hope profitable. ing of special interest except several and one very long church ment ing, but not so appleasant us some we have attended. Business all finished for the present, but we fear there is some may come in the future. We are now at North Union in the southern part of Elikhart county, to preach a se ries of decirinal symmons. We shall then go home if the Lord will

In all matters of trouble, when for ings are wounded and tender, he very careful what you ear and how you say It is easy to make it worse, and is just as easy to make it better, but it muct be done by saving the right things in the right way thing is often more important than the thing said. The power and influence of saying the right thing in the right way cappot he resisted It earnes the areu ment the spirit, and the love that wi

## ONENESS IN THE OBURGE

The growing difference between men our age tonds toward destroy oneness in the church. Many things tend to exult men, and make a differ once between them. Weulth exhalts some in their feelings above others as cod if not botter than they. Tales or learning often exhalts men above fellows. Pride, too, will their own opinion above others, whose independ in equal to theirs. For these evils which destroy energes there is but one remedy, given by the apostle when he gleried in nothing save in the cross of Christ. Around center the church can gather in

the ministry and the laity, too much space between them , too much liberty utherity, and power taken by o too little interest, liberty, and work aken by the other. They should come nearer together in the work, in ruling an nuthority. It would be better for both and for the openers. Too n wealth, office, or age, is dangerous to the harmony, union, and onegees of

#### THE OT TARK

The matters about which we shall rite in our popers are important, and what we say about them is still more important. We may well write about temporal things, when the object is to turn them to the spiritual good of the but when the epiritual wolfare of the Chr stian is not in it, little if any good can come from writing. And si is a settled fact that the Christian must while they have their position to fill and him support-daily engagement in temporal things, so that spiritual and temporal things are inseparable in his life, they become proper subjects to advise und work duty calls him to oncome at. With

the performance of every duty, wis

dom and prudence should come to turn

all to the great good, spiritually, mor

socially, and temperally, that the

as well as the best use and knowledge of all the means belonging to the spiritual: honce it is well to and the beirebip in spiritual things, Everything

give the best means of treming the e stewardship in temporal things saving and exalting the condition of that can be turned to that object is worthy the efforts of ar pon. But spend to time or effort to pull down, or write for any object to build up the divine image, unite and bind together all the men saving man, found in the spiritual, and temporal blessings of God.

#### THE PROSPERITY OF THE PRIMITIVE CHURCH

We comptime look with extensily out at the erest measurers of Chris tunity in the primitive ages of the church. In balf a century after the ties it spread over a large portion of Asia, Africa, and Burnue and by number of the greatest and me n the most devoted and regions min life and energy and spirit of the woos look bunk to that are no baying the lossing of God in some preuliar man all the truth. These early fathers most scalous and untiring workers u the cause of Christianity that has come down to us in the history of the

o the cause of their prospority,

nd every principle of Gospol for the purity and believes of the church. They made every means of advancing the cause of Christianty a church work. It would not trust the learning, the philosophy of the world, neither the work of indifferent mem bors or caroless parents. This is shown in one matter of great import nce to the prosperity of the church that is in teach ng their children. the first norm of the church for seven al centuries, the ten bing of children was made a church work. The religious and moral training of the young was not left to uncertainty or In the church so metter had professed over it, but the first service, the first Scriptures, the first songs and prayers and the first sermon was to the children as we learn from Bingham's Antique ties of the Christian Church. deep interest of the church in the religious training of the young, may be seen when such men as Busil would write more than twenty sorn delivered to children. And Chronos tom, but little if any inferior to bim, would write eighteen sermons, which he delivered everyouty for them. These were among the greatest men the min istry has had in any age, and with them might be numbered many others

scarcely inferior to them, as Clement of Alexandria, and Origen, and Cycil who made a special part of their work preaching to the young, in their regu lar meetings for worship. We have referred to these as among the greatest bishops of that ago, to show how deep they made it a church work to teach convert their children.

In their day these children ware ulled catacomens, that is, beginners They were a special class of the modince, had a special part of the se directed to their condition and for They were not only the children of Christian percents, but now thers who could be induced to become stacument, or beginners, to learn the Scriptures and the sparitual truths

and the best use and knowledge of the taught their children to read and un-temporal is the duty of the Christian, dentand the Scriptures; to repeat many portions of them; to o and sing many of the Psalms, before and sciences. Bingbam tells us thus Origen and Eusebius were taught the Scriptures first, and afterward the 'liberal arts and polito learning." And

Sacaman says it was the general of tom. This course was in strict has ony with the apostles' praise Timothy that "from a child thou hast known the Scriptures " This case of Timothy shows their windows and th cause of success in the primitive church den times there is a great chauge from the primative church in this matter The church no longer makes the teach ng of children a leaves it to the parents or to the Sab bath a bool, - which is often but little

more than leaving it a matter of chance And now the sources are taught first. and made the principal part of training, while the Scriptures are only accordary included at all. It is not strange that infidelity grows under such circu staures. When the Solidath school is a matitution not in the church but argumente to itself, is mainly the source of teaching children, it may be a help, but the slow progress of Pr and the rapid progress of modelity res that it is not all we need children should be brought into the work of the church, and taught by the church. If it assumes the school, let it be the church that teacher traths of the Gospel to the children Why is it that the Catholic shurch creases so fast in our own country and Protestantism so slow? Look a use, the great efforts of the Catholi church to teach and train their children there we see the main cause of their

and they used every means of grace, but in the church taking the work of hing the children into its oun bonds and making its great efforts to train the mind of the young in favor or their church. The same is true as a principle to instare prosperity for any range, the bildren must be taught to love it and work for it, and any course which provinces or fails to win the youter to the favor. just progress slowly if not full and de-One error of modern times up this abject is, that children are left alone to oboses for themselves, when they are grown This notion of letting them no into the amful ways of the uptil they are twenty or thirty years f age, then bring the labors of church to call them back from the In the last ages, growing o-

world, is the slow mode of Protestantreal for religious tenets, as seen in Rob-inson's History, Dr. Bigby offered to endow the Universities of Oxford and Cambridge with a handred He ach to be given for catechetical le tures or sermons to the young. But the ffer was reford. And how could we expect any other result than infidelity to grow, and Christianity become feeble and weak in its progress, when the religious training of the young is neglect-To show further the great interest

taken in tenching children by the primive Christians, we refer to the work the church in schools for them. In the sixth council of it, Countanticop's de read, "that preabyters in country towns and rillages should have schools to teach all such children as were sent to then; for which they should account no reward, nor take anything, except the arente of the children thought fit to make any charatable present, by way of voluntary oblation." Here common schools free to all, the rich and poor provided for by the church. on see how this, taken with their work in the church, to teach the Scriptures first, and continue them regularly, would he a strong means of property; and it shows even greater zeal for tra ine the children religiously than the Catho mes nave done. But now it is different it is well prepared to give God in Protestantism. We may find among praise, and submit to His Word. There is another thing peculiar to

and used subject to the divine law, their age worthy of note here. They them thousands of old men and women who never heard a sermon preached to the children; bad they haved in the sitive age of the church, they would have beard many while they themselves were children. These facts show one great course of their prosperity, and a reason for our dow progress.

It is true they had some higher schools, as at Alexandria, Audioth, and

Rome, but they were as much devoted to teaching the Scriptures and religious eir smaller schools and church-This is shown by the Pedagogue of Clement; a book of religious learn ing, used in the school at Alexandria This shows still further that everything in that early ago was turned to the re ligious instruction of the young. And o do not expect to get all back to their real and practice, but we do hope

to get nearer than we are, and we rouse do so before much progress can be made in soreading the Goodel in its primitive roteslaut churches mako great efform to foreign missions, and in colleges for erleatific fearning, but with all their because they make the great church work the religious training of their chilwere once strong to grow feeble and

bers chose to go with the world, intidel ly, scepticism, or nome philosophy We have known parents who more your ad members, to raise large families of children. When none or but few of th become members of the church. Why is this too often true? Simply because the religious teaching of children suma made a church work as it was in the and Sabhath, who

do some good, but this depends unhow they are conducted. They may be made a means of good to the then all the truths and principles of the Gospel are taught to them on they are in the church. But if they are a bind of general compromise, with all religioue notices, and all popular customs, they are only a kind of stepping stone into the world. The Sab like every other means of training the religiously, will do more good for the church when brought into n, and so changed so to be saide a unr of its own work, after the order of primire age.

### TO ELDER R. H. MILLEH Dan Brother in the Lord

answer through the columns of the P. C. some questions? Please give a clear Scriptoral distinction between the passover and the feast spoken of in Jude and 2 Peter 2: 13 Some tell us that we keen the Jewish nessoner Abartall us what you think of fasting As there are emertions of importance, see iove to beer an explanation of them
Ans We prefer baving the name of the queriet, but supposing it an over

sight not intending any deceptianswer. The least spoken of by Peter and Jude, was a frust under the in the church in the day of these even It is called a feast of charity or a feast of love. The passover was unde-

the Jewish law, and was the feast of passorer, a different name and for a different purpose, and in a dit rent church from that of Peter and lude, hence not the some thing undation, resulting from some trust

rent desire, or deep concern affecting the heart. It brings the body into entction to the spirit, and brings both to God in their wants. It is to be the most secret devotion, God and you alone and not appearanto men to feet but unto God only Matt. 6 . 18 It to a eans God has appointed to prepare the Christian for his blessloop. To homble their bearts and turn them to put them trust in Him. With a soul deeply im-pressed with its dangers, troubles, and wants, looking to Him for deliverance.

#### home Department. IMPORTANT BULES OF CONDUCT.

Never examerate. point at another

Never betrey a confidence ever wantonly ingliten others Norse leave home with unkind

Never neglect to call upon your Nover laugh at the misfortunes of others.

Never sive a promise that you do not folkli Never send a present hoping for one Nover speak much of your own per-

Never fad to be punctual at the time appointed.

Never make yourself the here of

your own story Never park the teeth or clean the Nover full to give a polite asswer to

Nover constructs a servent or childhour turnly matters. Never present a gift saying that it is

rer rend letters which you may Never fiel, if a gentleman, of being Never call a tention to the feature

form of any one present. or favor you have rendered. associate with had company.

Never look over the shoulder of another who is reading or writing. Nover appear to notice a scar de-

quaintance by a touch. Speak to bim. to which you are addicted yourself ver asswer uncetions in general company that have been put to others.

Never, when traveling algoid be wer boostful in panse of your own eonatry. call a new acquaintance by

the Christian name unless requested to do so Never lend on article you have bor-

rowed, unless you have permission to Never attempt to draw the attention be our heaven .- Methodist Protestical of the company constantly upon your-

Never exhibit augur, imputiones or excitement when an accident hannens Never pass between two

who are talking together without an apology. full to close the shorafter you, and

Never forcest that if you are faithful in a few things you may be refer over

Never exhibit too erest familiarity rith the new graphintunce, you may give offense

Never will a gentleman allude to conquests which he may have made with Indies.

Never he smilty of the contemp meanness of opening a private letter Never fad to other the caviest, and best sunt in the room to an invalid, an

Never newless to perform the commission which the friend entrusted to you. You must not forget

Nover send your cross who is seens damp, spare bod to sleep. Nover enter a room filled with not

de without a slight bow to the gener al company when first entering.

Never fail to answer an invitati either personally or by letter, within a week after the invitation is received. Never accept of favors and acapitalities without rendering an excl of civilities when opportunity offers.

foot in the street car, or places where disturbed sleep. Health was soon rerill trouble others when passing by. Nover fail to tell the truth

Nover hourow money and neglect to pay. If you do, you will seen be to an a person of no business integruy Never write to another selting for

information, or a layer of any without enclosing a postuge stamp for Never full to say kind and encour-

aging words to these whom you most in distress. Your kindness may lift them out of their destair. Never refuse to receive an apology You may not revive triends! courte-y will require, when an apology

is offered, that you accept it While they may be exposed in the drawing room, you are not ex sected to turn them over unless invited

Never when walking arm in arm with a lady, be continually changing and coing to the other side, because of hange of corners. It shows too much Never should the lady secont of ex-

pensive gifts at the hands of a gentleoun not related or engaged to her Gifts of flowers, books, music or confectionery may be necep Nover insult another by barsh word: when applied to for a favor. Kind words do not rost much, and yet they

may carry untold happiness to one to m they are spoken. Nover fail to speak kindly. If a crebant, and you address your clerk if an overseer, and you address your workness, if in any position where

olf to be a gootleman by your pleasant mode of address. Nover attempt to convey the im eression that you are a genius, by imisting the faults of distinguished men se cortain great men were p renmen, were long bair, or had other ultarities, it does not follow that

you will be ereat by imitating their Never give all your pleasant words and smiles to stranger rs. The kindes words and the sweetest smiles should be reserved for home. Home should

# ELUNTING SENSIBILITIES

Tasting, smelling, hearing, socie nd feeling are the hre somes. deprived of any out of these is a mis God has given us these senes and will require of us an account of the use we make of them. Now to blur and blunt may by bad habits, is icide so far as i Our conviction, based upon obervation is, that war slays directly its

tens of thousands, while intemp slave, indirectly, its hundrals of those The use of tobacco, physiolog ically considered, is a part e. The parotid gland near the illary under the chin

and sublingual under the tourse, seerete saliva and cjerts it into mouth by means of duets. This relive aids digest on and should be swallowed Chewing excites a flow, but tobacco cwers spit it out. Hence the use of tobacco is a physical cvil, been

it robs the stompely. Tohuren is a nar rtic, and is therefore a mental evil, because it stupelles the sensibilities. It contains large quantities of prussic neid-a rank no

The nurcotined brain, the nerves, and noiseped blood all ery outfor help. In Dr. Poote's Health Mon quotation from the British

rees to pay all the printer's bill them-A doctor took thir ty-eight boys agod from nine to fit nd examined them. Twenty two had disordered circulation and digestion, pange papitation of the heart, and more or mombers. Between Puget Sound and less of a taste for strong drink. Twelvo Alaska there are six Methodist mis-Nover cross the log and put out one had bleeding of the none. Tee had sior arise among the Indiana.

ere disturbed steep. Health was soon re-yet stored after descriptioning telescon. If we relied of the African Methods it Spice or If is absceptually a social eril, because it pat Courreb, that Church barries because of our breakmen. Our meether oil infringes upon these not using it, recyclated is 1815. It has not evident, ably in see large, seeing about their de Many times have we revoked seeing a publishing deportment, our babbye. Ce Ricot and Sandon-Health and the seeing of the see evidence of the Nover half to test two treats. No infringes upon those not using it retables, you get your reward, You infringes upon those not using it sell get your punishment if you do Many times have we revolted earing ladies dip souff and spurting for a evening. Often bave we been

at church and could scarcely find a place to kneel. Often have we swept the school room and found traces of tobacco. No one has any right to in dulge in anything at the expense and comfort of others.

"Be not conformed to this world" is a command worthy of our consideration. Stress has been put upon dress but the command applies with equal of tobacco.

propriety to the y use as indulged in by a large number who do not seem to remember that all must give an account of their ster Every one, therefore, must give account for every cont spent the poisonous weed just the same av terr idle word Some people who think themselves

od model Christians, too, ure en trusted with much of this wor goods, and with a hidden pride delight is having amussed so much through

their own ingenuity. They from a upon others not so favorably blessed, d notice every investment, wh God observes with a keeser eye the ctions of all without any respect of person. Because the Lord has be stowed His kindness most abundantly pon some, does not necessarily follow by any means that they are at liberty o spund their means for tobacco for themselves, or for their ill-brod sons to

thew and smoke. We have knows nulicions youths to spit amber upon the backs of gentlemen, and in th bate, also upon ladies dresses, all for Tobacco may be used as a medicine, but outside of this at is a ce, physically, morally and mentally. The habit as indulged in is neither for profit nor edification, and as a more

wil, for we cannot present our bodies saturated with tobacco a living sacrisice, for it is a naveotined, stupehed, partially dead body. Let us therefore be a poculiar people and come out from the world in the use of telecon. for "ye are the temple of the hving Let us therefore not volunte. ry defite His dwelling. "Ве уе вераrate antia the Lord and touch not the

on thing, and I will receive you. and will be a Father unto you, and ye shall be my sons and daughters ye shall be my some w... saith the Lord Almighty. J. C. Yourn

Belleville, Pa

Iv is said that in the Welsh language

fidel book does not exist In San Francisco the Greek Church is a chapel and about 250 followers. A society in London is shout to exblish, at Madrid, a periodical which

shall represent the P THE Episcopal Church in the past bas fallen off in Maine, and in our years a gain of only a bundred

bay been made FORTY-FIVE years ago a French was very rarely seen in lanada but the number is said now to

Tux Congregational Church nn., which is looked upon Windson Co.

as the mother church in that Stare ate this month the two hun dred and fiftieth year of its exist Tue entire Bible has been translated to the tongue of New-Hebrides, and minister of the Free Church of land has succeeded in imberiar the na-

Tax Methodist Church of Canada is 14 missions among the Indians of the Northwest Territory, 30 mis ries, ten nativo assistants and 3115 members. Between Puget Sound and

Turax are 300,000 members on the sider Pole, six and a half miles south and many schools.

Only those who steadily watch the reports of the missionaries of the Sunday-School Union, are aware of the at success attending their labors. The missionaries of its Northwe Department, report during the peat year 408 schools organized teachers, and 12,610 scholars: 3047 Bibles and Testaments were distribut-

Sence the first of the year, sex Bap-tist congregations of Philadelphia have paid off debts on their meetingvarying in amount from \$360 to \$50,000, and one more is expected to be cleared of debt within two weeks. This work of faith has been largely ided by Edward Kimbull, who has been so blessed in this special service. A time of deep religious interest has

been experienced in Charleston, S. C., under the preaching of John S. Inskip well known for his advocacy of holness as a present experience through consecration, faith and the bapti with the Holy Spirit and Sire. whole community is said to have be aroused, and hundreds "inquirum the way to Zion, with their faces thither-

Tax Friends meeting at Leominster England, but more than doubled its membership in the last twelve years. ng belonging to the same Quarterly Meeting, thirty-one have on received into membership in the last four months, "but it bus been by earnest Bible exposition, by individua dealing with inquirers, and by preach ing the glad tidings which are still the power of God unto salvation."

The City of New York, says the 1875 of 1,041,886, to meest ious wents of whom there are 430 laces of worship of all denominations, which provide accommodations for only 375,000 persons. The New York City Mission and Tract Society has five mission chapels and forty mis In the last year 3000 meetings stere held under its auspices and 250 660 people were brought within relie ious influences. But a vest multitude are not reached by any religious agen-

#### TEMPERANCE NOTES. THE Woman's Christian Temperance

Union of Illimoie have began to pr lish a namer. It is named "The Sig and is edited by Mary B. Willard who was associated with Property P Willard for a time in the charge of the Chicago Po Ax extensive temperance work in

Genova, Switzerland, is reported by the Christian Union. A society has been formed like those in America, and a scalous campaign is being made against intemperance. A number of spened in Geneva for the poor. The money spent for Impor in

drinking places in New York is estimated at \$60 600,006 a year, while the aggregate receipts of thirty-nine pro inent religious societies, raclading the one Bible Society and American Tract Society, were \$6,000,000.

A Letter Fram Missouri.

Dear Primitive

of wheat growing as carried There are several artilows, when I lived there six or seven numbers of the P. suggestive of subjects which may be the straw was generally burned in the aken up again for further considerafield, and the grain and the fatness of tion. The article concerning marriage the soil in the grain, was shipped to Chicago. At first the crops were is one, and that of brother Brumbaugh describing the West is another. I know something of the vicinity in heavy, from twenty to forty bushels to the acre, but there was almost a cor-Missouri in which I reside, Caldwell tan falling off of the yield something county, a few miles south of Kingston, its county-seat, is my home. We con-

are our ministers. The neighboring religious sociutios are mostly, the any as you may had in the counties of Iowa and Illanois generally, nam Methodists, Baptists, both missionary and anti-missionary or old Baptists Winebronnarians or Church of God. Disciples or Campbellites. Mermone and Catholics may be found by accident. The inhabitants are genrally alike ulso. They are of ginia, Kentucky, Tennessee, Ohio

Pennsylvania, of the Northeastern

The soil is good but the subsoil hold

States with a sprinkling of Germa

water. Timothy meadows do wall all most every year, but often the mid-summer and fall drouths make the afor grass of mendows of httle value Clover stands dry weather best. put in early in good deep ploughed land is the most certain of the cereals My sons, each of them, worked about tifty acres, using three horses or cool mules to break up the ground. result is, fifty to sixty bushels of corn to the acre, worth twenty cents bushel to those who fatten cattle hand is not high. Ten to twenty dol lars an acre, according to circu Wood is plenty, only twenty-five cents for as large a load as you care to pat on. If at any fature time wood gives out, coal is not far off and is abundant and chesp. Muny good

atmediant and carety. Many good orchards are planted and apples are

when there is a good crop

enerally cheap, and so are peaches

The people are generally in debt

Many . 'ame with great pretensions great self-esteem, not so much in their orking and productive capacity, as in their power of out-witting the norant Missourisms" in trades. a man depends on tricks or on a speculative newers instead of his hopst labor, he has as good a ch come out eccoud host se victorious reb truth is verified abundantly in this Western country when bought too much land, or went too much in debt and sank. I would here make an important remark. This is not as good a country for mon of lim ited means as wheat growing countries. Wheat is grown here on a small scale ally does well in the bottoms and on sheltered billibles or slopes in the timber, but it is unrelin ble on the prairies. Corn and hav, in bort, entile ford is the surest produce Unless you buy large entile to fatten you have to wait long on young and it takes money or credit and bigh rate of interest to get stock to feed your crop to. It is true you may sell it, but it is hard to haul away a large amount of corn or hav on the bad roads (generally) of this country. But this country would be good for tockman of means. The thing is different in a wheat grow Less capital will do. In lowa you sow wheat in April and you can thresh temperance coffee houses have been out of the shock in August, when you can sell at the nearest railroad station. according to your necessities or judgment. A load of wheat is likely ring you as much as three of corn

or of four to six of hay or perhaps

more. Here the returns are quicker,

and the working capital consequently may be smaller. But then if you have

means the Missourian style is the het-

ter. By it you can keep up the fortili-ty of the land better. By the system

ears ago, on the banks of the Cedar,

a corn or cats trop intervened, until proof whatever that the Brethren's the salvation of souls at heart. The brethren could not help but see that a corn or outs crop intervenced, mass proof wazerwer than the December 1 was annealed to constant state. The there is an inside the yield would not pay wages for the papers have been supported. Of counse (asker of 1) Elechtbellenier lives been such as should result in the swifare necessary labor. There is a missisce of it is to be decided that the church He is in his 80th year, and walked to of scole and the bonor and glory of lation about settling down in really comparatively When a man goes to the frontier settlements be must live Has claim is lakely to grow in with the real facts, so that we will be, member of years. value of he does something towards at least, able to intelligently warn othimproving it. He need not expect a orangement the danger of getting the ed common school for his children publishing spirit. Years ago it was There are common schools and good ones too now in this part of gotting the preaching spirit. This Messouri. But in creating property are likely to buy good clothes and good articles of diet, yea luxuries and though you are not owner of a capital dred dollars gross you will compete with the mun of five thou-Now it is easy to figure at ten tarily con our cent interest that the man of five bandred dollars' capital has only filty dollars per annues to md bis labor. whole the man of five thusand but five hundred a year to aid his, and that duans, amounting the advent of a new you caused hold out even the first your paper which is to be knunched about April 1st. against the frontier man who does not spend what he has no temptation to d the fashion for all being the then they may a, ply to some of style of the golden age of Saturn my meals who are to me nest what such as we find in some of the bruthen these numers are to our regular church

No month for Western forming may soon write about Western churches and schools

Jones Musican

OUR CHURCH PAPERS

At last the ore has been

broken by Dr. Rerse of Mo, in his able recommunications to the B A. W. He plainly shows the kno of demarca pers and religious papers. He go still farther and show that thous ands of papers are published now-a days and pointed on good paper, and given away gratuitously as advertising of this is no evidence that a weekly religious paper without may advertising patronage run be given away at a fair profit

interested in "our papers," I take the responsibility of saying a word on the basiness has required me to be around painting offices for the last twenty and therefore know the name and the cost of averything to be found in a painting office. from a composing stick to a cylinder press

Feeling satisfied that if the boother bond was fully mosted that not another al Meeting would press without church press To show up in a to be looked into is impossible. But read and considered, it will not be long bared hands left at home, financial weights, and are expected to seach and do committee fixed price, and not one in a thorough one, and we will look for him to do they fix the many they see their true will not that they can, even it nothing all the work." Where there is such a condition on a term of the work." Where there is such a condition on the such as a such as conditions were their true. was say that oney can, even if nothing an use work. But feeling, in every case it will be a find, who have thus set out we will say, the I um asked why have they been doing tum neccusivity may have teey eten some use, the memore not through the first impossible? I claum they have takes their combined prayers for the and make use of the rounts he has not improvement. I status uses many many many the continues of their children and their given us to keep in the by. To the variety to proce it. But why are they sughbors. They forget that the Sart-brighten everywhere I would up to Destinus they have less [or said we should not it we would re- under the title band of relatives at wining to loss? December very make to seat the anomal mean in a wealth the member and anomal mean in a wealth the member and fall what colors and so there are the little the business and fall when a series of meetings are take steps to furnish them with a place offer papers at still less rates? We held they should be held not because suitable for worship, where they may pers at this less rates? We now tary should be need they meet and be fed, that they may grow in the business world we see many lare the privilege, but breams they meet and seria, can they say green come of the Sant foolish and crtakings. But this is no have the welfare of the church and truth. Those who were precent as lang.

enough for us to acquaint ourselves facts. He has been a deacon for ally bindered his chances of getting into the ministry, but now a days al most any brother may emburk in the per and get some supporters. Then ugain, if the pioneur papers have vulbe allowed to take th Just vesterday I had a letter from In-My advertisement is sole sted, and if I comply, I help to start another paper designed to circulate amongst the Brothren. Should I do

orn was three or four feet high, to go along the rows and pull up curtain stocks which they called suckers. They say of these stocks are allowed to a main they will never get any cars, besides, they dwarf the larger stocks On the same principle the Annual Morting should protect our pioneer church papers.

A PEW THOUGHTS

Dem Buthern According to previous zangements.D. Bechtelbeimer came to us on the 13th of February and tention and good interest mamfested One relained and others said they would come soon. The one reclaimed or may body else but the publishers are had been out of the church about Ob, what love and pa long with fruit man. Then give hom muce to make his peace, calling and election sure in his old age

juy to the church to see buckshiding acula return to the fold, and what distance to preach and finds the tour boss in extract, and attend sectings regularly, though the roads by almost taking some steps toward protecting impassable. On the other hand, how discouraging it must be when the single communication all that ought presider goes to the place of meeting and finds a few old members then of brother Beese's letters are generally and purhaps the girls and boys and do editorial work in the longon 1s the church like others do, when, principles that the church like others do, when, principles that all? No they are expected to happ, they make expressions of this upon their honest bents until they work is head in the presence of their children cannot refrain from turn this all? No, they are expected to do "I think that girl is too young to join these for whom they showed as much ities beeden, such as far- the church, she had better wait until sympathy and enjoy the hing a \$2.00 paper for \$1.50 a year she knows what shoulding, and that fruits of rightronsnose." Those who doubt my words van go man has been sather a lead one to hold our sincere thanks for not overy publishing house in the lout furthful," Av. And then ugain to aid is no or work. United States, and show may of the there may be meetings held in places class we will say, such a large part. Breathrea's papers, and set if these where the members may conclude, of them are professors) may the "Lord

a notation is a notation of the state of the

Home Mission Report

Boyer, aged 30 years, 5 months and 18 In minus of the fact that a home mis-Creck's most highly respected young sion was organized by the brothren of the Middle District of Pennsylvania last Spring, brother J. M. Mohler of ladies. She was a native of near ton, Huntingdon county, Pa. For three years past she has made her bom owistown, Pa, being appointed as a with Mr. George Smith near Walliams laborer in the capacity of a home mis burg On Christmas day last she wa sionary, and we, the brethren of Yellow Creek church being called upon to sten father. After his funeral she tool send a minister into an isolated terri tory, known as Dutch Corner, a place ring therein four members—three s sowers cold. Since returned to Ma Smith's residence, where her cold desisters and a brother, we collected a veloped into disease of the bowels se to hold services, and being una Medical and was procured, but her dis de to procure a church or a sustable re accepted the offer of as to defy the skill of her physician shop, which was accordingly fixed for She did not take her hed until the purpose. Brother Mohler being call day night, when her poins crosed and she rested protty well until Sunday ed seems on the 3d of March and I laboring for the upbailting of Zoon He intered until the 13th inst, wh but shortly afterward remarked that be closed with an importante result of everything was gotting dark, and felt the addition of three previous souls. that death was near. She was assist who were baptized into Christ to share the blessmes of Hos church. Two the remainder of her money should be into the body on the 27th of March given to these who had so kindly minand several others said they would me soon so we we think the effort tinged to talk with all white her was crowned with great success by the blessing of God and the labors of ar brother, especially when we contions of her head. At 12 o'clock death sider the great dissolvantage under closed the scene. Her funeral took place on Monday at 3 o'clock p. m., which he labored. The doctrine of services being conducted brief there, so much so that some of them very pointedly by Rev. G. W. Brumthought it very strange to hear such a thing as non-resistance, non-swearing society, &c. advocated her of the Dunker church for many Truly this neighborhood has been new erted, and some serven is to blame Notwithstanding the meetings were held ma work shop, considerable innest was manifests ed and consider

loss of her pleasant company.- tiloh uper the bad roads which were almost impassable, and the inclement the attendance was wood, the interest increased, and some who thought they nel a "heaventy home" found th of Michigan will be held with the their title was scarcely road, and were brothren of the Almony church, at the lmost rendy to turn in and secure one on the same terms with us, and we trust they will well consider and attend to the matter can it is too late. When the meetings closed, and it was an-nounted that haptism was to be admintered, a large erond was drawn to the banks of the stream, some out of curicerty, some out of symputhy some May, 1990, with the brothren of the ducted themselves, for the sake Big Grove thurs sneering and laughing at the humble follower of Jesus Christ. To the first class we would say that we hope their untit something will be done to rehere ure the ones that should hear the ripan into a success conviction of the those who are burdened down with preaching. Then sometimes parents truth as it is in Christ Jesus. To the thy their children don't join accord class we fiel to say, that we

have a good representation. s later than usual on account of the A. M. being Inter-They have To the ure, the members not thinking that it Lord help you to be faithful to the end

The District Meeting for the West rn District of Md. will be held with he brothren of the Manor church, house three miles west of Hagerstown on the 5th day of April, commencing J year Renework

The District Meeting for the Eastern The Dikarest Meeting for the Eastern librities of M. (will be bed in 1 will be lead in 1 will be lead

Altar.

B 9 Personne

In Memorian

Pa. Sunday, March 7th, Mus Sarai

Miss Buyer was one of Clover

oned to the bedside of her dying

She was assisted to a chan

Rer defraying her feneral

stoned to her in her illness. She con

trongth lasted, and when tongue re-

utterance she arswered by sne

Mass Boyer was a faithful mem

who when bubling adies to the

District Mostlers

The District Meeting for the Stat

he 23d of April, 1880, A full repu

ra. Also lovefeast en Saturday

tion is extended to the brethren and

1. N. Mataon, Clerk

rb. Beaton county

contestion is desired

STRICKLAND -ROBRISON -Byile reigned, March 10, 1899, at the resid of surjet Bobleon, in Garrett county, Mr. Mr. Jacob A. Strickland to Miss C

Died hear Williamsburg, Blair Co., SMITH -GEARHART -Ry the under-10 Mars Ross A Granizart

D. E. Samanager

#### Jomb.

DUPLER .- to the Jonathan Crock church O . Jan 50. 1846, brother David Dooley e leaves one son, our daughter, aged 37 years, 3 months and 21 days. He leaves one son, now daughter, four rathers and four sistors to mouro their loss His wife necessful him in death some 12 year ago at the age of 21 yours, 5 months and 16 days. Funeral acreves by the writer to quite a large congregation of attentive lear

ADAMS.—In the Valley River church, Bar-hoter county, W. V., Calhanner, wife of brother Basel Adams departed this life March 22, 1880, age 63 years, 10 months March 22, 1 not 23 days Fourth services by the wester from Pa

W. A. GAUNT

13. Bro Henry Cries. He was born Cest 15, 1815, and dred March 9, 1850, of unite motion of the bowels, aged ill years, i He was the father of none children. He leaves a widow, 5 children, and many warm friends to moorn their loss, but with a bright tope that our loss is his gam. He was a good neighbor, a hind husband and father, and a consistent member of the church. He

beether Conrad. Habler and the writer from BENAKER.-Is Hill Valley, Pa., Jun 1

1800, of deputhersa, Susia, daughter of beather Goorge and sister Kate Semiler, ged 6 years, 4 months and 23 days DELL -Also March 12, 5:89, frond Lev Dell, aged 46 years, 11 months and 2

days

Brs death was sudden. For two weeks
premius he had been tagespel for as in
hinding a kenso. On Saturday morning
was taken with severe tramp, suffered as
weeky at otherwise multi the fadlowing Pridry orening, when death outered and chose-ed his earest. The thereand was an exam-plary citizen, loved by all whe knew him ulthough net a professor of religiou, yet dimitation by many who are pro-to was the leading opinion the ere riks north of Mattawan, on the Wichthe Rechron's charcle in Baros Valley was Central pulping, on Thursday, to notice own the lattle sparrows. The levelleren of the Middle District Inwa purpose holding their District

TIV —In the Coventry church, PA , Doc SI, 1879, our extremed brother Amos Fry

BEELER -Also in the same church, Duc-20, 1800, of droppy, our esteemed barther Heavy H Beeler, aged 67 years, 11 mes., and 8 days

nod 8 days Funeral occasion was supproved from 1 These 4 18-17, by beetlered 1 P Hetric and

The District Mosting of the Western District of Ponnsylvania will be held HAMLITON -Also to the same clearth.

Chester county, Va., of hear ducing, one
contented brother. Emdereck Hamilton. D V, with the brethren in the Glade Ron congregation, Armstrong county Par on the 20th day of April, 1899 Joseph Horsophie, Clerk.

esteemed brother Frederick Hamilton, aged 77 years 5 menths and 24 days Our brother was a commission manifer of the church, for many years, majet universe ing, yet shrays friendly and knot. He call ed for the ciders of the church and we ed for the elders of the church enoughted in the name of the Lord trusting in the Lord, after having dear what he could Funeral nervices by breth-reh liavid Kenmand Jacob County.

All NOLD.—On the menning of the 6th of March, 1850, Amy Arnold, wife of Thom-

an Arnold, aged 38 years. Natur Arnold had been alok for up

Carcespondence.

the Bell school-house on the 4th 8 ministers Josl Sherfy, A J. Samuel Tipton of N. C. came and rein the community, and it think it is better that way than to maken People could not get through ever out a people. We closed the and of course emigrants must have room services at this place and commenced to get through I think Beatrice is a meeting at Pleasant View on the building up faster than any town I eve second Sunday in February Contin saw. The rail rooms gave it a raise and Six more came out on , another is coming. One united by letter, making seven at this place. On the third Sunday of 

Moisby renderted the meeting. They

I to to this time. March likely we have had no cold weather of any account out one hight anow and only a few old day. Health good terms and best is growing. We have a mild climate, no chills or fever. You need not work day and night to raise a owerk at lumbre. Land thenp So-tery good. What hinders the light. -ar here, if there is any boother that tere is the place, in Washington comr, as there is none in this sounty It. b. W. Dong

From Moomee Church, Defeater County, Q.

March 12, 1903.

Don Button Brother Hosenburger on the 20th of February and accepted Isteen sermons in all bull power until the rock gave way satly, large crowds is attendance all

From Restrice, Nah.

on, to start with a load to town Am still wraten. He then left and brother Har day in January, conducted by the busing corn at 22 ets. The roads are rison preached four evenings to attentive spleaded I have been making from 4 to 5 Vines, and the writer. The same trips every week same hashing, except the church, but were encouraged and evening brethien Daniel Miller and when owny at meeting. The emigra-promined of our dary to God and the tion is very beary. Nearly every day similar 1900 of A. C. Cang, and re-referred se. We continue I one week from our to four ears unloading families, man but I high is scallus for the cases day and night presching the word, is custoold and fares implements and I will say that I think it would be a auch like, beerdes tennis. One day I mes eight wagons Noarly all the time into his territory, and the result interests require the only the result into the control of the

Sometimes can hardly get through. The Why cannot the Brethren's children do Town Countil had to pess an ordinance as a forbidding trams loaded with grain had but very little snow. Realth has wood, buy and so on, from stopping on been good so far. I think more than Mann street because of the growd it ever of the 1' C'

From Ligonier, Pa.

of the Picasant View congregation are sorry to say that we have so many This congregation has had forty-six members in one district that opense November 1st, 1879, the messenery cause that I am shead tunned about ten days with two addi-May the Lord help as all to be laith, to make an often. The raiser has not the brothen of Pictoria Valley know the time when I was a member of the Albright church, I paid as high a twenty-five dollars per year. when I was in better circumstances I enclose you twenty-four cents of May find speed the day when every brother and stater will take an interest down in their pockets and support it.

> Turo, Henry From the Yellow River Church, Inc.

groul. What handers the broth-om coming South I would just from Ohio, came to our aim of the church on the 7th of February, commented a series of meetings preached Dean Prosecut.

March 16 1880. The Sunday school conven-He held forth tion, which was held on the 20th and Word of God in its true light and 21st of February, passed off very please

and seven semis come cot and were the time, and quite a number of broth burned to the liquid grave, while others | sen from adjoining charebre were with were counting the cost and some have us. All seemed to enjoy the meetings were communic that containing more the account of the property laid in this vicinity, and the future Lonark, Ill. They preceded some for prospect of building up a church here as after the convention closed. We be-Our church here here that the Sunday school interest

From Grandy Goanty, Iswa.

March 12, 1880 Dear Beether ... Brother Harrison, from From Foreign Tree, Workington Outsp. | Proce Reviews | Works 12, 1832 | District Reviews, From Tree | Proceedings congregations. We had no additions to church. Brother Burrison is a young good plon to start a children's fand to the farth. May the Lord bless his la help the Danish members to a church bors elsewhere. Mestings closed even help the Danish members to a church bee what the Golden Ceaser children are uch? We have had a nice winter,

> LIZZIE HOUTA From East Corentry, Pa.

March 11 1950 The brethren at Converse

have been holding meetings during the past winter. First at Lawrenceville, Chester county, Pa Had meeting nearly two weeks and a balf, closing the beginning of Decumber Rosals of the meeting was more were baptized. On the 15th we commenced another series of meetings at Hermonyville, another branch of the Coventry church, and contions Brother J 1' Hetrick was with us all the time at both meetings, except one Nabbath morning and evening. On the 16th of February, 1880. Bro. J. P. Hetric commenced a series of meetings in the horough of l'ottatown, in a lurge hall rented for the purpose. The meetings were well attended and good order prevailed. As a regult of the meetings two young persons bave made tion for church membership May God of the church grant that many more may come.

meetings were conducted by brother Hetric assisted by the resident ministers. vic: Jecob Conner, John Harley, David . Keim and J. U. Brown. John Y. Elenners

From Brother Zuck

Good attention. The result was there greeness such were laptaced. Against a flow of center, Suego comparing, and the such as t Brother D. E. Brubsker. No gray in high. Some a verse mode early of the first the state of the changes of the first the change of the first the change of the changes of the changes

Brother Daniel bas district of lows our best whiles for his lakers of lore THE BHETHIEN X XORMAL and the state of the s

By referring to last A. M., you will are that it was decided, so order to raise t very ferminde Und charris ber | bern that the Nordey school interest or beth it was desided, an order to rike:

AND CRIGINAL

The State of the Nordey of of the Nor

From the Newton Grove Church, Mich.

Dear Bothers Bro John B. Wrightsman. of South Hend, Ind., came to us and beld forth the Word of Hie with such power, that by thehelp of the Lord, and prayers of the church, sinners were convicted, converted, and the result was that thericon precious souls come out from the world and were burned with Christ by baptism. We hope they arose to walk in newness of life, and we think many more good impressions were . 0 and the church basit up in the hely faith. Many thanks to the dear brother who contended so corneally for

From Brother Wooses

March 16, 1850

Since my fast report brother ; ing near Kingwood, in the same dustrict we reside. Commenced the arrestal Schill Beauty Street Schill Beauty Street Schill Beauty Schill Beauty Street Schill Beauty Schil John Schroch and I conducted a mustthe lith and closed the creating of the 11th. Fire were received by haptism,

prove taithful until the end and finally obtum the crown.

There will be a 'exclered at the Glade But moving-linese, Armstring county,

Half Leither, single per pair
Per dorm, by express
The Barries Mostro of April 17, 1880
The Barries Mostro of No. The Dorrist Meeting of Western Ponn sylvania will be beld at the same ob on the 20th. Kittauning, on the Alleghaney R. R. is the station at which to stop off. These coming by R. R. will write to the undewigned, at Kittanning, Pa. Ministering brothres are solicited to attend the feast, and the

Matice.

J. B. WAMPLES.

THE PEOPLE'S JOURNAL A Paper for the Paulity and Farm.
Light and Choeffel). Made up of Good and uncled Matter. Well arranged. Farouthy uncleded Matter, Well arranged. Farouthy uncertained by the Press. Good paper, clear "Paper See South, 2014". Certs from Mr. Dall's press to contact, 2014. Certs from Mr. Dall's press the contact of the Certs for the Certs for the Certs from Mr. Dall's press from the Certs for the Certs from Mr. Dall's press from the Certs for the Cer

THE PROPLE'S JOURNAL Mirch Lt. 1880. ONLY ONE CHANGE OF CARS TO

KANSAS CITY, MO

scitout.

AND CHURCH.

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The Yerson Elements is an Interestic raper specialty adopted to the waste of a below. It is giften up with givest care, as parted, gifted on good pages and it quite to smooty the young poors. It is well to if for home stricting or the Sunday-school

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#### HUNTINGDON, PA., TUESDAY, APRIL 6, 1880.

NO. 14.

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SIXTH Part -Thy Grenel Monstry -Butburn Jacobs, The Cheery Teach-

Ergnyn Passe-Prom Harper Edm Mills, Chatos county, Johann, Work for the Cause, From Green

#### OHRIST THE BUCK

date not trust the arrested frag lot wholly lean on Jesus name; Aft other ground is staking soud

rest on his unchanging grace n every high and stormy gale,

## Sermon Department. OUR CONTINUAL NEED OF CHRIST

Sermon by Elder James Ontoter

Reported By W. W. Cottou

to welk yo in him Rooted and hus? up in him, and stablished in the fails, as yo have been taught, abound ins thepsin with thankegiving "-Col ii.

to get them converted, retormed, and to enable us to form the true Christian nude ready for a better worldsste get character. None of its who are Clais-

is mushed and we bear them to the character, that it consists in two things convers is over, and we are relaced the wrong is necessary We know that they have gone to a would where there will be no tenute tion. The prencher teels for his pen-nle while they are in this world. The

From the Red Oale Con-Prom the Red Oale Con-That was Paul's conflict. That Is the conflict of all prenchers. I might say "I would that ye knew the that ye knew the trouble and mayory tive one which I have lest ye do using and of Christ Jesus the Lond so walk we This con

> I will present what I have to say the application as heat I can. The ights are these-First, our need of on of that need. The last thought brings out the idea that we true never green out of our need of Christ. That

ce all nord Chris, is plain-that we matton, and m bending us to the maths But it is no less plain that I him continually. We will we need him continually

have made of our subrect

pressive and peruliar language. For had received Jesus Christ, They reproduct and protted beauting. For had received Jenes Claric. They are levery referring to what their still the median any more. Do not be the production of great conflict does Paul refer to? It these remarks I make the abservation Hob vin 10. The carrying out of walk we in him

this is conflict of mand and a distress that we all have need of Clarist. From what source dld it ligion is not the development and arter arise. It was because he was affulf arouth at some mosts and matural which were once exit, are emptied of area Christ quite as much now as t might not continue finithal in the good child in the room, the little lake in the Our members which were servants of mant with him. We can never do with stone initial in the good varies of the countries of the deciding causes to an increase, which is the ele-ding causes touble and ments of manifold or womanhood, so become severants of holmess. We what they may, let our intentions be when the part at many manners' confing to at sez. There is the game better the sex of believes. We shall they are all the sex of the orsevert as in-ments within it. But we want some

cerve the truths to part the work of all anxiety and cure when the somer is man that you do not have all the elements of a Christian character within From the fact that we are in a world No matter from what handly you may n templateen in a seerid when the trial temperament may have been no Prince of durkings holds suny—there matter what may have licen and are

must be consent. We are sorry to be your surroundings no matter how compelled to acknowledge it but it is pure your life has been from wicked per and shakures have control, rather monal character, to form a genuine thus here any tenth and he arently pure. Christian character, there must be an shife. Such 6, the fact and we can additional element. You must have never less our feeling of concern for Christ in you before such a character our friends as long as they remain to ran be found the world. When their rouse of life. A paralle-

Sylver Prod.—The Catacombs of Rev. although we fed great sorrow.

Bone Admostition.—S. R. Stiff and hept's two and you'll be a feed, in the removal of sin from the A Correction. Roses Assum. Besides with the wide in Christian principle within us. The removal of the wrong is necessary. I am afraid that right here we are not to fall into Many n too upt to look at it only as the alimands of that error. I tell you, my Christian freeds, and facthren that Christianity does not cornect above in These truths had us to the next side to Christianity as well as a negapart of the Christian life to whitem from even the appearance of evil, Such was Paul's councilly while it is our duty to deny our-

it is no less our duty to live solicity, rightrously, and godly " We must not only "years to do cyll " but we must al-

These Colovsian beetleren had previy al Christ, as many of us have done modous our sins, takes away the wrongs that we have done numerous these wrones have been boxeles bemons in their character, he impoints at the Christian the ownlines of the locat that has been that the same that and in stirre does unstained in the field of al-zero standing and the boundaries, and in boundaries, and in the standing from the locat is now clean pure and pertane, and termperamy quintence, which, The heart in a beams the distinct production and inpution, conflicts, and in graterious quillages, and in great which the duties come limits approximately kindness, and in manderest are written as original in the district productions, and in the California of the California need him as long as we me in the the language of Solomon - Keep my 1 5-7

is the upple of three yes. But then Jesus the Jord, as wall ye in han a present at a point by flagses, which than upon the B to not annote any of the way. It plant at a most Jupitan is one ways vivy where therefore received plate of thine here."—Fir vit 3 3 yes wall in thin there is no diagon between with reportance and faith the large and the second of the large which is a second of the large which The apostle opens the chapter as you have heard as you have heard use read, with this eximply that these heathers it Colors and the property of the postle band, when you have received him, you do not

Re | these laws constitute the positive chur of the Christian. Our hearts the service of tool. The smallest evil and filled up with what is good, did when I entered into the haly eavy

I come now to the rest point that is not be the best in the world, yet implied in the language of the text think that they are favorable. By As ye have therefore received Christ not my leather and sister allow Jesus the Lord, so walk ye in lam thought to enter your numb, that he Rooted and built up to him, and stale cause you are them to abandon theorems, and i.e., mass land all the elements of Cornstan. Sided in the fault as we have been Christian seen after some and longht, abounding the rein with thanks. that you do not need the help of the su, and eagage in the service or God. trans.

[gving Pand here uses three meta. Saving Although you have friends.]

Is the named of the preacher robered in 1 savinthe meanwered manning on phoss. I have already spoken of the around you to below you, and bettings. impress his meaning more finally upon londism when you entered into the ho then minds. He uses noth phore here by life, so walk in Jon. Whether you

> Second, the figure of growth is used, game which he has provided. As you rooted in him." Third, the figure of a have need of thron, so walk in him building is used "built up in him." This walking in Christ refers to action Prome the first we learn there must be means withing after Christ examine. action and progress, for such "walk in- walking as Christ walked walking growth. The third implies stability Christ implies an identification with

We receive Christ. He bears our 'hip mayled out for us. And whom in saxing. We then become as little ever doth' not take un his cities, and children. The work that we are now come after as cannot be my disciple, to do is to form a Christian character. Lake viv. 27. Then we are to walk in This is to be the work after we have Christ, heating the curs received Christ received law in the pursion of our sue, received him in the mean? It means planted in Christ might stages of the work to be Paul in the sixth chapter of his Epistle We are then to walk in him. Path in the Romans says

These truths lead us to the mext of his death, we shall also be in the thought that we are to continue to likeways of his resurrection. Paul is mer seeks into, and then fiels because spenks about being larged with Christ, and then makes use of the expression and then makes use of the expression

meeted any more
This meaning of the (cM) is that we under the never done with Christ We mist thus who have received Christ That in the phading. We are repeated in the phading. him. The tools or fibres of our life branches grafted into Christ These Jesus is the Saxior that we need. He parts, the part below, and the part block this mean, "bapticed into his er show the traits to the world Lay the merits of that death made free from graft, and we enjoy the which we are building, deep in Christ, armalic as a little more exujoy the which we are building, deep in Christ.
The 's Lat' to go on to maturity. Add to
hat his your lath circus and to virtue,
of lovis besidence and to have been toptical into

as the apple of three cye. Built them, Jesus the Lord, or walk ye in hun' adhaded to by the apostle bank, when you have received lim, you do not be plant of in him, or noted in him. The lee kays, referring to what find will do need him any more. Do not hed be, plant is tender and must be protected

I have been nearly bolt a century is But I feel that I

ber that you must seek him daily The second indicates life and sympathy with Christ, Walking Various principles enter into and form. Christs ends, principles, and purposes It means waiting in the path which he

\*Routed in Christ." What does that

\* For if we have It is not enough that the sus-affinding to the subject of haptism, and

are never done with Christ. We must sake planting. We are regarded as bone. The touts or fluor of our big. fibres are to multiply and become strong presingestands in close connection with ger, the branches are to spread out and another which I will quote "Know ye bear fruit abundantly to the glory and bourge of first. The tree emission of two not that so many of us as were by parts, the part below, and the parts
showe ground. So one part of our
showe ground. So one part of our
clarities that native must bring the
monthshown from Christ, and the othe
monthshown from the world. Law
the control of the destrict of the destrict of the destrict of the destrict of the destrict.

As yo have therefore received thrust talking about planting. In our profession of Christamity.

by injured in transmispings, but a

there is life, the plant good soil. The erns of admitted in Three will draw nourishment from It will be one larger and larcorth ger, its branches will become more and more fruitful fertility. Our spiritual and is tich and will sustain us it we but send our cools aleasad. You cannot grow unless you are planted in that soil. Take the most excellent plant that you can find in our nurserus plant it upon some of these pits ridgeit must b it is planted in Christ 10 it is plant. Jam.

of there it will bring both golly supposed and concentrate any other way. "There is none other whereby we must be saved" - Acts in I muse you to receive him

In the second place, but us all be expected to stadk in Christ. It should coved Clarst, are we walking in him

#### d'ssan. DRAY ALWAYS

Jeans Laurence countries from at his reffering and truly I the distiples was ! wranh of any one, to the objet slopes Olivet, whither he was went to stray when he was bodily latigued, foltowed by his loving disciples, to whom coalmer to what they may be exposed The consumed and sam-

Pass What is prayer? Prayer is By addressing Got we speak unjecty and love, his suprements its all-perceding power of attraction which places but above all things close. The fewls of the pir, in the morn We must realshie to both his promises mention ed in the Holy Book ame of must to bumble curselves Being, which in authority and power,

Second Having addressed God as in notes which fill the heavens with do nothing, thus, all holo and blessines, praises of these laying creatures

when we make application to God for applications to God for property of their desired time, that a bonomical seps we exceed the single. The lowest can prior the low, valger Novel calculary things are supplied to the control priyoning grown and become no much legals to studied, or the questions are left to introduce the single and lead it more profitigate, but instead of worrest, from the bringing objects was now from sold religious to the control prior model religious to the control prio snything.
Third. We have been humble enough to bring before fied our wishes, acknowledged him as our Father, con

ed our trust as to his help, now it he The stell is not wanting in comes us not to be ashemed to own or acks owledge our wrongs with which we may have burdened him. berefore prostrate ourselves before him with a childlike spirit or confessoon, knowing that find him a knowl edge of all things beforehand, but westging that it is his wish we should be bone-t and upright in heart not bumble enough to bring them before

Fourth Having become acquainted 4 there is not oming norm going with Gold as our Pather, leaves as one feet fively in some way, which if a work of the control comforter, we now offer a sacrifice of then leave one for the manifold blossings praise. bestored upon us by the mercy of God for everything because he is the author

should whose God as the God of all his face of the crystal wave. of all things, as the glorious King of lowed immediately by another, reflect that no secret of prejudice is within us. our transpropriate put only towards of their elistening roats God because we are too imperfeet, but

may always. Paul says, pray with that was so full of joy and praise dur The natural mond by first looking at this subject considerit an impossibility to be continually at at least seven deferent places in the lew Testamont to be constant in pray

By studying the laws and habits of ture, we can plantly see that every it bad, repaired true the temple and thing dreated by God ruses silent voices of thanksgiving and molody in sts Muker. All nature is obedient to the laws of God given in the begin nine. The sun, the great and radiant 'Srother and Father', in owner toward might instruct or fore-warn them of the impending days of trul, also read address before it, sheds its golden laminury of the day, as it gently but seeming as it were making an effort to cost its first rays over the entire hem isphere at one e, in order that all things in the eyes of God of all that he had

delighting and being refreshed by its welcome borns of mellow light, might upo use Boung, buther, rejoice and send melodic squises to its men. itself seems to prace his Creater in to him. We speak to him first, in the language of millimity and beauty, aust believe in our hearts that God is its glorious rays far and wide into the arorthy to be adored worthy to be "chervel abyee, illuminating all space called upon by the names we may exor the honor we may confer the moiestic worlds, which by their We must realize his power, Creator are designed to be obedient to

The fewls of the pir, in the morning ere may human soul thinks of stirring, so his authorship of all creation. We leave their trunsient heds with noice must believe that he is abundantly of proise upon their tengue, each one times mention onderworing to outrie the other in tent with singing project in their eleapproach nearer the

from such an Umpipotent Father, ac- morning dawn, to the dropping of the knowledging that we of ourselves can first curtain of the night, you can hear tures of God's own image and 'Bry hum First, we address hold the fowls of the air, they sow not, so with all our efforts through our en-

grioving God with their lamentations rounding us. All also pursue the avthey continually pour forth range of cations of this life without any thought drink can be so perverted as to like tony continuatry pour Borth rongs of jeatiers of the ine without any thought praise and moledic prayer through fir the worrow, or any concern about sunshine and through raise. What a the future, just because it is endirely beautiful ferom of continual prayer.

If we read authors of adventure and Sozing that by the dependence upon

gazello, basking in the golden smalight power, and I to come from God. ashamed of his commands, tecling if of a tropical sun the stillness being creatures are continually depenthe nature of all living creatures in supply, but he who prays not has no ,heir undaturbed state. They mani- pr

Muny a time have I wandered care-

in the that so much has been sacrificed lessly along the banks of a stream for our salvation. We thank the Lord when my attention was attracted by to conduct all our avecations, be they the playful finny tribe chasing each and giver of every good gift. We other in joyful mirth beneath the surerentures, as the artificer and creator then I could one turn on its side, folon not arrange, as one generous range or nowel immensionly by monuter, restrict the eternal beavens. We should make 10g their silver garments in the light supplications for all men being cruzibil of the noonday sim. It seemed to tell necessarily make supplications for that me they want to please God in de We should make a full confusion of lighting him with the beautiful tints oil not to be officer slothful, it would Navigators will tell you of the mirth of the mon toward our fellow-learnes. As above ser of the deep All can be studied of God at all time-stated, we should give thanks for all ne praise and thankagiving of the mute and realize our our The evening shades appear, and all

ing the reign of day quiets down into peaceful repose for the night. Is God not admired by any of his works by night? As the sun hides his face bebind the Western hills, the heavens be rome filled to over-flowing with the twinkling bost one trying to excel the other in brightness and glory. The reat luminary of the night obeys her Maker's will and takes charge of the quiet darkness in shedding her crystal bearer of Eight on the stillness honesth e Creator, until the time has again arrived for the dawning of another day, when the sleepers of the night through which they were ereated and d. Yea, very good And that which was the most pleasing

baving the features and lin Son, and Holy Ghost, with indication, Maker. All nature occurs alive at the means of his Maker, mon being on upplication contestion, and thanks, approach of the moraing sun, which dowed with a mindfuld principle above. all else in his creation . to reign over everything else in the To do thus, we thanking him for the power of casting earth, note, erested for the sole and express purpose of loving, praising, and obeying God, and son below the all be created to transgress his comelse was subject to the will of God from the memort of its erection to the present day. All else is shedding forth the same element of praise this day as it was on the day of But torn its formation. ated last, that God might admire bim above everything else, was the first to allow temptation to slogo hold, theren the highest degree of humility and mentury homes, delight is souring high by transgressing the divine command bear in mind that we are addressing a into infinite space, seeming to make and for this reason, the prononces of our yielding to temptation, the comthrone of their muker and pour forth mand was given by Christ, through

whose that state or element which waprome we now humbly supplicate, sweetness, their mededic prayer. All is man before the fall can be obtained, poor out our heart's desire for aid day long, from the first swinkle of the that we should pray already Should we not them, being the error

tion, created only for to love him, do we memory approach the threats of horne, yet your heartestly Father finel. how the mate evention prime do people better, me more, me. Here and that of wear whose bears which them." They was so are not you for the more and the contract of the state of politics, and the state of politics and

experience in the wilds, we can find God all other living creatures' receive examples of all living animals in their a supply, being obedient to his will in undisturised element, from the large order that we arrive at this point, we and clumsy rhinoverse and hippo to must also feel our entire dependence the brisk and light-footed antelope and upon him for every good. All light we denote our size forgiven we must be broken by an occasional expression of upon him for all these, to carnest, perjoy in their elementary notes. This is severing prayer he has premoted every

> As every situation in life bas its po their riple innecessors, expressions of situation there is peculiar grace apan faifil the dut of any station, without the grace sunwhat they may, that this grace way rest upon it, hence in whitever Now and cumstances we may be engaged, suppored to be engaged in something useful, us we shall glordy tiod with our special grace, and as we are command therefore occur that we ought to be praying plways gloritying the name

and realize our entrie dependent mon God, we will then be in a roweveryes our feelings as such is in public, in the family, in the closet, in business, on the way, in the heart rithout a voice, and with the voice from the beart. A genuine Christian

Were half the breath that's value spe-To braven in sweet thanksgiving sent Our cheeful song would aftenor be, "Hear what the Lord bath dear for me."

EXPOSES OF PIRST PRAIM

B) J. S. MORFER.

Bot his delight is in the taw of the Lord.

Instead of delighting, in walking in the ways of the ungodly, or of standing in the way of sinners, or of sitting in the nest of the scornful, the Godly person delights in the person of God's that he may learn less duty to Man created in his own image wards his God, and his fellow beings, the better. It is food for his soul than honor and the honor-comb. The

soul wants nonrishment as well as the Nothing is an delightful to the soul of the Godly, as that bread of es from heaven, of schools if a soon out he shall moved due The apostle speaks of "tasting of the good word of the Lord". The wase man says "the soul of the righ shall be made fat." Peter in bringing into t meaking of the young convert says, siring the sincere milk of the word ture that they may grow thereby The word of God is as Init of nourishment the soul, as bread is to the body The Godly man, not only delights in he Law of Lord, but he meditates in it, by day and by night Here we notice the industry of the Godly, to beome sequainted with their whole duty

toward their Cirator. that ever excellent, that meets the desire of

that which was at first perfectly name ating, as in the use of tobacce, alche-holic drinks, &c. When the taste has is been perverted, it is with consid erable difficulty that it he properly repred, and is frequently never done It seems harder to restore a perverted taste, than to pervert it in the firm

While this is true of the body, it is equally true of the sporit. At first novel reading may seem somewhat dis the more we want to read them, till a hast our taste is so perverted, that sound becratme and religious truth is norfectly irksome. The true taste for

tod, and we read sound religious truth and meditate in the Law of the Lord constantly, we love it. Our taste is correct. We communicate to the keast through the medium of the mind just that kind of food the heart ecds, for its healthbulness, and growth in spiritual things. The more we read The less we read at the less we care about reading it e Seminance for their

ve think we have eternal Life."

# ORDING BASKET -NO. 6

OUNTR 1000

In the International Sonday-school teson for Sept. 21st, 1879, Lasson xii n referring to Titus 3 5, it says Washing of regeneration, rufors not oly to outward funtism, but conceithe invard regeneration by the Holy Ghost" Lot us see what logic The whole verse rends thu

for the week of righteensness which we have done, but according to be mercy he saved us, by the washing of regeneration, and renowing of

'ushing" in this verse, in the per thrmanes of some action in connection washing of regeneration. In the preformance of this action a material or clement is used where with to per at all refers to the outward implies the act. But if it refers to the inward regeneration by the Holy Ghost, ther it is the Huly Gheat that is applied to perform that action.
The apentle munitions in this verse,

we operations whereby God Savior saved as The washing of regeneration, and the renewing of the The latter is the opera tion of the Holy Glost apon the heart and spirit of man, the the soul of good corruption, the liber ating from the power of Satan, th and the importung of the divine nu Hence, if we teach that "wash ing of regeneration" refers especially to the inward operations of the Holy Spirit, we make "wushing of reon" and "renewing of the Holy Ghost" synonymous terms, and so mal Paul say, "He saved us; by the (renew ing of the Holy Ghost; and renowing of the Holy Ghost." Such is the logic that learned cavilers charge Paul

But not only is Paul charged with the godily soul, and in the permul of which, it flads so cauch comfort, as in crushly so charged. He said unto white, I finds to tenth confort, as in equally so charged. He said unto the last and the Lord Secolement, with the last and the Lord Secolement, with the last any that all professors of religion that show the libib. We are and the Spirit, be caused enter late considert that many, lore the nowshomself unto water. "Of water" is the symbol of the "Spirit," like in ase of the woman of Samaria The water that I shall give, whoseever thereof shall never thirs! John 4:14. But the water that I shall give him, shall be in him a well ter springing up into everlasting life namely his Spirit. Hence, it is said, to be born "of water" is to be Nof his Snivit" If then to be been fed water and of the 'Spirit, are synonymous terms, then Jesus in made to say, "Except a man be born of the Spirit) and of the Spirit, he one is a land where the roses are sanct enter into the kingdom of God." without thorns, where the flowers are

egic: etruth is, born "of water" refers to water bantism, and "of the Smrit" re to inward workings of the Spirit of God Again, "washing of rege refers only to water huptism, while 'renewing of the Holy Ghost' to lower or Holy Ghost bap-Water Laptism, disconnected from regeneration is not "washing of regeneration," but water baptism conregeneration, is in every sense, the Bible washing of regenera The two are Scripturally conaccted together, and what God bath icinoi together man shall not put asun-

ev Bethlehem, Po "THY WILL BE DONE." This language our Savier made use of whom he was instructing His discr

sics in repart to prayer. We should wars, nor quarrels, but all love each Expressing the desires of our hearts The without using many words. The Lend's prayer is very simple, it condig down to the very bottom of it. If we meditate upon the Lord's prayer, it ex left the courts of heaven and came into this world and established a kingdom, and in that kinedom His will i "Thy will be done on earth as it is in heaven." As the an gyls in heavon are prairing God so night wo, by doing His will success nuthing short of what we are oded to do in the New Testament. If we are obeying God's Word letter then we are deing His When we pray, 'Thy will done, ' we are making a promise to tiod, and we are held accountable for We are sometimes made to wonde whether this is done when those words are expressed. How careful we ought to be to do God's will as nearly we can. The Psalmist David says, Bless the Lord, ye his angels that es ol in strength, that do his command-

his work. Bless ye the Lord all ye his hosts, ye ministers of his that do his pleasure." Psa. 163 26, 21 also read in the 18th verse, to such us keep his covenant and to those that remember has commandments to de The Lord has prepared his Throne in the heavens and his king dom ruleth over all. Here it is pleas en that outside of doing His will and cheying the word of God, we have no promise. We may pray much Thy well be done," yet it to good if not done from the on the boart. Is ue we may do things sometimes

ments hearkening unto the voice of

we see our error and are willing to do botter in the future, God will for give us. for His mercy is from everlasting to everlasting.

Dear brothren and sisters, may it he our desire when we pray the Lord's prayer, to live it out. There are many ways or things to be done in doing the of our beavenly Father, and in order to find what they are, we must

that is not God's will for us to do but

search the Scriptures daily, and what we find in them that is binding upon us to do let us do it and not con-ult consequences, and thereby honor REAVEN

SELECTED BY LIZZUE HUWARD

The rose is sweet, but it is surrour od with thorns. The lily of the val-ley is fragrant, but it springs up amongst the brambles. The spring is pleasant, but it is soon past. The summer is bright, but the winter destroys its beauty. The minbow is very glo t it soon vanishes away.

is good, but it is seen swallowed up in death.

There is a land where the roses are

Who will have wisdom horself guilty of not mixed with brambles. In that land there is oternal spring, and light without any cloud. The tree of his grows in the midst thereof: rivers of pleasure me there, and flowers that era. never fade, myriada of happy spirits are there, and surround the throne of God with a perpetual hymn. The angels with golden harps sing praises continually , and the cherubins fly on It is the country of those that are good, and nothing that is wicked r mhabit it. The tend must not spit its venem amongst turtle doves, nor the policiones hendone grow amongst sweet flowers, neither must any one who dooth ill enter into that good

land. This carth is good, for it is God's and it is filled with many delightful things, but that country is far het ter, there we shall not greeve any more; there the cold of winter shall not withor us, per the heat of summore scorch us. In that country are no

other dearly.
When our parents and friends die,

and are laid in the cold and releat temb, we see them here no more, but there we shall embrace them again and live with them, and be separated no more. There we shall meet all good men whom we read of in hely books. There we shall see Alersha the called of God, the father of the faithful; and Moses, after his long wanderings in the Arabian Boseri and Bhjah, the prophet of God, and Daniel who carned the line's doe and there the son of Jesse, the shepherd. king, the succt amour of Israel. They oved God and praised him on earth but in that country they will praise bim better and love him more. There we shall see Jesus, who is gone before us to that happy place, and there we shall behold the glory of the high God We cannot see him here, but we can love him here. We must be on earth now, but we will often think of heav-That happy land is our home, we to be here but for a little while. Soon our happy spirits will wend their way to the never-ending rest, to that iful city on the other side of the

Librata Many 15 III AN I GROWING IN GRACE

BY JOHN IS M'CORD.

Have I done all that is necessary to cure my sonl's salvation? It appears to me that some think if they are hap tized and have their feet washed, and are seated around the Lord's table and partake of the emblem of the broken body and shed blood of our Lord and Savior Jesus Christ their work is done They that stop here will stop for short of completing their work-their work has only commenced, they have only put on the armor and declare them-solves on the Lord's side. We are now open the highway, and we must ex port to meet onemies. Every momen we have the world, and the flesh, and the devil to contend with, and we must meet them face to face. We must took to God in humble prayer and

grow stronger every day. There is no opping place in religion. Listen to Hebrews 12 . 1, "Where fore seeing we also are compared about with so great a cloud of witness cs, lot us lay saide every weight and immersi-the sin which doth so easily bests us, pouring

and its as run with passions the race that is set before no, looking unto be the "backward action" of Baptots of Abrakam, nor is the witherness on the author and finisher of our baptim, and contends for the "forward Sinu. but by the numerity of their

Dear brothron and sisters, this appears to be a great work. Then let us

Strode's Mills. Po

BAPTIST-TUNKER DISQUISSION 26. The Hapilet's burches possess the Since practerinia which south them to be regarded therebes of Jenus Christ. D. R. RAY, Affens, T. W. STEIN, Innoise

Mr. Stein is much given to overloa g the proposition in discussion, which affirms that Baptist churches, &c. answer the seventh time, more or less that Baptist churches connot and de not engage in carnal warfare. Whee dividuals, called Baptists, whether in nence or war, comm inses. Baptist churches do not en derec the wrong. pactonse of proof, Mr. S. willfully and erately charges Baptist churches with granting 'legal beense," to do the works of the flesh," he charged that Baptist churches "hold that we do ovil fight and kill," he charged that Baptist churches are quilty of the trime of perjury," and he observed that Baptist churches with justifying the "inpucious, ernel, ficedish," "un bridled current lusts and puesions"

not omitte. Planas Mr. Stein don't bee t it, say guilty or not guilty. In our illustration of the "look of the Father and of the Sen and of th Holy Spirit," "the sign of postession on source, "the sign of posterior on not occur thrice. It is another putiful example of ques on begging which meerts the apostro

pastor of Baptist churches, guilty

and adultery?

norder, perjury,

phe three times. This was discussed onr fourth and fifth negatives, to which the reader is referrible Mr. Stein still contends that baptic ng in the commission is frequentative cans more than one submersion, and the ellipses are made, baptizing must orony three times in the commission of third off ) Therefore, secording to Mr. Stein himself, to meet the demands of the commission, there must the divine names!! He must go forword and perform six or nine ummersions for baptism. If he fails to do this, he has made an argument which knows to be without foundation. His construction of the commission re quires the deliberate addition of ten words which the Savior omitted! See

Rev. 92:18. Our friend's enclatted immersion is based upon the omitted parts which never were in the commission of Christ, which only demands "One Lord, one faith and one

His fifth to eighth pretended ressons century without the historical account overything held by the Greek and of which is not particularly described, then we must adopt and practice nearly all the abomasable traditions of popury. We again repeat with comp that trine sumersion is not mentioned in the Bible, that trine immersion is ant mentioned in the literature of the world, sacred or prolane till about the commencement of the third century, and that when trips immersion first made its appearance in history, we find

it nessciated with infant haptism, inpretended "apostolic truditions When historians speak of haptism as

bowing posture"! This is about as silly as the Tunker controversies over the cut and style of their clothes. work while it is day with as before the New Testament says nothing about

might of death comes, when no one the "forward posture" or "backward Savine." - Religious section" of haptism.

When persons, who have died to The Tunkers look to Mr. Mark and sin, have been buried with Christ in bis disciples in Germany, in 1708, for

Scripture demand for their baptism is been fulfilled.

Mr. S. makes his right general negative rest upon the fact that Baptiste do not eat the full meal and oall it the

Lord's supper. But the apostle condemas this superstition wh If any men hunger, let him eat at home, that ye cor se not together unto ondemnation."-1 Cor. 11 - 34. But the Tunkers come together in their burch to eat a full meal to satisfy inger. Mr. Stein's ninth negative is founded

are not governed by some human authority of ove the churches. As shown in our last affirmative, Baptist burches possess the New Testament church government. That the local the only executive authority in his kingdom on curth. Mr. S. has ignored all our Scripture proofs in our last Jesus said. Moreover, if thy brother shall trespose against thee go and tell We ask Mr. Storn again, was he, whole him his fault between they and him alone, if he shall hear thre, then hast rained the brother. But if he will not Will be answer? He was, or he was hear thee, then take with three one or we more, that in the month of two or three witnesses overy word may be established. And if the shall neglect to hear them, tell it unto the Church, but if he needed to hear the Church let him be unto thee as an heathen man and a publican "-Matt. 18: 15-17. But Mr. Stein would contradict there he an appeal to the National Council," which is aisthorized to deter- say also unto thee, that thou are Peter mine such matters. Our friend, with and upon this rock I will build that when the necessary additions to till point, embraced one of the lessing not prevail against it." doctrines of anti Christ. They have a National Council to exercise a lordship Christ and the over the churches But on the other churches, is established beyond the hand, Baptists entently centend for possibility of doubt perfect soul liberty. They recognize Mt. Stein will has Hy date they the

no ruler, lord or king or the communication of the following except Jesus Christ. The following tory of Denominations, by Joseph Pedubaptists. Belcher "Religious liberty is a Baptist watchword, a kind of talisman which operates like a charm, and nervos every rean for action." The bearned J. Newton Brown, in Releases. Encyclopedar, p. 188, says
"Hence, they also, reject all claims

of the civil magistrate to any but civil tion; though willing and pen cable subjects to civil authority. the rights of conscience are not involvod. Hence, in every age, their strong against Baptists baptism are really but attachment to liberty, especially selione based upon the fact that trine in-gious libery; these principles they mersion is lound in history in the third were the first to proclaim, and the first also to exemplify. Their principles tory to the Emptists, in which they century without the historical account also to exemple, the presentation of the change from single innersion, have subjected them to presentation and the properties of the change from single innersion. In the change from single innersion have subjected them to present the work which we have now seen that the Bap they have counted it a glory to Latin fathers by tradition, the origin martyrs. Though their own blood has flown freely, they have never shed the Indeed, cryst perblood of others. tion of any kind, on their principles.

> upossible." Спавастыкими V. Baptod ckwoche cours the New Testowest While the Protestant denominate

look to some unaspired man, or men of modern times for their origin, Bapists look to Jesus Christ and the mostles for the origin of their churches, Of the Baptists Mr. Brown says "In regard to the constitution of the

tant communion and a swarm of other bristian church, while they believe in the existence of a universal or Cathoof the distribution speam of unprison as the executive of a universal or Change, on one conglustration Communing understanding understanding in form for service characteristic description of the whole all centeriors, they have reference to body of believers in Christ in all use and as a Christian society which has preimmersion in contrast to sprinking and tions and ages, they think that the errord pure the electricate of the Goopti pouring Christian church, properly, so called through all ages?"

himself and of his apostles and that it was then constituted of such, and such The only, as made credible confession of repentance from 800, and faith in the

haptism by the proper authority, the the origin of their charrebes. Baptists look to Jesus Christ and his inspired disciples, more than eighteen centuries past, for the origin of them Nebuchadaezzar in charenes. Aconemannescent in an-dream tow "that a stone was cut on without hands, which smote the image upon his feet" \* \* \* and that smote the image beem mountain and fills d the whole worth. Dan. 2 35 It is admitted that stone symbolized the langdom of Christ represented by his chiniches

apon the fact that Baptist churches shall the field of beaven set up a king upon the fact time majorate that home, which shall never be destroyed other people, but it shall break in and consume all these king

> m. 2 - 44 This bright and terrible impre which stood before the kink of Babylon, synbolized the four universal empires The stone, which 'was cut out without bands," that exote and prosher the dreadful image, symbolized the kingdom of Jesus Christ which is not to be destroyed, but it shall stand

As the local charmbes are God's only executives in the kingdom, it follows by the law of necessity, that as the kingdom has been perpetuated, the burches have also been In this sense there can be no kingdon without local churches and no local without the kingdom of churches the Lord Jesus Christ by saying, let Christ. Of the church representing the kingdom, the Savier soid: "And i his Tunker brothron, have, on this church; and the gates of hell shall The properties of the hingdom of

be plurality of immersions into each of no ruler, lord or king of the conscience perpetuity of the charch. He does not believe that the true church car be found among Romach or Protestant He has admitted the truth of Mr. Math a propert of the origin of the Tunker churches in 1708. Therefore, he is forced to admit that the Baptist churches are the only true obserches of Christ or by driven to the infidel position that the New To

ment predictions have finled

Historians have admitted the truth of our historical claims to be the only inel | burch of Jesus Christ, Tr learned historians were appointed by the King of Holland to prepare a bi

tory of the Datch Reformed obrasch Three eminent men, Ypen and Dermout, devote one chapter of their his tists who were formerly called Any baptists, and later time Mennonites

were the original Waldenses, and who have long in the history of the church received the bonor of that origin. this account the Baptists may be considered as the only Christian commo nity which has stood sauce the days or the apostles, and as a Christian society which has preserved pure the doctrines of the Gospel through all ages."-he

lighest Encyclopedia, p. 796
These historians were not Baptis They could have no motive to favor their claims. They have confessed the truth, that "Baptists may be considered as the only Circuling community which

## The Brimitive Christian. PUBLISHED WEEKLY. BESTINGDON, PA

April 6, 1880. EDITORS | ELD. JAMES QUINTER
AND | II R. BEUMSAUGH,
PROPRIETORS | J. B. BEUNEAUGH

We received several articles of cor respondence that should have appear ed this week, but came just a little too

Ban David Brower, of Salesa, the gon, March 5th, says, "we had a very We made arrangements for sistract and rommunion meetings. We have four applicants for membership, and we think a few others are counting the cost

has Isme Price says Eld R. H. Millers mixice to young preacherin No. 11 pre-ent volume, is excellent, especially the seventh paragraph. He

To Temperator Compagn is an

he sendd like to barrow mer of the lacthorn have me

Was assessed the notice of our Dispaper, but they were by some memothe part of those who have the matter

Prove Eld. J. 11. Moore, on a card tirrene, ions March 19th and 20th, passed of very pleasantly. Several perly disposed off. Some steps made in the missionary work will doubtless prepare the way to united effects in

asouths and 19 days

Wa have recently received a letter tural endowments, is pious, has exceltrom Eld. F. P. Loche and as ever it lent literary advantages, mostly self-

the way it should on the cross, pronouncing the name of be with all our bothsen. We me lise Jesus Christ into his death, third one ble to think too much about ourselves, dip backward into the Spirit of truth our own benefit permantily and in this as buried with Christ way we sometimes almost lose sight at tomb. He is writing a book which is hat which pertains to our highest in- to tear up the Tunker Church and recentainly encouraging convert all the spiritual minded ones to know that our aged brethren give the Subbuth-sthool is to adapt in ways ready to sive counsel.

Orn agents and friends will please possibility we should study to illustrate notice our offer, 'On trial for six the truthes we want to teach by obmenths." There are many that ungid | jets most familiar to the chaldren, and grifting out a letter and more concent. Myrer. The Smathay-shold crave has fair good, Mosting and being bloom take the paper on trial be that lengths in a very that is ndipted to their costs. out report. Res. So, Miller, of Prince on more exhibitional solution and the first work. May feel these and prosper our Col of the seal at the poly, that would previously. That was Collection man, both, thus, unguests at index, and arm eye on marketer form in technical brought.

I not otherwise take it. Please do what have through indifference and neglect falled to send in their subscription. The fact is our brethren who have been renders of our papers should subcribe for the full time and pay the full We make the offer simply to stroduce the paper into families in and out of the church where it has not ldtherto been keesen et read. Om missionaries should take advantage of use those improvedes in expression They often mine across

persons that are irlendly to the Bretle- have known what are sometimes deyer, and my maximus to know ar doctane. To all such the paper All this should be carefully guarded as hould be offered at introductory rates this way our field of metalices are very likely to imitate our exam-We constitute hear in either of ver-

tain concregations wonder why they are not more prosperous. They leed that that many of our Subbath-school there is something wrong but do not seem to see clearly the enuse. Now they should,

that is not prosporate. It wants first families or because they are poor or brethren and sisters hearts are given to turnst-reader munds are not so taken up with the thouse of this his that religion lies ones dwelling at us, if we reflect less image. things of this life that religion becomes a secondary matter 2. It musts burthern and sisters who let their light show, that live out the principles that they protest and in this way exhibit come religion of Christ - 3. It wants breth - es hearts and strengthens the weak in ren and sisters who pray, from the heart, for the prosperity of the Church To many of us come 4. It waste brothern and anters who Gosnel and thereby lead souls to re who will make every effort to get our abilities and opportunities are few, building, which, according to present people to church, and are willing to there is not so nuch required of a give part of their carnings for its sup-port. If the messhers of a church will be a gland success. The treable

will likely prosper—a little at least .... homening county, Va., where he had this way. It is by doing what we re

from Non-Spirags, Iowa March 22d, troduced his new theory and junctive ors, and by letting our light shine up have the following. The Dutriet of haption. Some of them are not The Chystlan work is so arranged that which to torse on association among in lite. whom was one James Evans and wite. model the opened a correspondence with the santter of much control and comoditions brethren which proved to be satisfacare the may for united effects in torrily. An inventation was given the doug the Gospel more extensively. In etheren to vesit him. Brothren Mos-Kid. Joseph Ogg is delagate on the max and Peter Namager accepted the

Committee We preached invitation and after holding several three sections in the circ and yester meeting with thora, brother Erans and day came here to preach the functal of his wife nere haptized. Hex. Evans o. Isone Workman age 81 years, 5 was, themater evening he was baptized, paymered to the second degree of the He is said to have fine bu-

sumifests a cent for the cause. He has acquired can read several different lanhora modele to see about much, but prayes and writes forcilly. Bro. Monwhen at home he says the is thinking maw gives the following description of please. and thinking all day long and part of Mr. Thurman's baption. 'He takes This shows the concern the candidate into the water up to the our aged brethren have for the neek standing, dips the head formand Church. It is appearant in his into God, then with arms extended as un Joseph's

> Oxyof the most difficult duties of tion to small children. To do it sue

ner of teaching. He illustrated truth it divided into pasts, making a chapter Fitzwater of this church, he is also not otherwise take it. Please to want for it covering the ministrated third; you can to have the paper introduced, by objects that were familiar to bis of each subject. This was the design at the offer. It bearers. This will apply as well to We feel favo This was the design of the offer. It bearers. This will apply as well to is not designed for those brethren that plied to children it must be simplified. This, however, is sometimes run into

extremes. Some Subbath-school in-structors set an idea that they must use chibbren's language. This is a mistake. While the language used ear we employed Mr. Stagg, who is a very efficient reporter, but on account should be simple, it should at the same of some uncontrollable circumstances time be correct. We no very liable be could not be there. A substitute in our finalizer talks with children to was sent, and be not understanding the nature of the work made a failure of that are so common, and indeed ne he would promise to be there in prechildren are very close imitators, and son, and guarantee a good 'report.

In short, there is an duty of the Salderth-school that should have more thought, and that should be those with ared to tay it amin. We have fully greater cure than that of instructing determined that unless we can get publish any at all, as our disappoint-

to think that because of old age or its ire cannot help but exert un influence for most. Three me invalids who selinstances is wide-spreading, that blessa may that is seen only by the Master we almost dequir, we seem to so lit through the liberality of our brothren by a godly life illustrate to those the and our abilities and opportunities and sisters, the press I there, the saving power of the to work are so negager. But let us not the Normal is subscribed for and that be discontaged. We are held account- the next call will be for the wherewith 5. It wants brothron and sla- able only for a hat we can do, and if s. prospects, will be needed

these characteristics the cause is there are so many who are contentof to live savit narrow lives. If they \(\lambda\_n\, says\cdot\) an glad to see your actional to such a prosperates dender could do some great thing they would Eve. B. C. Monney, in the Buthorn perhaps be willing to do it, but succesif Had gives in account of a visit to in the divine mind is not measured in patronage from the band of professors If we are poor, we may give our note and feel that many more should with whom W. C. Thorman had been for the inriherance of the cause, there instead of at other schools. I am sperating and strong whom he had in Then, too, we can and with our pray willing to averest all his views, hegan all can do something no difference for Annual Meeting-am not fully delook for another element with what may be one condition or station termined as to what points I will stop This shows the wesdom and We propose Hustingdon for one. gonduess of God, and it should be a

# CONFERENCE TICKETS.

to call with us.

humber in Chester and Montro

There have been many liberal-be

and the nork rests mainly

have done nobly, and whose kinds

retired from the active charge of the

Arrangements is now prepared to furand bestiren with tickets for the sext Annual Meeting. It will be rembered that the last Conference decided that each brother should pay \$1, for a ticket which will admit him into the boarding tent during the time he remains at the meeting, and that sist will be permitted to pay what they please. We are not prepared to say hat the asters shall do to prorure their trekets but no doubt the Treasmer will soon give full instra We are not anthorized to say that any mother can process a tacket by en closing one dollar and a three-cent stamp in a well scaled cuvelope, addressed to D. L. Meller, Mt. Morris, Oglo county, Ill.

THE REPORT OF ANNUAL MEETING.

As the time draws neaver, s time a tousidenable interest in regard to the Report of Annual Meet ing, and wish to know whether there

valued laborer in the interests of the We feel favorably suppressed with Brethren's nelsed. The members of these suggestions and shall try to profit these charches are intelligent, social, by them. Our last Report was such a and spiritual in a high degree. The complete failure that we almost felt liberal manner in which they have regiving it up altogether. ecived the (ause, is much appreciat Our readers will remember that last by the friends of the school.

EDUCATION

BY G TO MECUPATION

The Peritans very highly approvia ted the advantages of learning. it. A short time ago we received a letter from him, stating that if we toring high motives and all efforts wished a report of the rossing meeting ness, they quickly moved in the direct 1636 the first netive move was less kent away be sirkness or some From all sides takes freely, gifts to aid With this promise we feel enount this important movement all felt the need of their cornest son n port. This college received its name of from its leading benefactor John Har vard, who becomestized to it his library cent in the last year's report was as and about five thousand dollars. Even since, the different Churches have been great as that of one renders. Suggest in regard to it are in order and founding and supporting colleges Princeton, Yale, Ambersts and in

others were reased up in the belief

Educational Departmnt.

The Church must always feel that intelligence is her great safe-guard out side of the Spirit. The immortal son -Fire of the students who arrendside of the Spirit. to be a true worshiper must be enabled ed the Brethren's Normal are now in the numstry, and are not receiving a dicting they would. "The prophet dividual view in the renire of the that both a dreum, let him tell it as a the more fully does be realized morance of man, and the wis He carries science to the Bible -We are glad to asmounce that Goth as a larkt to disnel the gloom, and the to the searchings of a Thus fight point the two and penetrates to put up an addition to our present

search.
The Church "reaged colleges for the brain, that she might have more and more power for her heart." far existing colleges have throns -Eld. S. H. Myers, of Tomberville purity, principles of right, and teach ings of lumility, man cannot tell in a and hope it will some receive a larger my words. Bo this as at may, as a Church we have felt, and now feel more glad to see some there from Virginia, than ever, on lock of the means whereby we might your our youth in a course which would give as the kenefi using my influence in sending students if intellerinal power, which over will tuyourseland Levpectiogo Westmbont "Enruestly contend for the faith wh the first of May and will stay until all cas once delivered auto the Spints We want them to realize in all their aspirations, to know and feel that distant is the highest style of man extend to you a hearty invitation. May these institutions now founded Also as many more as can make it suit present the pure truth, excite a love for it which will ever lend to a closwalk with God, and bless the Churci -Bro W. J. Swigart who has just

nd must as a hody! returned from a successful curvass for We have now understaken a glorice underet. We must now have often o'Ples Consultry and Druck Tree apport from each and all. We should a hand the power of this blessing control bayes outributed very liberally Now from even the remodest part to the Brethren's school at this place sy this support come to bless and further the russe of ours religion individuals all through the country that then the follows of the least most be is duly approxisted, but as churches

freely poured forth.
The Lord bus blessed, and is about these two bave surpassed all others in their henevolence towards this cause. untily idensing these agencies for the The bishop in the Coventry church is Eld. David Keim, who is quite aged, special culture of Brethren's children One noble life has been sucrificed in eralous labor to give this cause a broad J. Harley, Jac. Couner and Issue Browand deep foundation in the hearts of er, who work harmoniously and effeco. The pomeer college be tively for the Master. In the Green ished at Hantingdon. He labor estab Tree church Bro. Isane Price officiated ed to found the cause on the "Blessed word of God," and so must we all or for a number of years, but has lately

our labous will not pass the refining

Although he is quite aged, he fires Brothren and sisters, this we is still notive and outbusinstic, is an ardent friend of the school, and prays more vital than we often seem to think and luburs for the use of unformented We should make it a constant them wine for communion purposes. (And for prayer and labor. Zeal and energy hy not have it every where?) The are needed everywhere in sincere c acting bishop at present is Eld. J. Z. forts to found what will years after earned be some improvements made in Gotwats, addy assisted by brother J. T. prove in our midst an increased agency

# BEFORLY 50 CENTS. 168 SIX MONTES ON TRIAL

As there are still hundreds and thou sands of families into which the Paus TIVE CREETIAN has not yet been introduced, we feel to make such extra offerte as will enable our friends and agente to bave it read in every family some good might be accomplished by reading it. In doing this en offer to send it six mouths on trial for 50 cents, or cloven copies for 85 05. We make this very low offer for the se of baving the PRIMITIVE introluced and thus promoting the cause

Christ. Now brothren and sisters, here is an and for the promulgation of the truth. change for the benefit of our race How many will go to wor and raise us a good trial list of sal scribers? Look around you and a how many of your neighbors would he benefited by rending it. Perhaps ive married sone and daughters that are not takener it. If so, seed it It may prove to them for aix months. a good investment. If an chile send it to think of a good friend or Please ranke a str and son what can be done. It all dopends on what you may do for us, and t is to you we look for success. Single subscriptions, 50 cents, or any amount Amounts of \$150 and less at our risk of carefully put up. Larger amounts should be registered or sent in check, draft or nostal order.

Spungox,-In a recent autobio graphical address, Mr. Spurgeon stated

hat, if he were to write his life, it un possly dressed, coming into the ary some years ago, at a time of at straits which not a soul in the orld knew, not even a deacon of the church, and she said to him in the trings way 'Thus saith the Lord, Behold I have commanded a widow woman there to sustain there She put t50 on the table, vanished, and he has never seen her since. He should, perhaps, until the day of judg-He supposed she would be in beaven now, it was some years are, and she was very old.

THE COLUGST TOWN IN THE WORLD This is Jakutsk (or Yakobtsk), chief Fustern Siberia on the left bank of the river Long. 52 decrees, one minute orth, longitude 149 degrees 44 min utes east and distant from St. Peters h 5,851 miles. The ground re-s continuously frozen to the death of two hundred feet, except in modeummer when it those three feet at the corfices. During ten days in August nator marks 85 dagree but from November to February it ranges from 42 to 68 degrees below very and the vever is solid ice for nine months out of the twelve. The entire of the place-cooplation about five thoround-is comprised in candle works, and yet it is the princi nal market of Emilera Siber a for truffic with the hunting tribes of the The former, mostly nomadic having large hords of horses and cuttle. ing to murket butter, which is sent on horse-back to the port of Okhotsk The Buriate, also nomadic, bring quan titues of skine of sables foxes roar tens, bares, squirrels and the like, and muny of them are sold at the great fair in June, which, with May, is the active period of the year. In May the collected goods are conveyed to the scaports, whence they are sent in eve direction. The merchandise, chiefly fars and mammoth tucks sold at the fair amount in a value to 100,0 roubles (\$300,000).

others but helps to rightly understand Western Department, it, faithfully observe it, and continually spread it PLOES R. H. MILLER, ZDITOR LATINGA, IND

THEY A LITTLE MORE.

Many Christiane might do just a little more, and it would make a great work in the church Just a little more castgy in attending church, a little more time devoted to the work of the Lord, a little more time learning to sing, pray, and export in the house of the a little more belg to spread the Gospel and save sinners, a little more in all these things will be no burden, but a pleasure and a creat blessing to the church; a little more effort made by very one to do some good for the cause ortunity for you to work for us of trath, would soon make a great

#### SANCTIFICATION

Many in the present and wast have simple kind of exactification that they could not sin , a kind of perfection that sanctifies their actions. This really no more than fanatic claiming a perfection nover attained by any spostle or propiet. I would rather trust the man who is all the time watching, and fearful that may do something that is surful. When a man claims to be so holy that he cannot say the Lord's prayer, debts as we forgive our lebtors." his claim is robellion against God and not against sin. The Gospel doctrine of sanctification through the good works which God that we should walk foreordained THE DELIGIOUS PRESS in them. God appointed the means of the Gospel. A claim of canetification that ionores the means appointed for that purpose, is danger a to the cause of troth and to the soul that thus runs into such Pharisnic ror. All the Gospel means of st tification, living in faith and practice, loss not annibilate sin, but

# THE PROSPERITY OF THE OWNERS

Continued affort visulance work without consine, is needed to insure rosperity in the church. It is to period of meetings and other extra eforts may do much- good, but cans whole time with work , to build up, to improve the work begun, and to gr in erace and knowledge and in the dirine life. To do this there is no one thing will do more than our papers and books in every family, and in the reach of every member. In keeping up con-tinual effort, improvement, and progress, good books and our papers coming into the family with rich instruction on every subject of interest to the family and the church, is continual winter and summer value and sunables day and night ever ready to in every leiture moment, and spread their influence over their children, neigh bors, visitors and parents. When so ries of mostings are over they contin When you expust go to church they sive you good instr When your neighbor wants you to explain to bim, they are rendy to tell it for you. When y When you you the best comfort, metime and

Our country is filled with light. trashy reading, every variety of allur ing tracts and papers are sent out to win the heart of the young to some worthless rumous plousures. Our books and papers are the best means of keep ing them out of the jamily and the burch, as well as to continue our prospority. In this are thereens he but little promority in the church without im ment of the mind as well as the heart and a continual work is necessary

#### OUR COMMON INTEREST

Though there may be many things shout which men differ in their oninons, we have a common interest in moral montal and religious character of those around us A man may have mores to stand against the or rounding him, but his children may be uined while he is not . hence he is loted to the common interest of the community, in working to put down hin the good for common evil and sustain the good for common safety. This interest common to all ovils which tend to lead one children and neighbors into the ways of sic. One great source of danger is in the

many meditutions of the present day

h tolorate various kinds of evi hold men in it who swear, or drink, or gamble, or practice other evils, is dan popular institutions around us, and a beverage is permitted on the part of political government. While these powers by permitting and tolerating in them putting down the evil of intemperator So it is with other evils in institutions that are not governed by the Gospel in morality, but tolerate immor and vice holding it in their besom un rebuked. They are the first and great est have lore to meet in putting down the common evils of the age. It is our duty to oppose all organizations that w allow, and tolerate in their hady, evilthat lend men to sin and ruin. stronger an institution becomes in membership and power, the stronger s defense in dri king, gumbling, a wearing, if they be Loolerated in it. The evils of our day get their strong est support and defense from being tolerated by popular institutions, claiming to be moral, or political. Our

ill institutions or powers that make a lower grade of morality or no morality at all . a par excellence in their organ We are suffering to-day, ally, as a nation, from avils tolerated by the government, as drunk nd its kindyed were enteredents and consequents, and trons pretended mo religious and social institutions tolerating profunity, or gambling in some of its forms, or sound some to min, and are dangerous for all. Hence it is on the grounds of the common interest of man, the welfare of all morally, religiously, and spiritully, that we oppose secret societies, and all others that make a compromise and accept immorality and vice of any The remody is mainly with th young to raise up a generation of men determined against evils of all kinds and in all places. The work must be done early in life. Our comon interest demands of us to use al our efforts to instill in the young mind an intolorant batred for evils of the age, hate them all because they are evil, and abon all who would mit or tolerate them by the protect

# no power of an institution SPIRITUAL LIFE

Life is a power not fully comprehend d though its effects are seen all around us. All organization of matter is proseed by a power we call life Th in a small scorn in the nower which produces the great oak ita mysteriou life power built the organization of mat ter which makes the tree, a full devel neat of the life which was in the scorn. The same is true of all organi zation of matter : they came f

rall instinct, because not canable of reming on improvement of its life of all must come from God, beca there is no life in the material earth air, and water cannot give lite, for they have none in themselves. The laws of Nature are the means by which the power of life produces organization, or some other effect on matter. The laws of Nature cannot give life; it must come from a newer beyond them. The animal with his instinct council be a product of omething that has no instict at all Matter or a natural law that has no in tellect cornet produce a being which has intellect any more than a stream ice higher than its fountain. youd all intelligent organization there

deep bads of roal under the earth, it re was no higher purpose than benst, the fowl, and the fishes? Why the ores fill the mountain, if there is no poso beyond suimai instinct? there is a purpose in these and all Nare, to meet the wants of a higher in telligence than the ansmel. Not only in the earth, but the planets in their purpose of the infinite mind; meeting the wants of a higher intelligence than instinct, and proving the existence of intelligent power beyond them. says (Rom. 1 ; 20), "For the invinote of him from the creation of the world are clearly seen, being understood by the things that are n sternal namer and God head ! Here from the effect we look back to the ause, and see the 'eternal power' which produced all "things that are As we look upon the cogine with all its parts and purposes, we con see bryond it the mind and skill and of the man who made it, a we know it came from the mind of him who made it, as Paul says, the luvu things (mind and wisdom) are clearly oen, being understood by the things

that are made Swiriteal life in the higher work and ourpose of the infinite mind, to be clear common interest is to reform or banish ly seen, being understood by the things that are made. Spiritual existence we annot comprehend more than we can life, but we can know it as a spiritual power by the efforts of the "things that ire made. Revelation gives t us the truth on this subject. When Paul onys God knows what is in the "mind of the spirit." he shows that mind belongs to spirit, not to matter, honce spiritual b mgs only have mind, understanding and reason, for improvement in a spiritua Again Paul says, "For what men knoweth of the things of a man the spirit of man which is in him He have shown that becoming below. to the spirit within man, not to the out Again he says, "Even so the things of God knoweth no man but the spirit of God," showing that knowledge elongs to the spirit of God. Availbe says, "The spirit searcheth things, yea, the deep things of God. Here, he shows that the knowledge and retanding of the spirit is int reaching the deep things of God Again Paul says. "He maketh his ongols spirits" and further, "If the words sp ker by angels was stendfast," showing that mind belones to surely become they are When God, specie, and mer meet on earth they converge tourther. because they have mind and unders, and ing, which comes from their spectral nature God does not not angels not converge with the horse nor the ovbecause they have not understanding

eness, which consists in man's spirit cal nature in the attributes of wind God has mind, will, and purpose, and so has man. He has love, mercy, and mation so continual as good books and power in the life which produces them, kindness, so has man; aboving that papers. We would not neglect the Breer file produces an expension of the liseness and image of God is in the lible, but make it it sits, and all the is own kind. Anisal life produces a mind of man, which covers from his

ual beinge only

organization with some intelligence we spiritual nature. God formed man of the earth, and breathed into him the breath of life, and that life did not come out of the air. All the atmosphe surrounds one earth connect give life to snything, it has no life to give. The same is true of the earth : it has no life o give ; it has no power in itself , the life of man must come from God, for when we see man, with all his faculties of mind, his knowledge and understand ing, with his physical organization, we must look beyond for an adequate cause, as when we see the locometive, the ade-quate cause must be in the mind and ower of the man who made it. when we sen the great intellect of man then the effect Vegetable life is devel oped in the tree, the plant, Ac. Ausmal must be an intelligent power to produce life is developed in the spinsal kingdon Nature proves a design and purpose Spiritual life is developed in the mand

that must come from mind, or intellind knowledge of man gence in its arrangement. Why the ble life may be marred in its development, when the free is broken; or the animal may be dwarfed and bindered in its development. No has sin blasted the full development of man's speritual an ture : it settled like a mildew on his no de powers of mind, and a poison to infect all his moral, mental and spirits nature. To save man from sin, the spir, t of Gud reveals the things of G the unirit of man because it has under

standing was to reveal the periect righteouspess of God, that man might see in him

full development of the reiritual life autarnished or blasted by sin. The per fection of all the hely attributes in the divine nature of Christ, set before the rind of man to turn him back again to the likeness of Christ, by a conversion which changes his mind and spirit, his desires and affections, into borm openess with the mind and mobile of brist. Regeneration is the point where this new spiritual life begins to grow But sowing the seed is prior to the gen aration; hence begetten by the word of truth is the work of God's spirit upon the spirit of man, by the revelation of the divine spiritual life. "That which is horn of the flesh is slesh, and that which is born of the spirit is spirit To be born of the swirit is the first man liestation of the spiritual life armi life as manifested an meterial form so is entritual life remificated in the form of righteensoess ordained in the Ge-pel Paul, tells us the manifestation of the spirit is given to every man to profe within!" Spiritual life is manifested in the Christian character it produces when the mind and anderstanding and

The evidence of surritual life is at spifestation. Where there is no as and energy, no work of rightermaness no labor for the salvation of sinners, no tore kindness and foresteness on hemility, an harmony with the Gornel faith and practice in the character a charliance the exidence of empired life is doubtful if not altogether wanting Sountael life mithout a manifestation of obedience to the will of Sed, is but the death of a stony ground hearer, or a burial of many thorns only the mantation in good, the spirit that bring

all the affections are at work with anos.

telic zeal to maintain the Gospel and

spread the truth for mon's salvation

forth fruit is life ; say other is death But in this state we have not all there of sperstual life; it reaches be the earthly menitestation into the beay Those that shall be "count enly. worthy of the resurrection shall be as the angels in between;" a spiritual exist-core in the spirit world, growing out of the spiritual life here. "He that raised up Christ from the dead shall also up Christ from the dead shall also quicken your mortal beddes by his spirit that dwollech in you." It is by the power of spiritual life that a resurre, then in the glersous likewess of the Som of God is complete. There "ville bodies shall be hobioned like muto his glersous and knowledge, which belongs to spirit d beings only God made man in his own image and "by the power of a spiritual sown a natural hody and is re ritual body. Here the wor iy. Here the work is complete, in a spiritu oil he changed in a m ment, changed from the natural to the spiritual. The first is the natural, and ofterward that which is spiritual.

# Bome Department. THE GOSPEL MINISTRY.-18A1AH 52

DEDICATED TO JAMES A. SELE

Ob, what a high and hely trust In theirs who preach the living word. Who bring glad tidings of good things And follow Christ their rises Lord

How watchful should they ever be When they the valve of warning : For they from eye to eye should see, And lift their voice in humble pract The Lord IIIs people has redremed.

In some of press doll powers employ The Land He does sweet comfort bring. "He will make bare His holy arm," le bus the ends of earth to see That He is God and shields from harm

Touch nothing that as called onclean They should be pure and body too.

"Who bear the vessels of the Lord."

# THE OHEERY TEACHER

Years ago I know a class in which a disintegrating process was always going on It could not be kept together stently the superintendent filled at up, bringing new recruits to make up the gaps which were constantly or The leave could not stand the chill of cephere nor be untural under the influence of the good but disma lder who taught it, and army they went to find brighter and more come pial places. It was in vain that the ellent man haunted the pastor's study, inhosiously read this great book the other in the deere to make the lesson interesting, and devoted. yes, spent himself in efforts to keep the young men's Bible-class where he felt it should be, in the front of the whool, a sort of shiming light and ex-In his hands it was little more than a name, a tradition of a road ont had been, and he at last reaugued his task in absolute despair

There followed him very unickly a cil, not nearly so thorough nor or a casual glanes, half so well fitted the position. Het before many Sun days had pussed, every body was talkthe change. The class ral-One ng man brought another. Their blithe, eager faces, their cheery thour interested manner, showed that onjoyed coming and the good the fact that the boys of this period so soon grow too large to go to Sunday-school and reason to felicitate selves on baving been greatly Where was the secret ! Both were

ed men Both were anxions touch well. The first was a failure d the second a success It was no secret to any one who

the magnetism of a bappy, joyous, en-thusiantic temperament. He bure his light aloft on a cardlestock to be easy all, the other, by reason of a naturally moody and melancholy tion, which bud grown morose through much brooding over trouble and loss, hid his light under a bushel. Young people were repelled from the one as pertainly as they were attracted by the other characteristic. You will have no difficulty in hold-

g your growing up boys, and your young ladies, if you bear in mind two they must have good tenching. and they must have cheery teach to air around us in full of stimulus Information abounds.

Wide-awake girls and boys of this day have been in the secular schools, under the raffuence of the most advanced minds, and the best text-books, and the most thorough preceptors. They will not rest contented with inefficient, half-digosted, and second hand instruction in the Sunday school. They are willing to be students, and they want come one able to guide them. Then they will not—and who can blame them? submit to sitting down umong the tombs when all the sweet world is full of sunshine and gladoese. Let us have cheery touchers for their solves -Margaret E. Sungster, in the Sun Jan.S. Lot. World

#### TWO SCENES

A gentleman took has son to a t era, where the inmates were fighting and wearing, and he said "Do you know what has caused all

His father, pointing to the decan ters, said, "That's the cause Will you tako a drink ?

The boy started back with horror ied, "No ! Then the futher took the child to the eago of a man suffering with delirium tremens. The boy go

ed upon hin affrighted as the dropkers reveal and him, and crying, "Licare me alone! leave me alone! I see 'om' they're Do you know the cause of this my

'No. sir.' This is caused by drink Will you have some?" and the boy sh

P. Next they called at the miserable bovel of a drunkard, where was squalid powerty, and where the fother was ing his wife and with oaths knock ing down has children.

e son was sileat. When told that rum had brought e misery he saw, he declared that

But appropre the lad should be invitto a wedding-feast where, with unid strengs of cheerfulness and care where all the friends are respecta

fruit and rake, the wine cup is passed should be asked to drink. Would be Or, suppose he should walk out with his father on New Year s day to call on his young lady friends and enjoy the festivities of the occasion With other things wine is banded them by a smiling gurl. His noblehearted father presect the wine-glass to his lips and compliments the young lade on the excell non of its What wonder if the son should follow his example ?- Workly Rescue.

# RESULTY OF BUWAN LIFE

It is no orithmentical correctly that we are sojourners, and that on earth there is no abiding. I know that very few men begin to labor for themselves until they are twenty-five years of ago. There are very few who continue such labors after the seventieth year. Nor between the twenty-fifth and seventioth year of my life I shall have forty five years. Suppose I throw nway in ach year fifty-two days for Sabbaths,

thirteen for vacution, illness and other sterruptions, I have three hundred days left in each of the forty-five yes -that is, 13 500 days before L in all human probability, shall be gathered to the fathers. If I have strength to or ten hours of each day, I have, in the whole mature part of my life only

135,000 working-bours. Onward storms my strong himsed race, Pause for me is nigh . Long on earth will mon have place,

Not much lenger I Thousand summers kiss the les, Only one the sheaf : Thousand springs may dock the tree, Only our the leaf, One, but one and that one brief.

IOT IN LITTLE BY WEALTHY A. CLARKY

The world is so full of blessings. And I bend my soul in rapture, Low at His feet."

We very often deprive or appiness by overlooking the little hings in life. We are always expecting some great blessings and are not kful for those which are daily and hourly showered upon us. There are joys in our every-day life if we but re coive them, but we think they are to little, and we crosp after much wealth learning, and diedson to pick up

those that lie about our onward pa We forget that the very air we breathe the warm sunshine and gentle show ers, are all rich blessings from a honofi int Futher, and should call forth thankfulness justead of uscless repit We pass along the dusty high ines. way and notice a tiny wild flower, but it is a contour blossom, and on this or

ount we pass on without stopping to examine how beautifully it is: and thus deprive ourselves of what might be a real pleasure. Thus fail to enjoy the beauty there is in the orld by always looking for some thing greater and not appreciating what is constantly strewn in our nosh

way.
We should learn to leve and seel out these little joys and then we can more fully enjoy greater favors and blersings. God has placed us in a world formed by His own wiedom and power;-He has endowed us with inds that are capable of enjoying His works, and if we go through

herdlessly and mover stop to admire the grand bandiwork that is always before us, we become dwarfed and r now-minded, and lose much that is What has caused this ?" aid the calculated to awaken real joy in the

No matter how lowly and obscure our situation in life, the common bi ings of heaven, are ours as well as these who are more highly favored, and none can hinder us from enjoying hen. Everything is Nature is in structure to the reflective mind, and from even the gentle dow, which per forms its mission so quietly and imper coptibly, we can learn a grand le-The snow flakes fall noiselessly and are mingled with the dust of the earth and yet who can fell to see beauty in them as they descend their purity? After a drouth how ro cahing is the gentle shower, and yet we may not appreciate it, and so with all the blessings that God is continual y bestowing upon us. He gives them to us and expects us to enjoy and be thankful for them, but we close our eyes and hearts against them.

Life is what we make it, and were to pay more attention to the little duties and joys, and try in every way possible, to extract happiness from all that is pure and good, there would be less murmuring and complaining, and would have more "singing bearts, -those who go through life scattering same of sunuhine and reflecting the gesial rays of their own pure upon all around them. True hannings soldom found among the rich and great, but in the lowly collage where wo and kindness roigns, and where the small courtesies of life are not neglected, there is continual joy.

Let us gather up the sunboam t us keep the wheet and roses. Costing out the thorus and chaff. Let us find our awastest comfort.

In the bitssings of to-day , With a peticut hand removin All the briars from the way Lanak, Ill.

at we think is truth, and truth it A more caprico, or whim, or no quently embraced for truth and the questly embraced for trust, and the kinu." Frocassy be wearn use to consequence is, slekness, fretfulness, ter if it said, "Hath brought salvation murmuring, surmising and gverly cril to all men." He was the above text

RELIGIOUS INTELLIGENCE -A great spiritual awakening is reported at Amstordam.

...There are eighty-two Mormon churches in England and Ireland. ... The number of Christianized Jews in England is set down at three the sand.

-The Jesuits bave at length obtained son to open a college at Cairo. -Mr. Henry Varley, the evangelist, has conduct a series of very s

ion services recently in York, Eng--The Reformed Episcopal Church has begun the publication of an offi cial organ in England-the Reformed

-Another important old manus as been found in a famous Greek monastery on Monat Athes, which, it is believed, may throw nome Ealst, on ult passages in the Epistles of St.

The German correspondent of the London Guardian bears that both in Gormany and Switzerland the old Catholic Church is rapidly falling into doray, and may not impo sibly sharo overtaken the Armenian revolt -The Baptist Church at Virginia

on the St. Paul's River, in Liberia. has received over seventy native Afri cans within two years. It has had no pecuniary aid from any missionary ; ciety, and is preparing to catablish mission station in the interior. -A decree of toleration to the Bar tiet churches in Russia has just been

published there. It provides "1. That their worship is hepreforth, unhander ed, and, indeed, expressly permit throughout the Russian Empire. That civil marriage is introduced with express recognition of the mar risges already colobrated by the Ban--The Rev. Messrs J. J. Varnier and

Gastaus Studeri have for several years I have , noticed some interesting been carrying on a valuable work of points in Mr. Meedy's sermon, and I Evangelization in Sicily, having their headquarters at Messian. They are now greatly crimied in their efforts nds, and have made an appeal to the Christian people of Amersea for belo.

MOODY AND THE HIBLE

Mr. Moody delivered, in the City of St. Louis, on Thanks-giving day, a mon on grace. I shall not attempt to notice his whole sermon, but as there are some very beautiful ideas nd in the first next. I merale call the attention of the reader to such po tions of it as one sules to pervert the Bible and to lead the oder astray. He says, "But I want to call your attention to another truth you find in 3nd Ephesis There are a great many people who have an idea that before they can become Christians, they have to de thing to command themselves to God The trouble with a great many people is, they are trying to make God, a debtor to them. They think he must owe them something and they try t put him under obligations to them the conversion of a sinner of it e true conversion) he is willing to deall that is required of him by the Lord, and still fool himself an naprofitable servent. He will by no means feel that God becomes a dobtor to him, neither will be feel that he must do some good things before God will give him grace. God's grace has been dealt out to us. Paul says, "For the grace of God that bringeth enlyation bath appeared to all men." Titus 2: 11. Our friend Moody in speaking of the same text says, "I like a text of that kind," Probably he would like it betto justify the idea that grave is going that thro

to bring salvation to a man independ ent of good works, but appears overlook the 13th and 14th the same chapter, "looking for that blessed hope and the glorious appear og of the great God and ove S sus Christ, who gave himself for us that he might redeem us from all in quity, and purify unto himself a pe liar people zenious of rood works

He further quotes, "For by grace re ye saved through faith, and that not of yourselves, it is the gift of God works lest any man should boast," Here he steps to explain, when, if he had read the next verse. it might have made it plain onough "For we are his workmapship, created in Christ Jesus unto good works which God bath before ordered that we should walk in them." It appears that our modern preachers generally know where to stop to shape the yel to fit their own shoulders. They exfley can hardly distinguish the difference l tweet the grace of God and the sales tion which this grace brings. Note first Grace is not of ourselves: it is the gift of God. Second. God hath before ordained that we should walk in good works. Third, We are commanded to work out our salvation with four and trembling. Mr. Moody fur before long the fate which has already they continues, "Do you know I firmly believe to-day that works, and good works, are keeping many men it of the kingdom of God." this is true, to a great extent, as good works stand in the way of a great many. If they could just low as to comply with all of the comnandments of the meck and lowly Jesus they would, no doubt, have b ttle trouble to get into the kingdom of God, but as they strive to over some other way, they find it rath er a difficult matter. He further con tinges, "People flatter themselves that if they do some good thing it is going to help them on towards heaven, a they are going to work their way up to heaven, but Jesus says, "Ho elimboth by some other way the came

will next notice the way by which we are to get into the kingdom of hasmen and if we find we can get there with out putting forth any effort opendess all right, but if not, then I would say in the language of one of old, "If the Lord be Ged, tellow him; but if Basi then fellow him." We first potic then follow him." that Christ says, "I am the way, the truth, and the life; no man cometh unto the Father but by me." John 14 6 Mooce suys, "A prophet shall the ord God russ up like unto me, bim shall ye bear in all things." FAVE Mon shall not live by bread alone, but by every word that pre oth out of the mouth of God," 4 4. Again, "The words which i To these who try to excuse thomselves by saying, if the heart is right all is right, I would say, the beart is a dangerous counselor. 17:9 says, 'The heart is deceitful above all things and desperately wick-I the Lord search the heart I try the reins even to give to every man as cording to his ways and according to the fruits of his doings." turn to Matt. 7: 24. There we have these words, "Therefore whosorres beareth these sayings of mine and docth them, shall be likened unto the man that built his house upon the rock " Again, "But he ve doors of the word and not bearers only, deceiving your own selves." James 1: 22. It reading the 2nd chapter of James v 22. B find how Abraham was justified by works and not by faith only. It is just as reasonable to suppose that the body can live without the spirit as to suppose that there can be a living

th without works. We are o

cited to Poter's language, Acta 10 : 43 To him give all the prophets witness

ugh his name whoseever be

lieveth is him shall receive remission of sine". Stronge indeed that a sinof size. Strange the truth will read ing to that great authority in such ed are those that shall be found to do the above text and, then conclude if a mattern dishell de Rossi, they cover ing. . /S B. Srav. re text and then conclude if a mattern, Mi men inst believes he is seen when Inmrs tells us that the devals also be lione and tromble. I sak has the coreived the remission of sigs? If such norsons will turn back to the as five being thus sometimes disnoved 5th verse of the same chapter, (Acts 10) they will find that in every nation be that feareth God and worketh righteen 5, "Not by works of righteousness which we have done but according to his mercy he sayed us, by the washing representation and renewing of th Holy Ghost. I direct attention to the and these things I will that them at and these things a will save firm constantly, that they which have believed in Golf might be careful to mentain good works." These tagge are good and profitable unit men Thus we can see how easy it is to but vert the Gospet of Christ. Blown

# gales into the city " Rev. 22 : 14 CHAS W. BI VIII THE CATACOMES OF ROME. which there are so many abou

lione, we chose those of St. Calixtus, in the Appen Way. A mile and a but it is now being rebuilt in a style bull from the gate of old St. Schowinn of great magnificence, all the reigning se came to a double wooden gate in a high buck wall. The goods came at precious marbles and wood - Congri-list ofter our resource and took us artemated last, after our rapping, over the field to a small country in the fifty feet. At the bostom of the stead each of us took a wax taper. Soon passage, two and a halt feet wate and oleven feet high. On other hand were mehre out in the satt rock We walked through passage after passage truly born of God. Whole it as an imlabyrinth. Lose your and you are lost for these cutacombs have never been fully explored. may breathe the holy air protoved a little changl that could hold twelve or fifteen persons. These rooms would tentment is great gain on the walls, representing Christ with lambs on his shoulders, and Moves in the wilderness. The respect towards by setting nearer and proves the cross painted on the outling, representing We had seen this fowl it metar on the walls and floor of Sc. Marco, in Venice, and other churches,

entacombs has been recently a mde in a the Via Osticesis, not for from the church of St. Paul outside the walls The catucombs were around and under the old church of Santa Petropolla all traces of which church have been lost for five centures. The church is mentioned in some old chromoles, but verified by these revent discoveries

The importance of this new discou cay in this, that here are tember of Christones dating from the year 50 A These are the first catacomic that have been discovered (I believe) of an arly a date. They have not yet been tally explored, but are now just being opened up. Here all the Christian symbols, carved upon stone, have been found, as in other estarombs (with the exceptions of fresco pointings), thus roving that the Christians were, as Tacitus says, about this time, "Inyris The importunce of these new extraombs in confirming Chris tian history is very great, and they show conclusively that our fifth was no growth of a myth, but that Christ was wrontinged from the first. Now is the time when every relatives owniting or and we would wan wrontinged to man and woman should be soon taken to their bones. While

have now been discovered, and, accord- near when Christ will come, and ble an area of 615 acres "In order to form an accurate idea of their extent it must be borne in mend that the passages were one above another as a The highest of these he 22 to 25 feet below the surface, while the lowest are 40 to 50 feet deeper The lots ness shall be accepted of length of these underground passages, 518

We are again referred to Titus if placed in one line, would be about miles, and we must remember that none of these categorals have yet been fully explored. On the Via Ostroneis not far from these newly-discovered catacombs is the place where Paul suffered martyrdom. There is such with heantiful mosave flour with kells solaid with processes marbles, built over the spot. This is undoubtedly the veritable spot, as linchurch these are three fountains from one of which you drink and there are little bottles here for the faithful to me they that do his commandments take away water in if they choose ; that they may have right to the tree for the legend has been grafted of life and may enter in through the

touched the ground as it rolled from the block Near hore, subout built a mile, is th Having a desire to see the enture rule, where he fit Paul huilt over the cutbe in which he is buried. This oburch was burned a few years ago sovereigns of Eurore sending gold and

that these three fountains sprang up

miraculously where the apostle's head

#### ADMONITION

I versiv believe that admomiti secutial to a high state of spiritual life, without, which one leses the advantage of the holy atmosphere, which un, the sphere of every cinte ability to arrive at a state of ness, the possession of which with conshould endeavor to gave a lowber and higher toward the mark of nor harb calling in Christ Jesus This we His toot-prints, which means the abservance of all His commandments. we saw it here. Looking into some athfully falfilled of we only do that of the nighes, from which the closing which is our duty to do, and the Lord has pledged His word to be a present -tone had been removed, we could see

only trust Him for divine crace. He is able to surror them that are tempted and will not suffer. His alect to be long that lends from the Vin Aronn to tumpted over that which they are able our, for if we resust the Devil he will see from us. The only means which may be successfully used to put to fight the enemy, is the sword of the spirit which is the Word of God. unce the great importance of having renylplate of righteousness, that we

> of the wicked one Dear brothree and sisters, we should send of right common of faith," often speak to one another and talk of like unto baptism. the goodness of God, instead of engaging in the gassip of the neighborhood faults, and justing and joking and laughing, should be put away from us tion. Many souls might be converted by fineside preaching, whereas we are so often decoyed and led off from the nath of rectitude. The enemy always

ADDERENCE TO OHURGE ORDER.

Don Pomitics I have been a resider of the Brethren's papers for twenty five years, and from the arti the appearing in these papers it seems there as more or less thouble in the church. What is the reason of this? and what will be the result if this trouble continues? If our tempora matters were in danger, we would

make every effort to avoid it, how then should we be con ad about the wolfare of our suiritual The difficulty lies with the individual mombers and not with the church as a whole or the A. M. which everus the church. There is no or garned body that can make roles which are infallable, and the A. M. when necessary has for the well-being of the church cleaned the rule of its government. Why should we us indi-viduals not uside the truice for government of the church when they are in accordance and barmony with the Gospel " Why should we set up open ne of our own and practice contrary to the onler given by the A M, claiming them to one has the right to do this, all have the right, and if all should choose to this right what would become of our church? It is the duty of every house-keeper to see to his charge, that dings of the A, M shall be farthfully observed in the church of which he has the oversight, and also the duty of the house-keeper to obey the order of the Brethren and the de cisions of the A. M. In some con gations members are received into the cit which is contrary to the order of the Brethren

# A CORRECTION

In giving you a sketch of sermon on Infant Baptism," in P. C., current volume, No. 18, 1 report the minister as having said that for "1500 years after Christ not a single denomination existed in which infant bapteon was conneed," where he said according to smyle emerty existed in which infam aptism was opposed on anything like the grounds which distinguish Bantist brothoon." Further, instead of Oregon saying that he never beard of a "Christian who opposed infant on," read, Pelagius said he never 'heard of any, not even the most impions heretar, who denied buptism to Also in speaking of the ob iestions, in second column, page 75 nes bland 14, instead of saying, "it

is enough to make one shadder to bear such expressions." His own language is, "it is really enough to make one shudder to think how often and how uncoremonously language of this kind is employed by those on the whole armor of God, and the knowledge that infants of oight days old were once; and that by expresmay be well fortified against the wites. Vine appointment, made the respects of circumcision, which was itself a

# Herna Acain

R Z. Rene

through the columns of the P. C.

My wife and I, acrompanied by o icor, Saruh Flory, left the English oath of restitude. The enemy always liver congregation, Reviewk county, seing on the abort takes advantage of Iowa, on Oct. 223, 1873. Took the every opportunity to introduce his train for Saantan, Virginia via Chi-Asy turther information can theme—the destruction of soals, and cago and Harpers Ferry. When we by writing to the undersigned.

Upward of sixty different catacombo up and doing, for the time draweth there we had the pleasure of attending communion meetings at Breek and Barren Ridge churches, where we met many brothron and sisters and roletwee, and joined with them in commemorating the death and sufferings

of our adorable Redeemer, what happy meeting after a separation of so many years. After New Year we went to Rockingham county, wh we remained a little over two weeks isiting and attending meeting at dif lerent places. We returned to Augus ta county and remained there until February 9th, when we again bid fare well to our dear ones ned were conveyed to Stauston. From went to Muntiseton thence by heat to Cincinnati, and from Cincinnati South English, via St Louis and Bur nerton. We found many friends awaiting our arrival. We offer our heartfelt thanks to our brethree and sters and dear friends in Virginia who so kindly administered to wants while with them. May we all meet again in the bright realms abo Lamb, where there will be no parting, no more sickness or sorrow, but when there is never and the through all elernity.

Sawers Front. there is never-ending joy and peace

# District Meetings.

The District Meeting for the State f Michigan will be held with the brothren of the Almona church, at the residence of brother M. Burns, Jour miles north of Mattawan, on the Muchigan Central rashroad, on Thursday, the 22d of April, 1889, A full repossontation is desired.

1. N. Miller, Chilk.

The brothron of the Middle District d Iowa, purpose holding their District Meeting on Friday, the 14th day of May 1880, with the Bug Grove church, Hepton county, Also lovefeast on Saturday evening the lath. The usual invitasisters to be with us and we bene to nave a roug representation. Brothsen will notice that our District Mouting is later, thus, usual on account of the 

The District Meeting of the Western strict of Penusylvania will be held D. V. with the brothers in the Glade Rau congregation, Armstrong county. Ps., on the 29th day of April, 1880 Joseph Hotservill, Clerk.

The District Meeting for the West on District of Md. will be held with the brothern of the Manue church. Washington county, at their meeting house, three miles west of Hagerstown on the Sth day of April, commoncing

# The District Meeting for the Lasters

Dustrict of Md. will be hold in the hpo Creek meeting-bouse, Pipe Ci ngregation, on Tuesday after Euster Sunday, March 30th, if E W STORTS The Pistrict Meeting of the Middle et of Pennsylvania will be held

the Lord willing, with the brethien of the Woodbury church, Bedford coun-ty, Ps., on the 27th day of April, 1889. Delegates from the different churches are requested to be at place of much one at asset, the 26th, in order to affect an organization on said day. ion coming from the East will come via Altonna to Curry Station Trains Trains leave Altoona S 40 a m , and ; As many requested me to give them: at Curry 10 30 a. m. also leave Altoo sketch of our travels, I will do so no 7 15 p. m. and strive at Curry 9 56 p. m. Missstoring brothesn cos on Saturday should inform us and appositinents will be made for serover Samley. Thrue will be convey nees from Curry to place of meeti

Any turther information can be had SIRKS SETHER, Car. Sec. Carriette, Bloo Streethern at Higgs where com-

#### Tomb

RUBLE -- In the Lewistown congression.

Millin county, Pa., March 4, 1890, of
Paralysis, beather John Roble, aged 61 Paralysis, beecher John ... years 3 months and 17 days. Gao, S. Munne

SRUMAKER -In the Moyendale congre gation, Somernet county Ps. Ges 8 8470 of drop-y. Maggie May, daughterel broth-er A. E. and metr Lydia Shumaker, agod 7 years, 7 months and 5 days. The eccasion was improved by brother

the A. Miller, of Semailt disc-HICKS .- In the Welsh Run congregati near Breadfording. Washington county, Md., Feb. 6th. 1880, of convergelon Hamilton W. Hicks, aged 31 years 4 mos.

and 16 days.

He leaves an aged mother, four beothers, od three sisters to mourn their loss, but ions is his cternal galo. To the death of our brother the community lost a kind friend and neighbor, the church a cor ber, one who was over utiling and ready to opey the Lord to all his requirements. He bare has affictions with patients, believing soon to be absent from the body, and pre-May the day so with the Lord May the day soon come that we sany meet out brother again beyond the river of death, where parting as known as ore, and forenell team are never shed His remains are now resting in the Broad Fording generated Funeral discourse by brothern C Kerfer and Samuel Fults to a

large congregation of friends and role DANNER-in the Asteria ebrach, no Asteria, Follon county, 131, January 22, 1888, Jarob Danner, agrd 79 years and 23

days. Rowersh services encounted by the west rincipally, as the ministering brethren there
xcept one. were nour related to the decous-Text from the 12th chanter of Ecole

to a large congregation of columns is not like leaves three sons and one nd friends - He leaves three aughter to mourn their less end the following buggraphical sketch o is life and succestry copied from the Fulton ounty he ore, as given to the historian be

Cotting at vory, as given to the historian by himself, with only proper changes.

"The above decessed, Jucob Dissuer, was hown in York county, I'a, in the year 1800 (In Sittley, David Hauser, was also a notive of the Key Stean State. His amovery con be traced back for 210 years when Source/land was under German rule. Brother Panner relates that his ancestry belonged to the class of Christiana known as Dankards through religious penercation, they compelled to leave their native land, as relingly settled in Pennsylvania after Welforn Penn arrived, David Bann con Stend Cotherine Standardin. In 1833, he moved to Ohio, Butler county, and in the year 1849 he again moved to Schupler county, Ill., and in the following year be wittled on a facta to

Fulton county, near Astona his wafe, was lood at roat of his wafe, was lood at rest play the 24th day of Jacquey (80) ringe was Mened witherglachildren, ' living at this time are Solomon, II Strait and Japan. The rest having on Strain and Jacob The rest fore bun to the spent lead said of hrother Jacob that he not only ranker mong core roust opulent famore, but be was known as among the most generous discress of Fulton county. The decesses was a consistent member of the church for over 16 years. He was much losed by all in the church and highly esteemed by all who knew him

Attechnica at Work please copy. NAVEL -- In the Johnstown congruent

Cambric county, Pa., No. 16, 1819, Will sam James, son of betther Sumed and siver Caroline Enavel, aged 2 years, 3 tive of the same partnty. December 22 1670, John Edward aged 3 years, 2 men

ion of the same parrula Jan. 14. 1889. J bert Franklin, aged 11 years, 11 months

Also of the same parents, Jan. 19, 1820; Dan al Webster, aged 9 years, 5 months and

to days. ARNLR —In the vame congregation, Jap 1880, Lucy Catharine, daughter of broth Jacob and sister Susmonth Varner, ages

Also of the same parents, January 15, 1880, Flora Segunnal Elizabeth, aged & years and 5 days The above all died of diphtheria Funeral ons improved by the writer

#### Correspondence. From Harper, Kansas-

I noticed an article in the P. C. from Norton county, Kanens, in which the writer spoke of Indians As I visited their territory, I will give

a short sketch of the trip Brethren Leonard, David, John Crites and I went to Welinston. ad there met brother Jacob Troxel who joined me. We drove out along State Creek, a beautiful stream of water, where we camped for the night A benutiful morning dawned upon us, and we arese all well, and ofter taking some refreshments we started on ou We passed through some beautiful country, saw cherry trees in full bloom, which looked strange to us at that time in the year. came to South Haven, a little country Territory line. After crossing the line we come to Shoo Fly Creek. This stream is bordered with plenty of ber, such as cottonwood, elm, and oth There is beautiful comtry and plenty of timber along the river Bitter Creek runs along this river from ten to twelve miles, a strip of land from one half to two miles wide between them. Thus land is nice for inrming. We camped for the night near the mouth of Retter ck, and were close to the Indiana. but were not disturbed. In the me ing we fished awhile, but failed to entel many at that place. We pursued our journey and finally rame in sight of ildings, and found that we had reached the Indian reservation. There were between four and five hundred of There was one large building, two small ones, and a number of wigas around the houses. We talked with the Industs and they were fi We carned about three miles or the river, and had a good rest without | Item Reviews being disturbed. The Indians are not sal as the people of the East say they are. They are kept in subject tion by the government. I have been territory conviderable, and have toned everybody friendly, and Indian Any one coming West need not be afruid, as there is no danger. arrived home safely and found our termine well. We caught some pice 5-h which they enjoyed We thank the Lord for his kind protection while on our journey.

March 22, 1880. Inn Buthra While I was in South Western Kansas, I was called upon by the sentiered members of Larned Great Bend and surrounding comtry to openize a church. Accordingly by previous appointment we met in the Eden Valley school-house on the 28th of Ful. 1830. We here found Deer Editors Abram Flora, formerly from Carroll county, Ind., who now here in Larned Santa Fee railroad where the nembers of our church will find a warm reception and generous bearts. They very much desire the brothren to visit them. In our effort to organize, it was requested that their church should be the general diffusion of the Gospel, was or belood in the ministry, as brother Plaza is their only speaker. The council. Afterward the church elected members were requested to hand in their letters, which were read, and all advanced brother A. F. Pursler' to the ressed their utilingness to be orgatised being in love and union. terk was appointed, and on impiry it evening he preached bin introductory was assurationed that there were two services. On the following day brother decision, our document, song core of appropriate of additional deferred dates and, their afternational analysis of the sealer date of the sealer d deacons, one however, being too old Peter Nininger presched to an attentive

head to take part of this ministry, who carnestly requested the church lease him, but finally concented to us quiesce to the will of the church, and Dear Biethria

retived the office in good faith. They also chose Charges Martin to meeting at our old church. Our estrem serve as dencon, who was also installed and brother. John Metzger, of Illinois, in his office. Two fallen members were uset with us, and also preached last restored to the fellowship of the church. Hight There was a good interest man.
The duties of the elect, being defined, ifected I here will be meeting again was then agreed to call this congretion the Larned shureb, which now

consists of twenty-four members in all with two ministers and two descon-This congregation is the most South Western in the State of Kausas May God bless thus little flock and add dall to their number such as shall be saved

our old church yesterday, March 24th. Saturday evenings. I came to the place and closed to day. The churches were of meeting on Sunday Morning nearly all represented. There were ten queries presented to the mosting, and several of them go to the Annual Meeting. The business all passed off pleasantly, and we think the decisions union seemed to prevail during the entire meeting Brethren R H. Miller and Jacob Rito were appointed as dele eates to the Annual Meeting, the omer to represent the district on the standing committee. We had expect ed brother R H Miller to meet with us and hold some meetings for us, but that he could not be here he will pay us a visit soon.

We could not do well without our church paper, and the good news it brings us every week. It is a welcome I price the paper visitor in our family. highly When I result it I cannot belt but search the Scripture more care fully, and hope all those who read it may o'taun the good I do I think if are about the church. How must rea sons we have to love the church of Duncons We should do all we can build on the church. We know that in every church there are some in limited circumstances, but we must do all we can. Every Christian should feel to as the spootle directed, necording as the Lord has prospered us. I am very desirous of doing all the good that

your paper. Hope and trust that I may bold out faithful Massace Supercompanies

From Green Parest. Va. March 9, 1880

On Saturday, the 6th inst. the brethren of South Buffalo eburch met to trausact some business prepari tory to the district meeting and consider other important nutters. A question having reference to the resp sikility which rosts mean the church for siered and referred to the district brother Wm. Persley to the eldership, second degree and also elected brother B. C. Moomaw to the ministry.

From Edna Mills, Ind. March 99 1880

Fort Dodge milroad

to night and to morrow nigh Wednesday the 24th, the district meet ing of Southern Indiana will meet at our old church, after which we expect brother R II. Miller to hold some meetlugs for us. I will give you a report after the meeting closes.

Jonn E. Met/gen From the Red Oak Omgregation, W Va. March 22 June Don Brethro

As had been appropried

The district needing of 10th. Eider S. A. Film, Mosse Fike, and K. Ausen, were there as Friday and S. A. Moore, of Ronlysburgh, came to our assistance. The word was preached with power and demonstration of the and on Sunday, after services a United Brethren minister concluded to change his relationship in church society.

ners may choose, of the several amo received and who from Signed in he half of the church by the following officials -

J. S. FLORY, Elder. NOAR FLORY, Min. J. TUNES, J. R. UELERY, SAMUEL KETTINGER

----

The Brethren of Upper Deer Crock

very desirous of doing all tae good taut is in my power, by interesting others in The general invitation is given. W. S. 7 The Lord willing, we, the brethren E

at Salem, Oregon, expect to have our district meeting on the 18th of June, and our communion meeting on the 19th, ulso have public preaching every night

announce through your paper that the Enetern district of Pa., will hold their district meeting in the Green Tree burch, on Tuesday April 29th, The delegates will meet on the 28th at t o'clock, p. m., to organice. Those that come by way of reading will stop off at Phoenixville, and those that come by Philadelphia will step off at Oaks.

JACON B. GOTTBALS. COr. Sec. The brethren of the Pipe Creek horeb. Miami county, Ind., will have

We have appointed our communion meeting at Dullas Centre, Dallas Co., Iows, on the 20th and 21st of May. A hearty invitation is extended to all. Yesterday waxour regular Brethren traveling West please make a note of this and be with us. Dallas Centre is about twenty miles from Des Moines, on the Des Moines and

> The brethren of the Peabody con gregation will hold their communion meeting the Lord willing on the 5th of May, in connection with the Pastered Meeting of Southern Kassus. Meet-ing to commonce at 2 o'clock, p. m., and Dotret Meeting the day followng to commence at 10 o'clock, a. m. ing to commence at 10 o'clock;
> The meeting will inched at the
> dence of brother G. W. Thomus,
> and a limit sades northwest of Peak
> Kunsas.
>
> His three of Work phase opp V Thomus, four west at Pealedy, If, Snowners,

#### HONEY LINE.

A B Wallick 30; J D Gunchmur S Wille Go Busher 20; Jesap Goucheau T See, W R. Hershberger 8 00; J H Grady 6 6.6. B Hade 9 8.0. Sarah Toney 3 50; D W Weddle 12, Jus Crumrus 1 60; George Googles Googles 10; Justine 1 60; George Googles Goog Schieder 12, these Miller 1 on John and was been fed the water, exceeding to Matt 20 in The meeting was all in progress when Lib.

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THE PEOPLE'S JOURNAL.

useful Matter, well armoped. Favorably montioned by the Press. Goad paper, clear tare. Sex months, 25 cis. One year, 50 cis. THE PEOPLE'S JOURNAL

Hagerstown, Md. ONLY ONE CHANGE OF CARS TO KANSAS CITY MO

The Bosters of Fipur Deer cross-congregation, Case county, Jud., but considered to be belief to Fib. considered to Fib. consid herry, Crockettall man for some potents, the Pillar Profit for the Stories will rear through results in the Lorentz for the Stories will rear through results in the Lorentz form of the Lorentz form of the Lorentz form of the Stories for t

House.
Leave PMethor, "1) dip m. " 12 s.m.
Andre N. Leave Propp m. 1,0 s.m.
Andre Kansar City to 16 s.m. to 15 p.m.
"Russ Tally
Eight write make prompt connections as Econy to not lead point.

MUNTINODON, PA

A ROME SCHOOL:

AND OBUSINE for young pupply of both sexes Brethron's

chaldren n thildren areespecially welcome, but all others are also admitted on equal footing STUDENTS OAN ENTER AT ANY TIME. EXPENSES LESS THAN AT OTH-

OODD BOOKS FOR SALE.

re clark.
we's Picket Copperfuser,
unbrilland Coar, Dabate. orep, park Grape Genwer's Guide, American Fruit Bink, Meanal of the Apley, sie's History of the Reformation, 5

of the Heathern Defended has his Hand Sink, Complete Works, large type rd, Library Shoop.

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SHOSH PALL - The Good Fight-Nu 5-John Zuck, Exceptes of the initiality First Psalm, J. 8 Mohler, Church wheat, said

Search the Scriptures - Allen C Oberlin , Con- fruth densed Articles - No. 6 - Com-

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or, Assess of St. Peters - Rec.

SEVENTI PAGE - The United of Misworth . My Kansas Visit - P R

ton West Virginia, From Union

#### Sermon Department.

RELIGIOUS TRUTH AND ERROR OOK-TRACTED

Sermon by Elder James Oninter

Reported By W W. Cotton

he prophet that hath a decame set him a dream he that hath my word he him he may word he had set to the wheat, such the Lord "—ler

is connection with the context away from the truth. Instead of By so doing they had led the people two from the Lord. By presenting their own dreams instead of the words of the Lord, they caused the people to Lord is speaking. The that listh a asiecp, let the nungiantion then be brought to hear upon the word of dreams than to speak my words and will be no proper productions.

imaginings, let such speak my words in regard to religious matters when and husten to another point

Strin and Eng Debate; that religious error is compared for it as religious principles is wonderful and mysterious but there are some things connected with dream- mindour which are not aresterious Sixin Pvoi =11 that Successful Bays . Turn in the masse por song the command of reason and hence, those thoughts dormant, quite, innetiree while some

> one with which I was intimately con- mentnot press it to the right shape. There it some cutter perveives that something is lore

legitimate and proper result is truth, thience of excitement, it is a dream harmomous truth. The production of The mind is acting only partially.

the occumstances under which the Baptist or a Latherm, or a Morson,

they would administ. A message is the extremization of the property defined are good there a resemble to the constitution of the formation of the constitution of the formation of the constitution of the con error and a dream? The assemblance with the formation of many of our remay be seen in different respects. A linguist sides. As I have said, we are few will be noticed. What is a dreins a hour land the world and have, extrain The dreamy state of the lemma mand surroundings and there are vertian relignous principles stamped upon our These principles are only the A result of circumstances and they may dream is a series of thoughts general may be religious errors. These are ted in the mond passing through the generated in a mind partially domain,

are not another near kinery and have prayerful investigation and the ever-

religious recivals, that persons fall its condition the nucline does not act the unit may them, to into a meeting where a re- the same birming thirst and the same

their are dreamers amongst fixed, and you will be carried away by God, convinting us that the doctrine is one when stall into a dreamy you who would rather tell then nown it and there will be no truth. There tight and true. When this is done use. They feel that all will be well with have a foundation upon which we can them. Such persons say to the How shall we apply thus to religious stated. When we bring into requise The that hath my work! Touth and every I need hardly stop to tion all the powers of an enlightened time. Our chances are good. We need have no concern for the fayou that still adhere to my words pre- make the application. You can all and candid much there will be no error sentancins of the moralist is, all bars result for some to the grown real resource of the approximation. For can all some those of the write even crime continue on crime continue conduct in general is right." Perhap-

by "What is the chaff to the are children. We are born a lb.— Iream are not only the result of a so have joined some religious secrety sufficient the Lord." Such were man Catholic, or Presbytenine, or a partial action of the mind, but they such larve been careying out re-pointed. the requestance made which the highest or a startenance of the start o happy but we such awake to the real up the people with "intempered mor that freegons versor is compared to a rengious principles among its imply our revision aware to the real pit to propose and more operation, while religious teath is said to. None of these will be the result of ity of our verteries and find that our lake. Many persons are doing this at thinks, non-regions can be seen as Astron as more thin or me resum or a power section of the control theory of the present time. They are crying, that both advenue he had been as the present time to present time the present time to the present time. They are crying, that both advenue he had the me down in Peter party when they are holding that both advenue he had the me as the present time. of the consequences on constitute and adopting examined a recent, the world of not. There will be no are sure series, in our mounts or a core power, who may present a sing Matrinsonal Keent, the Trust he that lath my words, let have speak exercise of an important program in a habilised, we often hold all that we do serromous views views which are a

sired. We awoke and found that they in harmony with Their traking will be as from a dream call com attention to a pre- They will die some day closing their

sign of Scripture that will strikingly eyes in death with the hope of age in Scriptiary that you strictingly bytes in menta with the nope of some diffusions this point. I would a pain may may up in heaven, but instead of that, graph of the 29th chapter of basish, they will unker up in hell. Oh what in commonshing at the 7th verse "And" increbbe thought! Is such a thing posthe multitude of all the nations that sable ! It is so represented in fight against Axiel, even all that fight Scriptures against her and her musation, and that diffusion. We may have no Bible for distress her, shall be as a dream of a its foundation. partially inactive. There has been no night vision. It shull even be as when conchapts of heaven and manorabity of access and beam, those density. The deem, are with an element of the single part of the par

gives system mus. G by smally be co. some disconnects, and belong, to drink hungry, someons. But if we are educated at eth, but he awaketh, and hehold, he You all remember the case of the overland, quints mercure and some of the powers are neithern and another with a father and northern this powers are neither, and merchen with a father and northern this powers are neither, and merchen with a father and northern this soll the multimate of all the nations day. is hunt, and his seal bath appetite, so rich man who lared samptiously every His life was a dream, a disum of be, that fight against Mount Xion," pleasure. He deed and opened goods sentiments are measely the result; "Ariel" is a figurative representation eyes in hell. His purple was gone, his corcology, stronge and minimum roles [goes sentiments are movely the rough) "Affect is a ingurative representation eyes in heit. His purple was which they have. Our dreams take of our manner of columntion, then it of Jerusahem. The multitude referred bacqueting table was gone, terms of things that never acre, that they are right they are right by to are the means of Jerusalem. The small survey gar, his varies was the cuemics of God's people that expected grountings and sighings of the lost,

no reality in existence. You know that tise of an importal pulgacial. If our represented, Bright visions of victory, have the most of God. "My word," on reality in exteriors. Vertilizes float view of no computation along soil. If our trayscentists. Headers below of vertexy has the word of their solution and the contributions are reflective solutions with a source of the computation is soil upon to the loc entered on all  $m_{\rm e}^{\rm MN}$  below  $N_{\rm e}$  and  $N_{\rm e}^{\rm MN}$  below  $N_{\rm e}^{\rm MN}$  and  $N_{\rm e}^{\rm MN}$  and  $N_{\rm e}^{\rm MN}$  and  $N_{\rm e}^{\rm MN}$  and A word is the subsodiment small arout guidedly review. Since Is religious curves a religious funda (comput. Journaless). But that a god through What riche bangder Virla hing list both is object. The rate vir. which thereforeates can have been place in other bands in perpetual these the production of many forms of the production of many forms of the production What is the thought" It is The comparison is also upon as with deep interest recention one execution in the managing for every some source continues to thirty man. He dreamed ever In the volume which I have the toul morbine behave it is currently the execution of the man, that he was started level, that he below may be have first shought The intelligence the sober had choice liquors to allay his thirst. These thoughts are the products moverth which is any fittingness can more the interegence are subsequent inserve upone second up to move the moving with the divine mind.

to some out without a bond. It may not occur may come to be some outwithout a bond. It may not occur may be some outwithout a bond. It may not occur may be some outwithout a bond. It may not occur may be some outwithout a bond. It may be comparisons which dod makes, some norm much. But These are the attite have been arbitred by the ha and pass the the right shape. There is sever at considerable existences may be to subtract be larged by large. There is sever at considerable existences may be the sight be larged high paintenance and the case that reduces are a subtract, we are loop in principle. Here been the initiates all responses the principle of the constant o We have the determined but defining and yet wishe up longity and has it done when compared with the veiling has non-passed norm. We think that It was only a debasion. It divine mind? I only call up this unite previères data samulting sécher. We have still districted, but districted, but districted the manifest of the samulting section of the samulting section of the samulting section of the manifest of the manifest of the samultine and adject that that we are converted. It will be the same vary with the sizes, thought to remaind you have industrially section of the same section of t The strength and the strength and the cases are more received references and, or restrictive as much to disselve, by a possession to easily that more received for the strength and the strength in connection with the context, you part work, the line and will be just, be were converted. Buy series many, the probability of probability

Also must set in numero, want the societies of signer or substitution of the single parts. Here used this set and "This's an age of a multiplicity of epithino. Almost every main or at leadings. Thank what who show an instruction of the mind. There may be colorable. We should examine them, man lay come refigers low. All an began close there is in the mind of the mind. The control part is the mind of the mind. many errors of the mind but the When we enter a church under the mithis room have some religious views deity. The thoughts of that mind are These may differ wriely, but you have prepared and placed before you in the All your opinions it is so with manking Bible Yet men will pollow the various healthrs ought to be truth, the families of it are not neiting governed. Some of these may have december than the truth when they all act in These would be a dreamy action—the more definite views thus others will the infinite mixed of fact. The profile barriouy, set intelligently, set in the settion of only a portion of the mental (all have-some religious meas. We often 'et that proper light. The result of the netson powers while truth demands a harmonic imbibe these views on account of the ideans. act intelligently, act in the action of only a portion of the ascand all have-some religious trees. We often let that both a dream, let him tell der soch i remainments the most be truth, but let some of the inner soch of the beautiful field of the text use used. The powers behaviour, by the beautiful field of the text use used. The powers be-downant, by the reason be independent and intelligence must be are surrounded, as already interpreted, that is to speak for nod of the field.

with propriety what he did to go forth in the battles of a Christian come say with proposety want be the say to the Ephesian brothron, when he snid, "I take you to record this record unto victory. We will now notice this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the onnesel of Gul,"-Arts As. 26. And what is to be done with the ness? The text says, "the prophe drenn." This shows that God has confidence in his own word. He would have his one prophets active m of the dreamers with his own tentle. Some would suppress error by mapris oning and killing its authors and advo-

dealing with errorists and heretics When people attempt to kill one snother because of their different religions principles it shows plainly that they of under the influence of Christi rates or that would kill people because of their religious errors, is not the Church of Christ. The true Church of Christ was never a persecuting Church. If we have the firth on our maintain our position by logical and fair reasoning, and will not ord and cursel

We have yet another contrast, that of the chaff and the wheat. The contrast between human dreams and the that is light. It will fly away Wheat is our chief food. Upon that As it developes the physical, su God's There is no natural nourishment in chaff and there is no spiritual 17 17, and 19 9, in He feared not

"Truth crushed to earth, shall ries ugain, The eternal years or und are now. Falle error wounded, writhe, with 1 cm, And dies among his worshipers "

What is the continst, between tinth and crue? Truth is the production of and not lake a dream that will pass wake up in eternity and find howself The Christian dies-falls usteep in Joses. He will wake up in elegaty and had that his religious reality I referred to the rich man who areoke to find that his life was a Leanus dies His life was not a dream In the bountiful comparison of the Brng on Abruham's bosant Such is the result of following the truth God help us to love

#### Cssan.

#### "TRE GOOD FIGHT."-- NO. 5.

2 TIMOTHY IV. 7 BY JONE 21 Ch.

PAUL'S LIFE ATTER CONVERSION. by this short article. I do not intend Paul to crangelize the world, but rath- learning doth make the mair "-Acta modes of travel-the facilities at his tention a few general terms which 26: 24 will cover the principal ground of his such that he preached with words of

Paul was well acquainted with martial terms. In his writings this fact is shown, and as the carnal soldier goes out to battle compact with the whole spiritually, in fighting "the good fight" put on the "

life as a Christian soldier, conquering t Hora Although Paul spent the earlier per tion of his life in trying to destroy the Christian religion, yet it seems by his arduous labors in after life that his obset was to crowd into it as much as possible, that kind of labor that would

for incurses inflicted in his former For a detailed account of Paul's services as a paster, executive and a preacher, we refer the reader to the Acts of the Apostles and the epistola-

vy writings. The 'Protos arthor" of preaching was one that we all need to study of his houses, circumstances, determined his subjects to discourse from When be was among the Jews he "reasoned fought "the good Sght." When he from the Scriptures" proving that Je sus was the promised Mesuals that should come into the world. When among the Greeks, he grappled with their idolatry, their science, falsly so colled and vain philosophy. When ar-

man law, by which he made even the biof rulers and magistrates to quake with fear lest they should violate their own law and be brought to just snake is shaken into the fire, the father the conscience, to awaken and arou al laters a wheat and chaft. All the best feelings of humanity-by setting before men, beaven and hell, treth and error, love and hatred, peace or life and growth greatly depend and war, and over holding as a great conter key of the destrine he espous : bs the erecified Christ Presidence of sprint debates Road Acts stantly to promulgate

to "dispute" with the Epicureans or caticale Stone, with the wisest men of the age he held his masterly debates, carnestly ntending for the faith delivered unto the saints.

the above Scriptures we also learn that his day and that too right 'es the syster has musionary labors. The fact is, that every where he came

The religious dreamer will would dispute his tenets he would at ways right then and there give an wer, and a reason for the hope that was within birn.

ance. - People now a days life was not a dream, but a blessed get tired of long sermons, and some you can bordly keep awhke during a short one. But we do know that Paul organism, but he made the occurrence vital interest to his congregation. We down

funny stories, fervency, was so much indicated at one time placed to be hyside himself; "much

power, with his hands, eyes, and in-deed we believe his whole body preach-

which is not true. They equippe and transmit a sport of betwenty into the store and most of sight and with the shirt of sight and they are the store of the store and most of sight and the store of the

This implies that the word of might be able to wield skillfully and preceded undisquired truth, not about him, with a good at his side. Oh! God, in him will I trust." Surely be may. And imprecious the own of secretarily that two-edged scale in the paper in the space in all its tillness, successfully that two-edged scale in the space in back that was profitable, did not avon among the feathers, and under his wings shalt my subject for Fear of giving offence. sea in perils on land and worst form of all these things stands thou trust, his truth shall did not mix up troth in a web of metaphysical speculations, that it might be the 'perils of his false brothern." Read shield and burkler. Thou shalt not be

lost sight of, neither with the wasdom 2 Cor. Ithis chapter. Yet send all afraid for the terror by night, nor far the world, but slways simple, plain, these things he he fought the good thenrow that flieth by day. Nor for the nght" and never faltered nor flin dony, and to the point What we have said of Paul's preachpower bent a retreat, nor wished his

orations applies with equal sufferings less or and Now dear brothron and sisters, let thy side, and ten thousand at force to his epistolary writings and in us take notes on the life of Paul, his be the means of making a reparation all of his writings there is gri persoverance in the defence of the of adaptation, to the wants, character rath, and thereby learn a lesson by and nature of the addressed. Now which our lives may be made more sarcastically reproving, then tenderly sublime that we thereby may be stimuand companionately pleading to re lated to fresh courage and like good ald brother Paul sever become weary claim, win and gain precious souls The value of his labors thus performed in well-doing, stand for the right, hat for the confirmation of churches and the propagation of the Gospel cannot the for the right and God will

PAROUSES OF PIRST PRAIM

BY J. S. WOHLDS.

DITTURE A SESSE

In this verse, we have presen

And he shall be him a tree misuted by

or minds, the flourishing condition of

Asseciat, trriental n

to make their instructions more

over-estimated. But to pass on we on to victory. More anonwill notice 2. His america-This was a means by which Paul by the power of God, was preaching at Lystra, there was a

man present who was a cripple from the time of his birth. Paul healed him and "he leaped and walked." - Acts 1-S Also ace Acts 19 11, 12, casting the rivers of water, that bringsth forth his fruit in his resson, his ited also shall not out evil spiri,s, benling the sick in it wither, and windspever he down shall proraigned before the Roman court he marvelous way. Also Acts 25th chap made use of prominent points of Retor, gives sor wrought by the hand of Paul, on that memorable voyage to Rome to the godly, as compared to a true brade be tried before Ceasur. were much in the habit of conveying His method was to appeal to of Publius cured of force and flux and many "others also which had instruction through the medium objects fumiliar to all, in order doubtdiseases came and were beated." No

doubt Paul often alluded to his muracu lous conversion and the many muscles of the Lord Jesus on such accasions thus adding power and permancy to the doctrino which he labored so con-

ported bod for life is a mar ory.—The reader is kindly invited now to turn overile map of the country tray rece Ma bis band, bis ministerial location of the dutios, about a state churches he condblished, the location of he debuted with the derest persons of the cities he visited, and the extent of wing the field of his labors, we are

forcibly impressed with the great exin contact with men and women, who tent of his apostolic dominion, and are made to wander how so much could be its anchored in God, the great Fountain the religion of others. The done in such a short "fight" in such a of Lefe dark uge, and under such adverse circomstances When we take into consideration the churches of Home, Gala-

tra, Maccdonia, Philippi. Corinth and produce make long unes, trans two over), saliency view for some or any produce. — 4.00, — 4000 secret or wound in minute and conditions and of the product of the poor are no awed by the proton 20.7) Some got sleepy too, on that at once brought to the conclusion that the earth, and waterest their greatly The poor are no awed by the proton his ability as an executive was stupen-

According to the facts gathered towns and cities, breades doing a great the waters gushed out, they ran tion he was'nt so particular where his deal of missionary work in nolated the dry places like a river "-Ps 105 non no wax m so parteunar novre ma con on amounts, then a numerous of 1. Per loo shall be as a tree phasted. Unify sheeld always to keps free for watch was frong that be might step jakes. This is quite a remarkable of 1. Per loo shall be as a tree phasted. Unify sheeld always to keps free for watch was frong that be made of the common benilation and brother jour precludy forthy-for ministers after fleature of bis needed of doing mission. By the witness, and that aproach to utility sheeld always to keps free for watch the common benilation and brother jour preclude for the common benilation and brother jour preclude for the common benilation and brother jour preclude for the common benilation. ary work. The thought just prounts her roots by the river, and shall not

gue.

array work. The Leaning last free share last that had machine the greatest array to great the great last that had machine the greatest last that machine the greatest last that machine the greatest last process and some last connects the transfer of the greatest last process and whether the greatest last process and whether the greatest last process and the great last process and the greatest last process and the greatest last process and whether the greatest last process and the greatest last process are greatest last process. The greatest last process are greatest last process and the greatest last process are greatest last process. The greatest last process are greatest last process and the greatest last process are greatest last process. The greatest last process are greatest last process and the greatest last process are greatest last process are greatest last process and the greatest last process are greatest last p the source of perioding—Actv17.2 steel here that Paul's method was on whon best causeth, but her heat was in go into the propages and somewhat different to the cammon hable beginning and the decrease perioding and the factors of th

We believe his manner was command, the harriers thrown in his

of watermens and truth." He was no indeed most defend minimumbes that duty. They are not trousses at the "northern procedur" newther was his the Charek-nerve and Triply, he ore "smooth procedured and the cover in the core in the order department of a dyr formed character, such as we to dered hardeness on good nodder of between shown, or in the curic breasts, and find no numerous in the world—that Joseph Santon Christ. Think of him belign subtreat the dispersation of Golds and the contract of the contract that the contract of the contrac women to Christ, rather than to warm prison, having his hands and feet put all things work t into the stocks and must sit night and them that love God. By their godly

way, and then consider the amount of the exceeding fullness of grace, to distraction. One needs continually work that he did amid all this, we waits four children. They need to conclude that he was of the greatest til soberness und truth." He was no und most effectual missionaries that duty. They are not troubled at the

From these passages, 24 well as othrs that might be cited, we learn of to do their boho

sobriety of dress cere, bolivane, encorate y glade to seek that now besteres are best and ensemble to recognize the control of th lding vanity." But

towns and cities and worship God with the prayer, "Take of my eyes from blind to have his prayer answered, for the sight of the eyes always affects the heart. There alks, the flutter of gay furs, the ned ding of plames and fit ors, the tilting of faces, of risbons, of curls, here is a head frizzled till it looks more like s

The best bred prople of every Chris an country, but our own, avoid all

In the above figure of a tree, as personal display when engaged in w anding beside the rivers of water, we ship and prayer. Our chutches, or have a clear representation of the the contrary, are made places of never-failing sources of supply for the bition of fine apparel and other eastly flaunting compliances with fashion, by and manners. We shall leave one

postifeers that walketh in darkness

at nounday. A thousand shall fall at

nght, but it shall not come night ther."-Praim 91.

nor for the destruction that we

And storms of street fall May I but safely reach my b

is the the Christian's roug-

My God, my heaven, my sit,

The godly not only experience the

protecting care of God towards thom

but amidst the sorrows of the carth

they have a constant feast of the soul

lake the leaves of the tree by the river

that do not wither, they are not dis

of their lives is also such as bo

ir hwes, charitable in their dis-

tiod, patient in tribulation; devoted

The

anisted and sever concerning

things transpiring around them

position; forgiving in their nature

Gregu as the leaf and ever fur.

Whole fronts of holine's spore

...

ORUGOH DRESS.

cometh godliness.

Like chaters.

The tree, standing beside the river, those who boast of superior wealt not affected in the least, by the drauth. The drouth may come, and gowgawed devotors to reconcile humil regenation generally wither, and its ity in worship with vanity in dress

it drop prematurely but the tree that is a problem which we confice we by the river, draws its moisture and bave neither the right nor the capaciurishment from the river itself, ty to solve. How far line clothes bence is not affected by the drouth. affect the personal piety of the dev Its leaves do not wither, and its fruit too, we do not protond even to conject ture, but we have a very decided open It is thus with godly. Their hope ion in regard to their influence upon

There is a river, the streams that our churches are so fluttering at Late "There is a river, meastroame task our centrates are so nottering where of shall make glist the city of God, the hely place of the tubersarie of the Meast tigh."—Pa 16 1 "They possible for peverty in rugs and patchppi. Curinth and shall be abusedantly existicd with the less or even in decent but humble cos-less isolated and latness of thy house, and thou shall turne, to take its seat, if it should be scattered here and there, and has ten-derly, fatherly ture for these we gave pleasures."—I's, 36, 8. "Thou visitest of wealth in branche and broadele sions of superior dress and the proud enrichest it with the river of God. which is full of water."-Pr 65 D, mun's continue, that they naturally "She sent out her houghs unto the sea avoid too close a proximity to them edun his there, full number of the little the Acts, and the especialty; and her branches unto the river.— The church being the only piace on Sprint of 164, and beloiking precons withing; That vested some ferry-free Pr. Sit; if. 'He opened the rork and this side of the grave designed for the equal prostration before God it cortity. There are bracelets, and ear shadows of the great towers of eterni- therefore cannot be appended to the shi wable must be the same in both without a large supply of wine and and factavies of every sort and ty shall reach across all the fields of every bue; everything that is absurd time. A life that will mingle and coand foolish in fashion, and overything mingle with the mighty heets of Gathat is grotosque and ridiculous in brief, whilst eternal ages are going trying to ape fashion. All these are their coa

between you and the We find in the last statement on indication that those Scriptures contain speaker, the altar whereon is laid the rifice of prayer and from whosee the truth is dispensed. How can you worship God, and how can you hear with any profit with dress and fashion? Its propriety is sin and folly We are coling only with its improper display in the house of God. If yer ave the taste, and means to quirements, take cognizance of gratify that taste in expensive, shows to or abroad, anywhere but sanctuary The adoption of more simple apparel on the part of the rick untry, would certainly l its effect, not of diminishing their own personal piety, but probably of increasing the d

# A FEW OF MY THOTORES -NO. 20.

The delementh hours deposition I voments. Oh Low many con That consible men and women should mbibe the foul siles to spend their time and life in the service of stan, and then when death stare them in the face turn heavenward and hope for a juture reward tentamount the reward of the oldest, most

mous, life serving servant of God is truly revolting! That hundreds of who bear the name of ministers of the Govpel do console the enemies of our Lord Josus Christ with this description is verily beart rending This deception has induced

ands to have a little leaver in sin. to bay, a little more sleep, a little more stumber. It is so deep rooted that mer when bearing the facts as they are look upon them as idle tales and be here them not. You will find the "eleventh hour" in Matt. 20. The general application of this parable is on the life-time of a man-The repeated calls which the Lord make a man are supposed to be represented by the first, third, sixth, minth and eleventh bour. But it is plain that this is a mesapplication of the parable about the third bour and saw other standing idle. Applying it to a man as is generally done, would have born the ever. When he went out shout the eleventh hour be again saw others steading idle. But more anon

# SEARCH THE SUBJECTIONS.

RESTREET A DESIGNATION OF THE PERSON OF THE

We think there is perhaps no other primary command upon the carried lum of rebeious work, that affords a greater scope for meditation, or presents to the thinking mind a more extopeve field of thought. Search the Scriptures, for in them ve think ve have eternal life, and they me they that testify of me."-John 5:39 We ort that this is an exponent of the great thoroughfare of mortality, along which are multitudes, crowding and pressing their way toward the eternal world, we fear without paying a don regard to its permal, or a proper ob-servation to its just demands. It is distely percentible to the linewes. statements, with one physic modifier. The first implies an justly binding on all, and that if nur ed with an unprejudiced mind, with out preconceived opinions, will invaria bly originate divine thought, and promoto advancement in the divine life. We also notice the photo-modifier in because he does not believe the pre-includer of oternal file. A life that mine history. The does of reptform a strict message of histories in highly we cannot have a regret in the more-rised medical to a strict when the long indication in a frequentiary work, and in the testingeory or having that is ling or in regions for histories flagged.

our Savior's will and testament, or the terms by which this endless life is atspoken will judge us in that great and notable day, we as wise men and wemen should take it as the man of our counsel, accounts ourselves with its remultitudious precepts, and with a full is a fact, that in the sacred and classes submissive will subscribe unto its just (treek, where out due only is admissi demands, and unto the same render strict obedience. In so doing we will is a fact, that where the pature of the to at life's closing scene, a sweet renlice at life's closing scene, a sweet care requires a special consciousness of having finished jet action, highests is used, not hope to (b) It conserves work. We clumk if we could look is tact, that hope, which simply as incentive to car renders actiching means to dp, without any nice of conserved in the co the divine law in the lunguage as it from the pen of the impored Bible for baptison. (7) It is a fact,

observance on the part of the poor, glorious mission thou have me to do". Then distin of the Greek language, and

> Lot us howers that we confide not deton or approve our actions through Matt. 28, 19, (10) It is a fact that a dying bour bring us the feet of Jesus and breathe our bie

sweetly there

# CONDENSED ARTICLES - NO G

lton't tell your child that the cidark man" or the "bugaboo" will get them if they do not behave themselves, you on find to your sorrow that y touch them lying by your example, them candy or a protele if they be bave, and then when you come home and the little child with a longing heart maited for your return, will re-ceive the answer. O I forgot." Don' tall them that you will when them if they do so and so, and then break your promise Be it good or bad, let know that the good and had arte hove there is a heaven where the just will he rewarded after death, and that there is a bell where the wisked punished; and show there by your exaple that you yourself believe that all your arts will be reworded

BAPTIST--DUNKER DISCUSSION The Depthi Linoches possess the De-depthies which entitle sirts to be regar-spon of Jenus 1990.

STRIN'S FIGHTH NEGATIVE I ask Mr. Ray if Baptist churches are not responsible for what their

members de to state ' His existople when the ellipses are supplied, reads thus. 'I write my name in the book of the Father, and (in the book) of the Son, and (in the book) of the Holy Spirit" that requires the books Neither can be transpose it into its corresponding possessive form without using the sign of possessions ('e) three times. "Into the mean," when not omitted by ellipses, occurs there times the other is the Lord's supper. m Matt. 28 . 10. They are ofcome a der-food as a part of the text. Will Mr. Hay dony this? To supply them is not to add to God's word, but to deny them is to fall from al,-Hey, 22 19

I did not say that hyphican was to be repeated in Matt. 27 : 9, hence his criticism on the frequentative was founded the one than former does the other upon a macripora mintern, and therefore it is no more allowable, then, for us to

Neither can it be an honest objection

end of it. Baptizing in Matt. 28:18, cases; for they are exactly analogous as limited by the three modifying ad " " What them is the meaning of juncts of the texts: let. "limb the disposes?" It denotes a full name of the [Father', 2d. "into the mond, and that an recursoy meal. name of the Son"; 3d. "Into the name authorities agree that it stands for the of the security are nothing in the of the Holy Spirit"; i.e., into the definate principal meal of the Greeks and Es. stances of which demand it still be a stance of the security in the security of the security is still be a stance of the security of the se name of each person in the God-head. mana after of racin person or in total-drien.

Motion: (1) It is a fact that the Greek to receive willings, in the following that we person and ricket an order personnarians declare that frequents order, artifon depans and depon. The mance of Christ by declining to be imtivo verbs (ending in 50) denote repr the most distinguished lexicographers have defined implies, to hip repeatedly. (3) It is a fact, that the single dip of rather late in the day, frequently not the Baptists for an expelifica-

care requires a confidencer or owners of sed, not hopto (6) It cross or regulation, is never used in the writer, and with an unbrased mand as that "a depresses (Eph. 4 5) cannot before intimated, we had performed a be correctly translated "one day" (8) We think many It is a fact, that before Mr. Ray can would be constrained to say with a upset the frequentative theory, be "Saul of Tarsus," Lord what wilt must set aside an established principle

guishing in commands, and comparing several thousand Greek verbs of this class. (9) It is a luct, that trine immersion sections the frequentative na e arm of flesh, but take Christ's ture of bapture, and the three modityon do can neither satisfy the Former,

nor be administered into cock here names or the latter. (11) It was fact, that the fathers attribute trues not true of mant baptism, communion, as Dan. 5 t. (12) It is a 1 loarned authorities tostify to the from

outsits as the owned rearries to the and then over the church ' Dud'a's Rock History, the transition from // to rough immersion afterwards us a great change. (14) It is a fact, that fathers and historium attribute only immersion to Eupomeus, an Arien beretic, about A. D. 375. (15) It is a fact, that cough

Gregory depend it, A. D. 504 (16) It and second, it must be enten in the is a fact, that declared soluly baptism they called kaptism, and pure has and 2d to a hardward artem, is wor kling any more. until you report and use baptized for

sission of your Beptod sees. As Mr. Ray passes my arguments against his claims to the Lord s supper against no transmit for his con tion some extracts from an analogueal argument of Dr. Seize.

There is a mode of reasoning to which no just exceptions can pobe taken, which outliedy engloweds the tablished two corresponding ordinances or sacraments, the one is baption, and

"All the essentials of a positive orde nance or Christian sucrament pertain alike to both The one is denoted by the word dramon, supper the other by the word Austoney tissa. Haptwee does not more describe the nature or essential constituents of depart from the strict meaning of the

Three names of meals occur in Greeks of a later age partock of three (2) It is a fact, that meals, called shraftness, startes and liberty of holding the mirror up to dripton. ' The principal meal nature, that their flagrant incomwas the depotent. It was usually eaten (1) It before sunset (Smith's Antiquities, classee pp. 303, 304; Dr. Hally says Long before the apostolic age, see opin is used, not hapten (5) It become regularly and constitutly the ovening meal. Hence, all great entertainments were rafled Asyme, and always came off in the latter part of the day or at night The use of the word in the New Yes-

> following passages. Mass 91 - 6 nest mems at feasts, ' (driper Luke 11 12 "When thou makest n nner (-tiblen) nen ampper (derpson

Luke 14 16, "A certain man mode a great suppor (Aspasse) and bade many.' See also ye 17 and 21 and ob

John 12: 3. There they made kim a opper (decome) and Martha served ohn 13. 20 and 13 20, the words oc-

"We might further illustrate this immersion directly to Christ. This is from the Septuagint, in such passages Beisbaces, the king, made ict, that the most a great feast in yours, appears to sand of his lords," but it is unnecessary. Despuos means a full meal, a banquet a plentitul supper, un major repast, the principal and most abusta med at the day, which occurred in th It is also to be ob served that the Lord - supper, or deor the 2d and a carrier, not carrier secret into the David Support of any carrier seen. (13) It was fact, that his look was first instituted or celebrated torinase declare that their area or change at night. Not only the meaning of the the first three centures. They regarded but the very housest its appointment and observance connected supper with the evening-the close of the day

"According to the plain, evident and immersion was never associated with stances, two things would be assignthe name of the Father, and of the to the sacromental depose that, if Son, and of the Holy Spirit," till Pope must be a full and plentoms incul evenue. A finement of bread a fall is unknown in the history of Christi- inch square, and a sep of wine that saity till the Saptist started now what would scarcely fill a tempoon, is not a - age. To closely Christ's solenn any more than sprinkling a few drops stitution of haptism, let to one dip, of water on n man's fine is an immersion of him. Neither do we cat our than "elly, Mr. Ray. You can't con- sup, or in the morning. It is as great a contradiction in terms and confusion of ideas to speak of suppose in the morning, as to speak of plunging a man by pouring water irpon him.

Suppose, then, we were loset our ives to reasoning on the word of the now as the immersuposts reason on the POWER OF A RELIGIOUS NEWSPAPER. word Institute ! They say that depleans measure place

sion and nothing else we say, and still more certainly does depose mean d, the other with more coriginty denotes time. chosen in both are the words of God. nd he knew what he meant by them. And it the common Greek neage of oftener was to denote immersion, and we are to get God's meaning in that It declares without hesitation the common Grack usage of dequate

immeraton, for the same alleged reason of a holy life so preminent, it is worthy

If time and qua bread. ing in the one sacrament, the name It denotes a full and circumstances of which call for it, All mode and quantity are nothing in the

stances of which demand it still less.

" If they (the Soptists) insist mersed, or to immerse, we ency may be seen. They have ex-punged the elements of time and quantity from the Lord's supper and think they have done no v the literal exposition and the plain meaning of the words certainly containing them, and it will not answer for them now to turn about and excommunicate us for thinking it nor essential as to how water is applied in baptism. Let them pender fi tament corresponds exactly to to those arching words of Joses, Why be holdest thou the mote that is in thy representations as might be seen from beam that is in thine own eye hysperite, bust cust out the bram our of thise own eye, and then shalt thou see clearly to cost out the mote o thy brothers evo." bo (the Baptist) gives us the warrant for his liberty to eject time from the Lord's suppor, and for his substitution of a little fragment of bread and a lit de sup of wine for a full need, we shall be prepared to establish dispense with his feverite made in the administration of baptism. Until he does this, all his philological reason ings on the word business; are complotely sullitied, and, in all justice, forover silepeed. We need no other av This in steelf sufficiently disposes of the whole question. It winds up the whole controversy in a put shell. It puts the dispute in a light in which there is no room for philolog ical mystification, and which may be understood." Buptist System easily examined, p. 277. From the foregoing argument there is no escape for Bap tist churches. It is indeed from It is constrained The only way Baptists can avoid its fatal consequences is to accept sprink-ling and pouring, with their modern hardward, single day, for biptism, or repent and come over to the solution

Catholic, Novetion, and old Ambourt platform respecting the suppor and oin the Brothsen. I shall Ray's pleu for flaper to measured in any Yneij and Dermout's works of 1819 has raded for some years in Baptist books and periodicals as a tramphant proof that they had an apostolic origin has deceived many. I have carefully examined the cetive chapter from shieh it was extracted Will give onowe to the church which Mr. Ren roun ate. I call upon him to point out by name our church like the Baptists, or me mertar belonging to his church to

paper is far wider than its circulation or the number of its subscribers. It in the light of the Guenal, and brings rine truth to bear upon the sayingand donner of the world. Its teach ings and their way into the secular ess, and are not unfrequently repr depend in the atterpreca of the moleir word from the common Greek unage, strong convection that the Gospel is the only power that can revenerate must also give us the idea attached to human society. It has the greatest at by the Holy Ghost.

If complemes on the increasing importance we cannot disperse with the need in of presenting to men their need of sai suptame, we cannot dispense with the vation by the bload of Christ, and re so in its corresponding sucrament, generation by his Holy Spirit Making If we cannot have burium without there and their board like concension

## The Brimitive Christian. SCHLISSED WEEKLY. BUSTINGDON. PA

AND BLU. JAMES QUINTES,
AND BL SEUMBAUGH,
PROPRIETOES: J B. BSUMBAUGH Ern. D. P. Saylor has an article on

the Supper question which will appear the patrons desiring a paper con taining general mtelligener rehgions mlar, cannot, we think, do bet and se

Westly Witness Price 81 50 per year. We are say the brethness of Hall Val lay, have concluded to hold the Sunday-school convention of the Mid dle District of Pa No definite time

Barringa George Replogic, of Water side, Bedford county Pa., who was or a visit to the Normal this week, in forms to that there is a good deal of sickness in that vicinity. parentonia scens to be the peaceple

We may a large and interesting prayer-meeting on Wednesday evening The subject was Christian Unity The beauty, necessity, and effects of unity in the church were the promi thoughts. These meetings a much appreciated by our bacthren and sisters at this place, and are regarded

In as said that there are sone two nine newspapers published in this suntry exclusively by colored men Of these, twenty-in o are published is South and seven in the North When we consider how illy fitted they were a few years ago to either edit or patronize papers, we must conclude that considerable progress has been

in Indand. Mr H. H. Smith in Scotl mer's Monthly states, that within the past three years 200,000 persons have far, ed to death, and 300,000 died of pestilence. The resources of the Bra on government in way of relief have been heavily taxed, and a sub scription has been started in this coun for the benefit of these starving pro-

the correspondents in sending to obstuncies and announcements, please put them on a separate slip 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 etion with correspondence business in a way that they cannot be separated, they are more likely to be erluoked, and fail to appear in the Please comply with our paper. quest. We want matter of this kind to appear more promptly.

Tug last Philadelphia Grand Jury in their presentment declared that the hearing and speaking friends, and in alarming prevalence of intoxication there was the basis of unity per cent the atternoon service was given in the of the month's crime. The Charles sign-language, for the benefit of the "that whiskey and the practice of cur- vices were held regularly, and the bottom of nine out of every ten of gauge for the special heacht of the bottom of nine out of every ten of gauge for the special heacht of the obloody offences perpetrated by the observed autes. simony of all who look at the cause of

In writing for the papers be sure to way to and from the meeting. minly and as brother gave his experience in this could restrain uson from cvit and make men do not like t write all proper names plainly and as brother gave his experience in this could restrain agent roun ever ann many distinctly as if printed. We can meally, wis: He was on his way to the Anther monest and trace, and there would necessarily. And where different part has no danger for the morals of this ties apply to Ruilroad companies, and nual Meeting, and on his arrival at a be no danger for the morals of this ranke some sense out of a bad man serrpt, but when we come to but certain town, and when alighting from country if the whole country became seeps, but when we come to low extraording the control of the brethren were putting up at his we should have the grandest republic before, and which we have no means botel, and that he would conduct him

of verifying, we must often make a to the room they were occupying, w away the whole manucompany of the brethren, and was at script. We hope that our contribuoner conducted to the butel where he tors will exervise rare, especially in was introduced to a company of them criting proper names.

in a room so saturated with smoke THE Restrated Christian Weekly atthat if resembled a modern tokaceor looking at the crits of Church house. There was some of that class debts and giving a word of wholesome up with the following -"It will be a good day for one emutry

them in the voom enjoying the smoke when all our churches resolutely and that they had such good company Our brother of course felt budly their motto, so far as their financial af we do not wonder. Does it exhibit the proper light for a plain people, The motto would certainly be a good de professing godfiness, t on the habits of the least own lounger greatly aid the progress of Christiani-

the world and this does not mean only Church doles, in very many in apparel, but in our liabits and in our al deportment. We hope our to successful Christian effort. barthorn will be none enulsous on this do not make public examples of your that the exil tendencies so apparent anless.

among other denominations, will so Die Crossis speaking of the requias a warning, and that churches will ates of a minister says, that a to least before the tunds me hody is as amportant as a sound mind

He should have clear accountion, sound The time is now drawing near for judgment, industrious habits, system our people to prepare for more energiagementative power and a serie Subhath-school work. We gen-knowledge. All this a minister argumentative power and general rally look ahead and make preparadoubtless have but be further states a tion for our Spring and Smenter work | qualification that we want our more Let us not forget the work of the test to observe especially. It is this It is an important 'A minister should have a good dispoork and should have a great deal of sition, never be muscible or irrita thought and attention. During the penalant or morose, or impulsive, or there were comparatively few careless, or covertous We fine that Winter their were compositively few careless, or covetous. We four that one of our Sanday-chools in section, but many uninvites, and even elders, are soon the work will commone seem, out with the soon the work will commone seem, out with the soon that th organiong schools that hitherto have any power for good. Christ and his

not builthen. We have a great deal apostles never manifested a feeling of of faith in the Subbath-school as a his kind. The truth that they w means of promoting Christian truth laboring to establish was cell spoken und are glad to know that as the of; they were treated with contempt, fraits of effort in this direction be- and unidet all the insults, trials, and omes apparent, our brethrea are by persecutions to which they were exposed, we have no manifestations of anger or impatience. Error was met

coming willing to accept the meurs.

There are a great many exhibitions and rebuked, but it was done in the of Christian beneficience and promisparit of love. Let all our ministers tent among these, is the provision that try to mainte their example in their is made for the education, and the supefforts to maintain the truth. Then too, in the family, and in all your as of mates. A century ago, they were sociations, guard against a potule disposition. It will destroy your classed, legally and socially with idiots and the incase, but now we have of fluence No matter what your disposition may be it is your duty to subdue this class, men who are active in the ministry, as well as in other departyour passions and to fail in this, is ex-

ment of influence and metalners The originator of this excellent work

in behalf of the muter, was Rev. De Thomas H. Gallander of Hurtford AT AN entertainment given by the Coms. He founded the first matitu-Catholies at Rochester, Municipia, on St. Patrick's day, Father Wurst extion for placeting mater in this coun try, and afterwards his oldest son suc ed his sentiments freely. dully prosecuted the movement to said that American history would not be what it is without Catholic name provide religious worship and church privileges for those who had graduated and believes. America was discovered by a Catholic and one of the first of in their educational institutions. The first service for deal neutes was held cformed was to plant the cross, the on a small chancel of the New York emblem of the Cathone Church, and University on the first Sunday of Oc or since the history of the Cutholic tober 1852. The first service in the Church and the history of America were one and the same. The New marrows was conducted ocally for the

The Rev. Father further stated that From that time on sersays, deaf mates the Church come in the beginning and she came to stay. The cry was heard that the Catholic Church is the coming danger to the Republic. He held that that the Church would be the

York Illifacts gives more of his address

that before mother generation passed We are glad to see that there is a reme, that whiskey is at the bottom he no foliacco used on the Annual away this country would be Catholic.

of it, and with all the illustrations of Meeting grounds. This is just right. The stronger the Church became the on it, and with the friends of tempor, We should distinct all landson and long greater results be tempor to contain reviewed late. We who distinction all landson and long greater results be the min of the latestion of the betternes to this materiance be more vigilant, and make greate. We should distinct on the tempor to the min, the let may be the profit of the profit of the greater than in the letter is necessarily in the profit of the greater than in the letter is the very evident that this contain evily in in place to our reterience to their "which the Marion existence. The latest should be principled evidence when the profit is not become existence. The latest should be principled evidence when the principle existence when the principle evidence when the principle existence. The latest should be principled evidence when the principle evidence when the principle evidence when the principle existence. The latest should be principled evidence when the principle evide

that ever existed."

The past history of the Catholi Church does not seem to indirate such a result. It has not been very suc ressful in controlling the conscience of its members, and there has perhaps been more gross crimes come its members than my other desonnation. Judging from the finite of the Catholic Church in the past, we cannot anticipate any such a result if the country were to become Ortholic

#### AN INTERESTING MATRIMONIAL EVENT

Last evening My John William Kn of Huntingdon, formerly of Buffalo, New York; and Mrs. Famue Kippert, also of Houtingsion, were united in Retorined sursonner in this Day I M Stitzell after which the happy couple remired to the residence Mrs. Beales, on Twelfth avenue where they received the congrutulations of their fraunds The huide was the reginiest of many beautiful, useful and ornamental presents. live to celebrate their golden wedding in peace and plenty is the wish of They left on the Philadelphia express for Huntingdon where they intend to make their for

Mn. Kixy, is our efficient bucklided He enters the matrimonial ship at

perCNLY 50 CENTS com

# SIX MONTÉS ON TRIAT.

As there are still handreds and thou sunds of families into which the Paux-TIVE CHRISTIAN has not yet been introduced, we feel to make such extra fforts as will enable ours friends agents to have it road in every tamily where some good might be accomplished by reading it. In doing this we offer to send it six months on trial for 50 cents, or eleven copies for 85 00. Wo make this very low offer for the purpose of having the PRIMITIVE intro uced and thus promoting the cause

ow brothren and sisters, here is an opportunity for you to work for us ulgation of the truth ad for the prom How many will so to work at once and raise as a good trial list of sub scribers? Look around you and son how many of your neighbors would nofited by rending it Perhaps you have married none and daughters that are not taking it. If so, sand it to thom for six months. It may prove a good investment. If 20 children to sund at to, think of a good friend or neighbor. Pleaso make a strong effort and see what can be done. ands on what you may do for us, and it is to you we look for success. Single riptions, 50 conts, or any amount less than \$1.00 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 uff, or postal order. SUCCESSIONS IN RECARD TO RAIL-ROAD ARRANGEMENTS An Article in reference to Railread

rangements, for persons going to Annual Meeting, from brother Howard Miller will be found in this number of our paper. Accompanying the article were some remarks and statements by Bro Miller, by which he designed show the manoyance to him and R R. agents by too many brethren laboring to obtain reduced fare. We call the

A | Church controlled the conscience, and | Railroad men, like all other businesnoyanre and confusion may be the sult. There should be, therefore, and confusion may be the re-

proper understanding among the brothren, who are to apply for Railroad avrangements And as brother Mills has been appointed or anthorized by the proper authoraties at Lanark, has he arrangement of the Annual Meeting, to attend to the Radesal ar nungement cust of Chicago, should correspond with brother Miller before they attempt to obtain the favo Re corresponding with him, and by working in harmon with him, they may help him and th Church, but to do anything wither consulting lam, may lead to confu

There are some things in beother Miller's official statement would meter changed. we hope this chang going to the meeting. We hope Bro Moller wall succeed in cetting the going to our Annual Meeting will unites will feel that our convenience and wishes should be regarded, and we presume they will regard those as they have heretofore done Whole boother Miller has been some

what annoyed or grieved in consence of different parties unking ap dres have been considerably peoples do, in order to avoid trouble, and avou been informed that arrangements have panies by parties hesides brother Mil ler and notice has been sent a we doubt the propriety of publishing tunding with brother Miller. Hence we make these explanatory remark W. Lope the brethren will all see the propriety of a proper understanding between all parties applying for rul road privileges, so that there may be confusion or mismulcestand

there are any milnouts cast of Chicago over which any emphicrable non ethron will want to travel, for which brother Miller has not arranged some brethren should inform him the fact, that he may attend to it, or see that some one else dors. There is time yet to complete the Railrand ar rangements, and we trust that they will be so attended to that there wil be no fadore, confusion, or meander stunding. If anything is not under explanations can be given And if anything is yet wanting,

We would further surgeryl, that I

ANNUAL MEETING INFORMATION.

to some of our readers are asking for information in regard to the ap-proaching Annual Meeting, we give the following from elder J. H. Moore, who 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 upo. The members of the Standing Committee should reach Lanark or its vicinity by Saturday evening so as to be on hand early Monday morning -According to the decision of last

Annual Meeting it is expected that each brother attending this meeting will pay one dollar for a ticket, which will entish the holder to all the meal served in the Esting Test. The dellar is not regarded as a compensation for the meals, but as a decades to help defray the expenses of the meeting. No

-Each rister must also procure a meals served in the Fating Tent, and while it is not invieted upon that she should now one dollar, it is expected she will pay what she is able to pay.
If she does not feel disposed to give anything for the ticket then she gets

-Parties holding tickets will keep ring the meeting and she them to the door-keeper when enter ing the Esting Tent. Tickets will be for sale on the

ground and can be procured after us because our views are imported ing the place of meeting. -No tickets are proded to entitle persons to a seat in the Council Tent

A. N., abould be addressed to Lanurk, to let ones alone.

Il Co., Ill., A. M. Box. -Lotters intended for the Standine Committee should be sent in care of Moore and telegrams in one of M. M. Esbelman

-About one hundred yards from the Fating Tent will be a lunch stand where outsiders can be supplied with

-Two wells have been dug, one to be in the Esting Tent and the other bout fifty yards from the Council

#### Saucational Departmet. H3 21 H. 1

-The Normal is adding afterest day by wear students to its nell and still they are coming. The building is all ed to fullness, and quite a number are taking rooms outside, but still we can

-Prot D. Enmert, who gives mtractions in drawing at the Brothren's Normal this place, and who has just finalest a comparin the set at the Acadency of Fine Arts. Philadelphia turned home Friday evening last. The Professor is a first-class artist, and if according as better enabled, than ever to inpart metractions. The faculty of without his service - Hantonesian Mon

#### NORMAL OPENING

The exemine of the Spring term with considerable interest by those esnorially concerned, and we are what to say that our expectations have been ralized, not so tauch in the number of students carolled as their character.

We had the pleasure of being part ent at the ourning changl services, and a more promising set of students we navor you together. The exercises read part of the first chapter of Gene as and followed by a very apprecia tive prayer, in which the God were tenderly and carnestly invoked upon the school in all its one relations. The large member of young breth

ren and sisters that have come among us to attend school, is very encour ing to us, as from thom we expect religious refinence that we have score very beneficial to the school. The number present at the first

onening was cighty-one. gely, from a distance, and the great majority of them members and members' children. This we page not be cause we feel any special partiality toers' children, but to o that the brothren are approxiating the advantages here afforded for the edu-

Under a stuiling providence and by the realous labor of our protected fac-ulty of teachers, we hope that this now. Our strong nervous temperament is 1; be not afraid." The waters may will prove to be one must successful and our sympathy is too great for our be deep, the waves may roll, the winds term.

outful; you must bear with us a little may storm but the leable, suffering

Western Department. SLOER R. E. MILLER, EDI LABOGA IND

TOO MUCH AND TOO LITTLE. It is soon work to constally that me

must have our own way about every thing Too much to think our judg-ment is better than the whole church Too much to think others must submit to us just because we are conscientious Too rough to think all must look up to us. Too much to expect all will prefer our ability, or judgment, or preaching. Too much to expect others to overlor any place else outside of the Enting our imperfections while we look at

Too much for us to look at the faults of others and expect them It is too little for us to do nothing while others hear all the burden and

expense of the church. It is ten little for us to do nothing, while others all the work, and labor to spread the Gosmi and save somers. Too little for me to not belo sing, or pray, or even go to cherch when so much upon the work of the farthful little not to forgive a brother when God must forgive un. Too little to not leve a brother wrongs. Too little not to love the cause of salvation well enough to do something, say something, and give something to support the great work

#### DEATH OF SABAR C MILLER, WIFE OF ELDER R H. MILLER. Died of pacumons, March 26th, 1880, aged 53 years, I month and 10 days. She was the daughter of Samuel Harab

sarger, born in Botetourt county, Va. and came to Indiana in her eleventh She leaves four children, two 1032 grand children, two sisters, five broth ers, and many friends with as to mourn a loss which all things of earth cas supply. She was a taithful member of the church scarly thirty years; a faith ful wife and mether, though most of her life in feeble health. She never ceased to overtax her strength till her work on earth was done. Long watch ing, in weariness, waiting on her two children who sied with consumption. had so worn out her strength that she was ample to bear the severe attack of dragase, by which she is called to lar down the cross and take up the crown Thin is another deeper sorrow still added to our load of troubles. Wave after wave comes rolling over us, leaving a devolute home without a mother to weep in serrow which tongue and pen no language to toll, white er eilant object around as brings book in andness the fond memory of a wife and and mother, a grown son and dangeter. all token in a little over two rears. So soon has come these trembles, deep and lasting, that life and death seem mingled together; all earthly objects seem changed, and cares multiplied, till with aching heart we turn from the burden to God and sympathizing friends, with more and deeper interest, for strength bear these clouds and and belp to "and not be cost down " turn to Him who is the Immunuel for as to lead us through the deep waters sustained and better prepared to meet thom that have gone before to the spirit world. All the interest of parental care turns us to the welfare of the chidreu left with us, that Ood may lead them up in faith and hope to follow the example of a Christian mother, whose love and life, like Jesus, has all been

draw family of earth roas be made ving rejoicing family in braven. . Our time was so taken, and sarrows so great during the last week, that we could not write any short editorials for

while. By the bleadings of God we soul finds peace within, where the concerning His premise," making "all the more for possible than we have "Mighty to save" riviges all in all, which and the canded and the cause of Our antifering inspire sympasts just for the shim," even to give section and will do mere if possible than we have "Mighty to save" seigns all in all, done for the charch and the cause of of saffrings inspire sympathy jor Christ, in whom we trust for "deliver-these who feel the hand of affliction ance can of all our trouble. We sale and trouble. They term on to the out betthern and sixten to remember us house of measuring," and a washen in

some promises to preach for the bruth

My wife was taken sick on Friday of working sufferers 'in Jesus name, was in Elkhart county preaching. They the prayers, and songs, and sorrows of telegraphed for us but we had for home before it reached us, and arriv, enjoution of sinners would rall an amid ed on Saturday noon. From that time their groans and sufferings, to drown

# BLESSINGS IN SUPPERING

giveth called bur kome Suffering is so interwoven with sin and sulvation, that the Omnipotent by

it executes His judgment upon or little wrong, while Jesus loves him sand despenses His blessing for the oth Mortal eyes, or human wisdom cannot fathous the blessings which come through suffering. By it God's own Son makes atenuaged for the wine of the world." Pollowing His

footstops many of the sainte have come op "through great tribulation." Many a saint, and many a putriot, and so or has suffered, that succeeding genenations may reap their richest inc. Fow great blendings came to so but that have been purchased by tool autfeator and death. The gratefu spirit rises higher, when in the enjoyent of these blessings the fond met ory of the suffering host led by the

Affliction and see ing under the oxidence of God now as of old. rings many blossings not always seen by the sufferer, but still a witness of thfolors and blessing to others Suffering tends to monire an investigution on every subject that reaches me spiritual truth on which the ani fering soul can rost. It tures the d of the spirit" to seek was ad secret trath founded on the this 'in all its research of every sublest. There it finds an antidote a redemption from sin and suffering, Phough ever-present and doep the sui former be, nearer the soul in spiritual truth flows a stream from the fount of God-"the river of life," where the divine reaches the human sparit with caling balm, soothing syrup, strength ening cordial for the authoring coultrusting the merits of a suffering

The spirst and principles of truth oternal, resting on They seek their munifestation in a thousand appropriate externals, their polium of operation on the senses. But afflections work the "exceeding weight of glory," while we look be youd the outer manifestation up to the divine spirit and power which gives life eternal, when outer forms are do. c. The wants of the soul are satisfied only when it drinks at the foun tain that rises beyond the temporal things that are seen. The active man ifestation of the truth by externals, is often boyond the strongth of the afficted, as they were beyond the priv ilege of Paul while in prison , but the t of truth blazed before him, giv given for their good, that this weeping, ing him "rejoicing in hope," mingled with "patience in tribulation." When sufferings turn the thoughts into the narrow prison of the earthy house, songs in the night" are sung by the inner roup, while the trembling walls bottled up in His memory, waiting to answer "in due time." The beaven-

and our family at a throne of grace, the heart some divine throbbing for The faneral will be preached at the poor falling humanity. Jesus liked to Bethel church, neer Ledega on the first remember the poor suffering Christic Sunday in May, by clear G. W. Cripe on account of this sickness we could and tribulation, and poverty." at Smyrus, saying, "I know thy works, not attend our District Meeting uptible tender cords of the heart always strong 24th of March, and now we cannot all In sympothy, is a ricker boon than o promises to preach for the breth earthly pleasures give. It is born of hot we hope God will overraicall the heavenly in the experience of those for our good at last good for the good of who drink the cup of sorrow. Could His church now. we gather in one body all the host

ng the 19th of Nan h, white I the burning finners of missionary love started heaven born sympathy and love for the I was very uneasy about her recovery, the feeble cries of those who lear is She suffered much till the following costs a few dollars of their money to Friday evening, when the lord who save dying suffering sinners. Aft tions and troubles make a solid reality

of sympathy, a working, strong power against the divine, is the auful areto move the tongue, the pen, the last remaining strength with Jesus, to give prore and rest to the poor heavy laden sent. To "weep with them that weep" ferers to sweeten the cop of sorrow with earts, to comfort the Christian and save

To trust in God fully, and look Him is all conditions of life for support help, and deliverance, is a blessed state of mind, often premoted by suffering, beaven They mapice a longing for which tenches the true spirit of suband obedience to the will of things which He suffered," because His sufferings worked the divine will. Is affections we learn submission to the providence of God, though we cannot fully comprehend His ways; yet in them we see the Umainotent, and feel man power; and the weakness of all ha look, and hope, and long for deliverance st by the Infinite into the beaven Here the true principle of obedience is inspired. To trust in the Divine to vield reducission to His will, and look to Him for His blessing, and to comiort, strengthen, and save in the metries of a rairitual life. Tribulation and saffering look beyond the temporafor sure deliverance, up to the spiritual

der. So the true spirit of obedience looks beyond the literal to the infinite for the blessings He alone can give. Tribulation and reffering teaches bumility. In them the saint loarns the lesson to "humble yourselves under the mighte hand of God." and to "cast all your cares upon him, for he careth for ou." Afflictions come upon the proud and say, to bring there down in their

folly, till all the proje and vanity of us how week and feeble all human strength is, when the power and providence of God course to work [lis will. esus "humbled bimself and obsidient exec unto death " but the waiting explication comes after the hu-When sufferings and droth humble all the greatness of the human, then the Divine comes with His say power to "exalt you in due time." tions, too, as well as individuals have learned humility under effictions from the 'mighty hand of God' In their history we read the great lesson of hu mility. God to teaching the children of that "every knes shall bow, and every tongue shall confess that Jesus Christ in Lord, to the glory of God the Father." But the ble-sed power of hu-mility now learned through suffering. akes us "patient to tribulation The Lord Suggestech out the ery of the harm-David knew the suffering of the hamble, often made them cry unto the Lord, and He forgetteth it not, it is all

chastisement. Sufferings teach the human will stat

mission to the dirine God works Ho will often in a providence of suffering. with a purpose unseen, which makes no seel the power of the divine will, and loarn by experience that the human will must yield. Dut it is a blessing to know that the Omnipotons, who brance our enferings to work. His will, is able to make them work salvation for us. It is a lilewood berson which teaches the human will submission to the divine; to loars how weak and futile the human will, strong only in stubbornness, must wield at last. But when that evalving But when that exalting be done" comes inspired by suffering it is the harmony of a spritual been not of the well of your but of that The human will yielding to the daying is the beginning and end of that w conversion which finds God in tribula too. But the buman will

sumption which brought and continues sin in the world. Every means which brings the will of man in hermony wath the will of God, has in it unbous blessings. Suffering in one of the rorang of making perfect that subjection which consummates the highest glory ever a gathered and seat by sympathicing tained by man; honce the spostle canic say, "After that ye have suffered awhile make you perfect, establish, strengther

Affiliation and suffering turns the bear to look for the deliverance waiting in

rest beyond the river, where never reach the spirit land. God. Christ 'learned obedience by the anchor the affections on the furthe shore, where the redeemed sufferest "are waiting for me." sport turns from the allurements of temporal things, to sing of 'sseen' bome," a glorited reality, where sorres The ing ' for a city which bath foundations whose builder and maker is God, 'car take his harp off the millions, and sine the songs of "Zion in a strappe land Ged in His providence sends senger or suffering to call the offertune ome to the promised land; whence they often come has a bule and work the grapes of Eshest, a vitoess of the gio s in upper Canasa. The many nower which works when more can himings which come of the looking ferward to the epiritual bome, all combine on raising the spirit above the "light ally tions which are but for a moment Looking even to the white robed a who "come up through great tribute on," gathern the spirit of the glorine and briggs it down to theer the suffering of the "home below." RELIGION "made over;" plety "with

at a teacher;" "royal roads" to heaven : these are as pure quackery as are ti szetbods of scenlar teaching to which these phrases apply and which excite only the contempt of every true scholar. If religion is to bold and lead men in this world, it must grapp'e them m some more earnest way, then us if an oft and gushing dalliance. There a no real religion without "fear." even that "perfect love" out fear" is only a higher and bolier form of reverence t is not the pure and wice angel, but the bad man the fool who wells not his face in the presence of God - want-

To those who receive God's call for soy work or trial, and shey it the gair of the Spirit is assured. We need not go on a warfare at our own charges How easily God can applement h weakness and ignorance by namelny the power and windom of the the frail vestel of clay! And how wooderfully he quickens and develops the powers of the soul that lies submissive ly in his hands - "semplical

ward cry of the humble sufferer reaches Err scraye preachers always hit perthe tender ear of Him who 'is not plack' some who sit in others' sows

# Bome Department. HABIT

There was once a horse that we used to pull around a sweep, which lifted dirt from the depths of the He was kept at the business for nearly twenty years, until he be-came old, blind, and too stiff in the soints to be of further use. So he was turned into a pasture, or left to crop the grass without any one to disturb or bother him.

But the funny thing about the old horse was that every morning after graxing awhile, he would start on a ramp, going round and round in a circle, just as he had been as custon so many years He would keep is up for hours, and people often stop ped to look and wonder what had g man the head of the venerable enums to make bim walk around in such a domn way where there was no earth-

But it was the force of babit. And the boy who forms bud or good habits in his youth, will be led by them who becomes old, and will be miserable or happy, as cordingly

#### encorrered. Boys

Who are the boys that succeed in This, my young friends, is a very important question for you to answer Shall I answer it for you say. I have bad thousands of boys under my case as a toucher, and that who succeed in all the nobler walks of life. I have watched these successful boys in the school-room, in the store, in college, on the farmeverywhere.

gree, viz: they all have great powers of concentration. Whatever they do they do with all their might. Is a losbe learned, they bring all the nowers of their mind to the task until it is mostered. They do not allow shelp solude to wonder off now whom this subject, and then upon that, but ith an iron will and an unconble determination, they give the task to be performed, whether of the bead or the hand, undivided, and close at tention till the work is done. This of concentration is the secret of one scholar's success over another in the same class. How you study is of far greater importance than what or hose much you study.

I have in my mind now several of my old scholars who are eminent as lawyers, physicians, ministers of the gospel, civil engineers, builders, morhants and farmers, all of whom were noted in school for their undivided and close attention to whatever was to be done, sither at their desks in prepar ing their lessons, or in the class-room at recitation.

I remember one of these boys in perticular although it is nearly thirty years since he was a tudent in my school. I can see him now at his deak, working at a difficult problem in algebra or arithmetic, or trying to trenslate a sontence in Latin or Greek. It mattered not what the study v he always entered upon it with the same resolute determination to master it in the least possible time. He seem ed to bring his whole body, as well as the powers of his mind, to the accomplishing of his task.

be would extend one leg, and then the other, now run his fiegers through his bair and then perhaps twist his nose, his eyes mesnwhile in tensely fixed upon his book, and he saw nothing, heard nothing, until that pledge. lesson was thoroughly propared. He serve failed at receivism. That boy has been for several years one of the mont prominent judges in this country, and

now of New Jorney.

and good strive to cain the masters over both your mind and your body Learn to put your whole mind to the work in hand, and my word for it, you will succeed. - Golden Daus.

# HOW I WOULD PAINT A BAR-ROOM.

BY REV. T. M. SHIPPETS

If I had the adorning of a bar-re it should be done somewhat in this On one side I would paint Donth

Horse, his arm wielding the thunderholt, the flery hoofs of his flying steed treading down everything and lovely; the Garden of Eden before him, a blackened waste behind

m. On the other side I would draw the icture of a suchted hovel, once a happy home, the roof broken in, the ows stuffed with rags, in the door way a weeping wife with ragged hildren clinging to her skirts, pitco ly beseeching her for bread. In the distance should be seen the once bappy

husband and father, now a rec drankard, on his way from the village rern to the but he calls his home Ruck of the har, in full view of the tavern to the but he c loated creatures that stand with the cup to their lips, I would paint a comfiondish hilarity around a five kindled with the flames of alcohol, and over it would write in furid letters
MODERATE DRINKING LOUBTS TO

Hyen Opposite the har should be a leady dishonored grave, a lightning blosted tree should stretch its lifeles branches over it, and on some wither

od bough should perch the melancholy owl heeting to the wintry moon. the feet of the grave should kneel the One trait of character is possessed angel of mercy, with hands and eyes by all of them in a greater or less deupraised to the pitving heavens; and at the bead of the grave should be the angel of justice, carving, with stern, releatless hand, upon the tombutone these fearful words of doom.
No DRUNKARD SEALL INSERT THE Кімором от Сов.

In the intervening spaces I would have, here a grinning skeleton, and there a broken heart, a shattered hour class, a stranded boat, a terch extrashed in blackness of darkness while from over the door-way and from the ceiling should look down all kinds of wooful human faces-pale implor

ing, wrathful, deadly, despairing.
The walls of the room should be shrouded in sackeloth, and the floor overed with ashes, and the bar wreathed in weemer willow and stoomy cythat b the damning fluid should be black-

black as the gates of Then I would cal gates of decm. ould call the rumseller, it he would, to take his place behind the har; and though a few besotted wretches, hardened in crime, might stagger

up to the bor and drink defiance their fate, yet I should hope that the the pride of mot! light of homes-might turn away as though they had caught a glimpso the informal world,-Tone

RELIGIOUS INTELLIGENCE Southern Methodism is strong in

Toxas It reports 80,489 members 759 local preschers, 537 churches and 385 pasters. The total amount prompastors was last year 8138,214, of which \$50,887 was not paid. The Mothodists of Phillipsburg,

N. J., are having a great revival. About 300 persons have professed sor-row for their sins, and it is expected that the total number will foot up at least 50ff. Over 2,000 have signed the

-In the Congregational house at ston there are 20,000 volumes 100,000 manuscripts pertaining to the bistery and theology of Congrega-wall sufficient to allow of nurvous tionalism. It perhaps is not generally statisways and passages by which you clud person who may stand in need of less it is some that this building stands on accord to the top. Long before you it. Address New Nathaniel Peckaniff, of the U. T. I money letter, but the less put where the pirt stem below in less that the protecter than it reach the numely you are deeply in. Bittle House, New York: Boys, if you wish to make your the spot where the first stone be mark in the world, for all that is noble Boston was built 217 years ago.

-The Baptist denomination of the of this Book for 1880, in 1879 had 24,794 churches, a gain of 295; 15,101 ministers, a gain of 447; a total membership of 2,133,040, a gain of 31,101 increase reported is not so large as in the preceding year. Other denominations practicing immersion on profession of faith, number 559,541

-One of the Philadelphia brothren has just put it in the power of the Baptist Publication Society to offer to the first one hundred new Sundayschools organized from March 1, 188 \$10 worth of Bibles, Testaments, periadicals, or books, as the school may prefer, provided the school gives suc promise of permanency and efficiency as is evidend by raising in their neighorboad \$10 or more with which to

procure an additional outfit. -The New York Olovico published extracts from letters written by the presidents of a number of the len ollower of the East, showing that skentuciam is not more common among ents than in former years Dr M. Cosh of Princeton surs that "out of the thousand and more young who had gone out from under his instruction at Princeton, only four were skeptical, and three of them were at wards converted. and became preachers of the Gospel."

FLAME THAT BYRNS TO THE LOWIST Orphons, and its income has so increase ed since Girard's death that the new buildings necessary to receive this large foumber have been built entirely that income without trenching on the fand. The college has thus far received and educated 2,464 orphani and has indentured under the provisons of the will, 1,028 boys. A large proportion of those who have left its walls are doune satisfactorily in life while some have already attained disnction. The 'welopment of Mr. Girard's coal ands in Pennsylvania has raised that gress income of the estate from 867 903 44 in 1833, (the year after his death) to \$897,163.72 in 1879.

#### ARGENT OF ST. PETER'S.

BY REV. H. M. GOODELL.

Rows, Italy.-On Thursdays from S to 10 a. m., the public are pe e of St. Peter's second the dor Mar wife and I were a little late, and custode at first, shook his head, after a little parleying, probably to impress upon us the magnitude of the favor, and our consequent obligation to put a good fee into his hand on our return, he graciously let us pass a large number, in different groups, followed on after us during the nexour we concluded his re was by no means home fide, but a part of the regular program. The s to the roof is so very gradual that it

is said loaded mules often pass up without difficulty. Emerging from the long spiral stairway, we walked out upon the spacious

roof. It was difficult to imagine that we were already one hundred and fifty et from the ground; for it sceme on though we were in the midst of a village, which had by mightvolcanic force been raised to its present level. There were broad spaes, long walks, clusters of dwelling

houses for the workmen, a fountain playing, domes that might be taken nles, and every appearance of The views, even here, were far weeping and full of beauty, but we knew they would be still better from the cupola of the dome, so we hurried

At every turn a guard was staand magnificent dome is double, there bepressed with the enermons magnitude

tioned to direct us on our way. This

interested! Here an acud ministe stupendons structure—the re-United States, according to the Year suit of Michael Apoclo's consummate whose sands of life are nearly run out genius and skill. Almost every travspends bundreds of dellars in adv eller on entering St Peter's is pointed. It does not appear as vast onse as he had and imp But looking down from either gallery of the dome into the interior of the church he never thils to realize its grandeur. The great central alter, 97 et high, seen from this point, re bles some small ornament, men and women look like children, and, as the ye ranges from transcpt to transcpt, the mind is overwhelmed and bewil

> Another climb and we are at the top of the dome. What a view! Once This you do not know, --you onlesson, who can ever forget it? There know that your druggist example su lies the Eternal City at our feet, the dle of that mighty Roman race once resources of the whole world. And there are the everlasting mo taign-the same that Cosar, Augustus, Genre and Virgil gaved upon Among of St. Angelo, near at hand; the Capi tol, Colossoum and St. John Late to the south-cast, while further to the right, covered with tembs and ruins of stately aqueducts, stretches the Campagna-that plain of desolation and But we had not yet reached the top

of St. Peters Those was the copper ball still above us and the guard was -Girard College now contains 870 admitting into the narrow smirer few persons at a time to perform this last foat. To get into this hall, which will hold about eight persons us fortably, our party, one by one, climbed an almost perpendicular ladder, through a narrow orifice like the the goal of our ambition, we were reded not by any view, for there was nothing to be seen but by the cones that we had been in that ine illustration lately in the case of that 'Rev. Joseph T. 1-n,' known to r hall 420 feet above term firms. The few parties in New York as T. M. Adescent was rapid and easy; but on who has so long impudently s aving the church we were surprised ed his nostruma from the Bible House to find that over two hours had passe We shall always remember that a rial visit-a tour to the clouds.-New York

# ADVERTICING BORGES Some of the advertising dedges of

the present day are crafty enough, is were possible, to deco ive the very elect; and we greatly fear that the very elect do sometimes get Perhaps no class of people are n

uelly imposed apon t with consumption. Doubtless hundreds of thousands of dollars are wrung from the thin hands of poor sufferers, by the villians who ad se worthless medicines, and warrant them to cure saves that are atterly in-

From the summit of Mount Phal the priests of God used to ery Cursed is he that maketh the blind and from to wander out of his way!" the brow of Gerisim all the people thundered back "Amon!" Would that a similar curse might ring in the ears of those who delude the sick, and rob thom of their mesov and the rema

Most newspaper readers will recollect advertisements that have gone the omiids of the papers much like the following:-

ad to abandon his field of labor in con sequence of pulmonary disease, learned th America of an intallible recordy for consumption. He made red to perfect health. His friends have since tried it with equally satisfactory results From motives of pure basevoles:

and to relieve suffering humanity, b will send the recipe for preparing this medicine without charge to any afflictstairways and passages by which you cd person who may stand in need of

Was there ever anything more dis-

tising a recipe for pregaring a medicine to cure consumption, and g away the recipe in the bargain. You send for it, and receive a paper by re-It recites a I that are to be compounded and you send the prescription to the druggist to be filled. Most of it is plain enough but before the druggist gots through he is "stuck." There are one or to articles on the list which no druggest found in any drug store in the world This you do not know, -you only ply them, but pre-ame they would Well, you and at once in the city. are in trouble, when suddenly you serve a note at the bottom of the reripe, stating that for the convenience those who cannot easily obtain the materials composing this mulicing the bottles of it on hand, which he will send for \$3 per bottle, merely to ac-This helps you Away goes your three dollars and back comes a bottle containing perhaps to cents worth of whiskey swash, a mix ture of stimulants and epiates, a men

man eick and that would make a well help a sick one onward toward that bourne from whence no traveller re turns. The first bottle may stimulate or soothe and so give temporary re lief and ercourage you to send for more, until the Rev. Nathaniel Peckaniff has feathered his nest, and ye have lost your money and your, The New York correspondent of the Citoreina feets bearing on this subject The wonderful his-power is in some forms of lying, has had strik

where he never had a 100m. Th thing became such a nuisance, that the Bible Society secured a perpetual in junction against T. M. A.'s further use of its name in his advertisements. The post-office authorities at Static also withhold for a time the stacks of money letters addressed to the 'Rev. and treed hard to check the swindle but they were defeated in the end. In the midst of all these mevements, Dr. McA-r, who had for years had a unall modical practice in Brooklyn deed in that city, and the fact came out that he was the 'Rev. J. T. L' aliae T. M. A. He was well connected, and his own family and friends disclaim all knowledge of his connection with this business; though how they could no ount for his extravagant style of liv ng, on the income from his little prac-

tice, remains a mystery In the legal proceedings instituted by the Bible Society, T. M. A., as he was then called, acknowledged that he had received not less than \$250,000 by his advertisements. Nor did he blush at the confession that he had nover been a 'unissionary,' had never seen South America" had never known of such a person as Rev. J. T. L. and e whole story told in his circu lars was pure invention. One of the most singular things about the affair that he could carry on this came for years, well-known across the ferry as Dr. McA-r., and on this side

those who knew him at all, as T. M. A. Even his associate in business, who had been with him for years, first i an office boy, then as factotum, and, when it breame necessary in his con which it notanic necessary in his con-test with the pest office officials, as partner—never dreamed that he was ov other than T. N. A. till on attend ing his funeral from curiosity, he rec ognized him in his collin. for a time again stopped the delivery cision being against the office, the b

pay their money for that self-sucrificing 'missionary's' great remedy can have the priv But if he adver cos from the 'Bilde House' hereafter the Soriety's officers would like to hear

ligious and secular papers of the lund, which for a little money will give currency to such lalse statements made verend rescale and so sed in humburging, deceiving, and swendling who are siel

# THE CAUSE OF MISSIONS PROGRESS-

The spirit of progression seems to perrade in all things, and no see the braith, and to day I feel to thank the fruits manifested in the different arts God of my salvation for the good and sciences, the farms and gardens the house and mantty, the religious as well as the secular world, everything is enverness to go shoul has often to the looker on seemed to oversten the bounds of reason and advance to the aloud her victories and achievements over the rest. Is it may wonder then, when the world is progressing in all things to a greater or less extent, that

a omusea ceta bimode erisita escumo a hotter state of uffairs -n looking up. Shall we for one moment think that this is wrong, or against the general or of the Scriptures. Does not the liable teach progression : "Go on unto endy attnined." Yet save the apostle. I press forward toward the price of Colorado, was in Leadville and the high culting of God in Christ Jo-"He so therefore perfect, even health maurovol very slowly. ther in heaven is perfect. Those and many other texts may be was weak and feeble. in the di- tree, in October 1 left Colorado vinc. life is strictly seriesus, and Kansus Stenned off at Abilese Dick therefore should be carnessly sought enson county, and remained there and after by every truly devoted follower in adjoining county for nearly Muster: for His words are sparit and they are life; and we should buggy, part of which time it was very diligently search them, for Jesus says, They testely of me."-John i The mission service, whether it ho in one day to the next, so long us I re cities or in the rotal districts should receive the individual attention regard it as the most healthy portion of every true lover of Gospel trath, of all the West. In Colorado the altiearth as in heaven, and it is Has will In Nebraska, for me, is too far North that all abould come to a knowledge of the truth as it is in Jesus, how right that is for such folks and not could we withhold ourselves from the so for well ones. work of progression, in the example a moulds should not settle in the ensure tson of the world, from the thralldon portion of the State say not marrer of sen and inequity, and from the corrupt teachings of the present age on to one bundled miles west. Then I matters of vital imports

to maught, but let us he very cureful lest haply we be lound fighting against We are truly glad to see the cause of integons programmer. Would to God that so glerious a cause could be pushed forward us rapidly as the hillerent projects of man are, for the with my family this May next.

wolfare of humanity But alan' there

outgrowth of a truly regenerated heart, desirous over of uphilting the came and extending the borders of ing been there as long myself, tor the welfare of the mission service, both in Donmark, and the cities and ments. It is a black markey so

incas is to go on All who desire to name shall resound in prayer and praise, wher'er the sun, doth cesure icorners run and all shall re- soil, water. No alkali here, which rice in the God of our salvation, who buth redeemed as by His most pro cious blood. For this we all labor, ray, wait and watch, and may God ideas overy officet not forth in the right as salte of Jesus, our blass

I have just arrived home from Kunsas, which makes my third trip this healthy, rich country. I have every time returned with improved health I now enjoy, and that i now able, by his grace, to fully engi in ministerial labor. The Lord proised for his goodness, that I can now meet my heethren and eisters in a church capacity and talk of the love of Jesus and the power of God to save The means be has employed for that purpose, is indeed to me a bappy privilege, as well as a pleasure and delight. God be primed, for he is

good, namensely good.

One year ago I was recovering from carroly able to travel, I started West. I stopped oil in Lincoln. Nebrask sext in Hustings, and lastly in Kenrney county. Spent some weeks there, bought some land, and then went on to Denver, Colorado, spent the Summer in the plains and mountains of appetite Was pour elees all some tense and expectorated. In this could weeks. I rode every day in an onen cold, yet my health improved so ugr 30. stly that I could notice it myself, from mained in Kansio, and I do sincerely tude for many to too high, and many

the enstern State line than seventy hre righted the health belt as extending "Prove all things." If the see City to three hundred miles, form work be of man, doubtless it will come ling a belt of two hundred miles wide. and neross the State

abondance And in this country

i have been thus minute in my has to an amagine." ough for our God and the good of brucht of the sick, and invalids, into wine in its pristing state His cause, or the mind of men is too whose bands this article may chance caper and realons for the things of turone, and thereby save some pro- discover in Wark ?

afflicted and those in poor health, buy- tent of ste application.

his sac- is good, mostly limestone. Some pl spoils the wells so badly in Colorado

in Kansas and Nebraska is far better than in the Middle or Eastern ? that is the meson of society. They are intelligent and mostly well educat

ed. They are kind and cenerous, and for temperance, Kansas is the leading otate of all the Middle and Western Their present Governor, Mr. St. John, being a strong temperance advocate

are very good and well governed and Pharistes restricted their cavils to in many respects, far excel many of unwashes hand, without intimation of Good commod the older States school-houses now dot the prairies all over, as far as the settlements extend. The schools are accupied with teachers well qualified for the duties of imparting instruction

is found in many places, and in rich abundance, and selling at fair prices from \$100 to \$700 per ton, and of

STORY OF BUILDING in Kansas is more scalous and wide was made to rejoice to learn that most of our members in Kannas keep up family prayer, and some to be alive to Mostor's cause, taking Word for their guide so far as I form-

od their acquaintance The field of labor for the minister ere i- large, where many ministers now in the East, and almost title could here in Kapsas fied pleasant homes nt, in the use of the talents the Lord has given them People here are anxious to hear the Gropel, have not yet been Gospel har dened or preached to sleen.

Any persons wishing f mation about Kaneas, can obtain at by writing to me, with fenciosed stamp, but let your letters be to the point a short. Persons corsolution going West, will find it to sucir interest to correspond with me as to railroads I am acquainted of fare, &c. with the best sections of land and how to obtain them: water and markets. Ac. As over your brother

Your letter of exposition and critism and inquiry came a few days ago.

I um not sure that I grass your intest en more study and wider investigation to this subject than I have. wine truly represents the blood of

Jesus, any more than I believe that fermented bread represents his Buds Both processes and results are wholly Also in this territory wheat and foreign to the facts of the atonomoran, vegetables and vines grow in and their import Fermentation Fermentation. whether of Bread or Liquor, is simply where I mostly gained my benith, I a relling process, arrested at a cortain have bought land and am going there stage to provent absolute patrefication Thou will not softer thine Hole One

To symbolize the readack other we are not realons tory in a brief way, for the special requires bread has from leaven and

I am at a loss to know what you cross lives, that otherwise may be seen mental screenity in your beautiful old list to the church with their neefal- age. The declaration of Christ grow can we do not realize the import. Let to the church with their needs!

of spiritual lite, as u, necessary in one, and also lest to their families, for out of so simple a matter, that I can
owth of a truly repearated, I do very nucle sympathics with the see no difficulty in scorttaining the as-The and Pharison were very rigid in the

selection of their lead, so as to rem all be currently engaged in prayer for in this locality, raw, solls for \$500 to strictly within the hunts of the Levitithe good of all, for the advantement Signil per acre. For improved land calcule. To this they had added re to divine life of the children of God, acres to tee dollars, and on up to strictions of their own, as to every twenty dollars, according to improve thing cleo, so that the least variation some in demant, and the cities and make. It is a black unkey still, and from the traditions collected even a clock p. in a copian. There were no contract, and the contract place of our produced place of the produced plac

their meaner of esting, and not with the composition of their distary. first six verses are explanatory of the afternath. Christ did not en outside of this limitation in declaring that a man

is not defilled by what he eats and drinks. It is simply an answer to the superstition that unwashen hands in the participation of allmenth food and drink is moral or coromonial defile ment. And this fully bounds the im port of His language. Neither gluttons nor drunkards can inherit kingdom of God -- Philip 3-19; 1 Cor.

6 , 10. Paul and Christ do not clash but are mutually confirmatory The a breach of law on the score of probibs ted articles of food. Christ's criticism is limited by and to this fact. This allows the anathema of Heaven to r main on surfaiting and inchricty, and there it will remain forever. Love to

Destrict Meetings

The District Meeting for the State of Michigan will be held with the awake thun in many places East, un- brothren of the Almena church, at the residence of brother M. Burns, Iour miles north of Mattawan, on the Michsean Control railroad, on Thursday the 22d of April, 1880, A full repre-

sentation is desired. I. N. Mattan Clerk

The brethren of the Middle District of Iowa, parpose holding their District Musting on Pricky, the 14th day of May 1880, with the brothren of the Big Grove church, Benton county. Iowa. Also lovefeast on Saturday ovening the 15th. The usual mottaesters to be with us and we here to have a good representation. Brothron

will notice that our District Meeting is later than usual on account of the 

The District Meeting of the Western District of Pennsylvania will be held D V. with the brothren in the Glad Pun congruenation, Armstrong county, Pa , on the 20th day of April, 1880. JOSEPH HOUSOPPLE, Clerk

The District Meeting of the Muddle District of Pennsylvania will be held, the Lord willing, with the brethren of church, Hedford com ty. Pa. on the 27th day of April, 1889. Delegates from the different churches ing at seen, the Jith, in order to affect organization on said day. Breth yan coming from the East will come vm Altoops to Curry Station. leave Altoons 8 10 a m , and arrive at Curry 10 - 20 a. m., also leave Altoo-Musistering brothson country ne Saturday should inform us and upover Sunday. There will be conveyances from Curry to place of meeti Any further information can be bad writing to the undersigned.

SINGS SAYDED, Cor. Sec.

The Lord willing, we, the brethren at Nalem, Oregon, expect to have our distret reseting on the 18th of June and our communion meeting on the 19th. also have public proaching every night commescing on the night of the 17th continue over Sunday. Much de

# DAVID BROWER

lease announce through your paper that the Eastern district of P their district meeting in the Green Tree The delegates will meet on the 28th, at Altar.

BARKLOW -PENTICOFF -By the understand, at the restract of the bride groom's mather, near kinder, Rockel COLDAY.

LOW to Mint II EURANA.

Of Kenkuk county, Iowa.

Anoness Montess.

#### damh

STAYER -Dro Samuel Stayer was been March 29, 1818, and died March 24, 1880, aged 61 years, 11 months smil 23 days, aged 61 years, 11 months smil 23 days, Brother Stayer lingured on a bed of pain for a long time, yet he was resigned to the will of God and did not desire to get well. One week previous to his death he was seronted. He then said to me, as I bid him good-by. "I am now astroice! I have done all I know to do. It is nearly at mn and?" He leaves a wife and five childs

BEAR.—Also in Waterside, Bedford Co., Ph., Marth St., 1888, Gootee R. Best, acred 25 pears, 6 months and 4 days. Die

Jos X. REPLOUE. ARTHUR -In the Johnstown charts, Cam bris county, Pa., March 16, 1880, brother Jacob H. Arthur, aged 20 years, 6 menths

STEPRES BILDESGAND. -lu the broads of the Yellow 22, 1889, of diphtheria, Lydla Ann Doely aged 0 years, 7 menths and 14 days. Puneral occasion improved by tecthree south Roplogie and C. L. Buck, from Heb 9th chanter and the last two y

and 7 days.

87 UCKEY. - Also, in the Woodbury district, of pacutasisis, our brother in the Lord, Jacob Stuckey, aged 77 years, 1 month and 12 days. He leaves behind him a widow, three chil

lest a kind father, the neighborhood a good prurblest and a cond cutigood not assume at those who have no hope Funcasi occasion suproved by the brothern from Rev. 13 14, to a large congregation of

PARKINS -in the Upper Peer Creck con Jesuse, son of sister Annie Onpe, aged 7 years, 11 meaths and 13 days.

PARKINS —Also in the same congregation, Fult 3, 1880, Nouls Clark, son states Eliga-nheth Packins, aged 6 years, 10 months upd 9 days Powered descourse by brother A. Rinchast

URNS -Departed this life, March 20, 1880, at the residence of her son, ared 84

Souter Barran was horn. Feb. 29, 1286, in Horks county, Pa. Removed with her pa-rents John N. and Anna E. Heiel when the was but a child to Center county. Pa es 64t a Claim to Couter county, 2 c. On a 28th of August, 1841 she married to Dan-l Dernward to the spring of 1845 she, with moved to Minro

her husband and parents county, 1 hos, and remained there until the latter part of August, 1835, whose with her bustond and family she removed to Mar-sivil county, lows. On the 22d of August. No continued to reade up the bi

NYDER - In the Covernment brace, Cam-bras county, Pa., Murch S. 1889, brother I briefian Suyder, aged 72 years and 8 He leaves a wife and 6 children to me

thor loss. The femily consisted of 8 children, 6 levens, 54 grand children and 7 great STIPRES HEIDERBAND

EARNHIZER —In the Deep Baver distints Powerholk county, lows, March 13, 1880, of trobust fever, Lather, only see of Bro I sane and ar-ter Sus-in Hardware, saged 10 years, 4 months and 5 days. Poneral dis-course by brother to P. Miller assisted by liro G. W. Hopwood, from 2 Cor. 12, 25. sire to have our district meeting and nunion meeting well represented FISHER and he in the same destrict. March

aged I year, Smooths and 21 days. Fun-eral decourse by brother S. P. Miller, from Matt. 18, 2, 3 JESTINA MILARE KAUFFMAN ... In the Perry church, J

ata county, Pa , sister Joseph or Kaofinan aged 35 years and 30 days. Discove con acception Funeral services by the breth

Inner Book

#### Carrespondence.

From Miams Valley, O.

Valley, is the need of more labor in Tene ministry for the barrest truly is creat and the laborers are few. ond laborers into His vineyard. The question in where are the laborers and chat indiscinents shall we after to obtom them. While one is for Paul another is for Apollos, one is for Copbas and another to for Circut. The Massadonian cry is going out from amongst us for laborers to carry on the good work for the Master for we do not desire to tall backward into luke warm none but wrose ownered and moward. our children grow up and start off in the pursuits of life without taking a croad thought of their fature welfare They are the ones to whom we must chined to walk in the narrow way. We are commanded to trang them up in to the greatest, and that Adams will Lard. Bo we take them to Subbath-Leanness the planting of the Lard that

of Summe to over Muleur and Level 11to much the bencences daily for the promises of otornal life; and as they ecome rapable of exponeding the Don Brethun surptures to sahers, give them charge union, and we have received many class which draws out their questitel minds. Teach them to shun pride and variey, and improve their ntellectual faculties, then then influsee will induce their companions to callow their example and unity with thom in the fold of Christ The church would then be prepared to notes of wholling laborers from oth-We have many youthful too late. and intelligent mands among us that would be of runs is service in the good were they mosts directions. apply the remody / The church need we do our part; encourage for very on the work of the Master.

To the Brethren and Sisters of Pocahontas-mel Bandelph Orenties W. V.s.

September, I promised to write you a letter through the P.C. You heard through the brothern that were with con succe that I arrived been exicly It is very difficult for us to be with you often, on acrount of the long road of reserve commitment but we trust we will aill be able to come and give your for crumbs of the Brend of Life. We have event handred members under the everaght of the Beaver Creek brighten and those members are seat and ton spiles appart. Brother Surgart gave as necount, after he returned home, of the deficulties the Valley breshree had to encounter in performing their missionary work, although only aids to make about three trins to you in the Sortmer, the Winter being or unpleasant to travel horse-bac over the rough roads. I hope the time is not far distant when you will have creater church pravileges. Be faithful. and pury without coasing and our puly Futher who doeth all things ell will researd you. The obtrole bere is as a prosperous

The Lord is still striving with the wicked beart of man. Do that senacre do not turn more roughly better to my own satisfaction then he anto the Lord, but labor patiently and did. Hope the Lord will bless his is from perishing. May the Lord be Gospel as he did by l'aul and Silas with us all, as tay prayer.

Josann A Malana

From Thornton, W. Va. April 2 1898

Dear Brethern Ther Rochen
The tops of the day with bounded the train at Thornton, for brethere and divers throughout the leads Austin Nimes Preston county, W. la. is the prayer of your beloved brother in where there was three appointments for ureaching. After services on Saturday evening one soul was made will and lowly Lamb of God. So on Sunday we repaired to the banks of a Jhan Edders small stream and after singing and cayor we took the applicant into the being solicited to preach for us met

I hastized him, both coming straight- series of discourses, by first preaching a way up out of the water The brother was about skyly years his isbor- I took a copy of the P. C. the vicinity, so that he had their mailalong and succeeded in getting three subscribers. May the dear Princers of cites of the meeting spread her wangs of labor and love until the evening of the 22d. Preached lack for the future prosperity of the until every family in this vist demain may have the bonefit of its pages until eleven night discourses all may know the truth from the least

whost and teach them to sing hymne his name be glorified Prateinally your From Union Ornter District, Ind.

blessings. We have been having sex eral series of meetings, though the roads have been muidy all Brother Yount held meetings first and many souls were added to the church Next brother Motsley had a sories of soretings, and proschod ten sermons hope they will not put it off until it is too late. Brother R 11, Miller is hold ing meeting at present at the North Union anesting-house. Our prayer is cultivated in the that souls may be brought to Christ there and elsewhere where ministers assect our difficulty, shall we not are calling sinner- home. Sisters let bands to go even though they are not ministers; their presence will perhaps interest in the good cause. Let us

и L. Риппальк

My commoning and I left or home in Kousse, the 9th of March in Indiana. We can truly say that the Lord has been good, permiting us to meet with our aged perents, brothren and sisters in the flesh, and also breth en and sisters in the Lord, some of with, and some who have idized the army of the Lord since our absence of ex years This is joy to the soul to w that the Spirit of the Lord is still operating upon the hearts of the children of men, and that some are willing to obey him. Since we arrived here, we three meeting-houses all close to the had the pleasure of meeting with the brethren in the Union Center congrega tion, and also in the Pleasant Valley received by the brothren. All received to be in love and union, which we believe to be corrutial to our bappiness and future welfare, both for time

and elernity We also had the privilege ondition, about thirty were added of attending a series of inestings in the last Summer, also a number in the North Union meeting house Brother P. H. Willes was with them and did the preaching, and I can truly say that not be discouraged, dear brethren, I never heard the Scriptures expounded better to my own satisfaction then be

with a unling heart, to rescue them bots and stead by him in preaching the ly's. Brother Shively in an elder in the Hiver

Solomon's Creek congregation After and from thence to our bone in Kansas. May the Lord be with all the beloved

H SHOVELI From Brother Wesley & Adams

Brother H R. Helsinger Bowing stream, and, like Philip, we as on the evening of the 18th at the both wont down into the water where Giobe church. He opened his excellent Globe church. He opened his excellent

action on conferr, which was very apand productive of much gos May be live faithful until life Brother Heary at once won the respect and esteem of all the young people in vided attention throughout all the exer in all fourteen sermons, three day and

The doctrine of the Brethren was very phir and not isfactorily expounded, singers warned and invited to accept salvation. Saints exborted and encouraged. As su mome vanished, the church was revired, mints they are subject to their superiors marle the good confermon fall serrender, and the almost into no pussible entire active Christen

From the Montgomery Branch, Ind., Co., Pa.

Would like to say through ur excellent paper that brother Isolah Raiginh and family, (in part) of Dack county. Ohlo has been visiting relatives and the brethren of this place during the holidays. During his stay be con ducted a very plasmat series of meet ings. He has go ally improved slace lest among us. I ment say I admire his streight forward and place way of proclaiming the Gospel "Shanning not to declare the whole roussel" and offendlar near Don't think the world ever was the better for having the Corpel From precarance, his wife is a model bose there are many such. regard to good impressions, I think they Adds are often lost breamer the Inity fails to watch the fowls off the seed, sown,

to set expresses of cultivation, after the ONLY ONE CHANGE OF CARS TO the honsehold has retired Think of this, "But while men deed his onemics come and sowed tores among the wheat and went his way '-Mott

> A. H. Bornanian A Recreat.

As the delegates from the East to the Sistrict Meeting will have to uses. through the old Frankstown (now . cassville) church, we very much desire that some would arrange to come up provious to the meeting, and stop with na at least over Sensing We have rallroad, and we would like to have meeting in all. Brothren in the Past me und see us. We are not visited by our brethren as we desire, so we will give to one and all a hearty welcome Write to me in good time and porticu lars will be given

M. Kees, Blanctto, Pa.

Railroad Arrangement Official.

sell no round trip tickets to the west, better tong own auditations that has sent to book only treated to the Series.

In High tells and will have that it is created by the imprised top for the political conservations to been sent that by bein in procking the feel off in Chings, the first of Jime. Series are controlled with the sent that by the in procking the feel by the interval to the series and the series are controlled to the Series and Series are controlled to the Series are co

Brothren can buy tickets at round we have completed our wait here, we rates for the Chicago convention and intend going to Ohio to visit there, can then go on to Lazark. There torkets will be good for ten days West of the Ohio River I w range as usual, for thirty days time

stop off privileges, provided people who have been writing about it have not spoiled it all. It cannot be harried Possle who

ot and co. At the proper time which is just as some as possible, say in a few weeks, I will send out to the preachors, according to the almana. The orrs for tickets. The Shenandoah Vulley people can

get rates from the Ches, and O. R. H. Ohio, and I would suggest the Pan Unadle from Cincinnati Chicago Let some one then write me how

many want- to go, and I will get them avoid the trank line arrangements for cound trip as the Chesepeak, and this is not in the ring

brothren tolk to then leval agent who has the same authority from the R. R. as the brother has from the church viz, none at all, and thus wrong impressions get out. The whole business hes with the Gen. Tipket. Agent, and rejoiced, and three taleated young men have agreed as above stated. Unless Velixes at a changed, which is not likely, breth the dead Agrippes were almost per tee minet go on the convention takets. suaded to become Christiaus Hope from cast of the Ohio siver and from their trembling my yet terminate into a west of that I will arrange as soon;

Notice

The Distract Meeting of Southern O. will be beld in the Upper Still Water congregation on the 27th of April VALUABLE PARM FOR SALE

Pine Form of 000 acres, 200 in cultivation Practice and heavy timber. Good history um and one basidence, and all kinds of fruit ood merket for everything in a justle of W & M R R station For further particulars neldress

Leedurg Karrings Co. Ind s THE PROPERTY TOURNAL uper for the Family and Farm, Pore, stand Chekeful. Made up of Good and

gur and Creerial. Squar up of Good and cful Matter, well arranged. Favorobly entired by the Pres. Good paper, char ps. See months, 25 cts. One year, 50 cts. THE PEOPLE'S JOURNAL Hagerstown, Md.

KANSAS CITY, MO.

Agrica antigorically H and a company of constitution of a KadinLibrit ratio visual prompt constitution of a KadinLibrit ratio visual prompt constitution of a KadinLibrit ratio visual production from a surface production of the constitution of the constitution

OFFICIAL STATES AND ASSESSED AS A SECOND STATES AND ASSESSED A BRETHREN'S NORMAL. HUNTINOBON, PA

A HOME.

The managers of the leading railreads

STUDENTS CAN ENTER AT ANT TIME. agreed last August, that they would EXPENSES LESS THAN AT OTH-

Box 200, Heatingdon, Pa.

GOOD BOOKS FOR SALB.

Skerp, log's Grape Grower's Guide, a American Froit Book, 'S Marcan of the Aplary, gels's History of the Sefarmetion, S

English Textscens. Is Hard Book. Complete Works, large type,

NEW TIME AND HERE HOUSE

of Leether, Single part paid of doing, by express mores, single copy, post paid of doing, by express HYMNBOOKS-ENGLISH ecco, single copy post pold,

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BOT 50, Husungder

MUNTINGDON & RROAD T R. R. On and other Munday, Feb 3, 1818 Trans. this read duly, phus lay excepted, j as in

Core Rough & Heas, Core Figher's Semant

Address, QUINTER & BRUMBAUTH BEOS. THE PRIMITIVE CHRISTIAN

AND CRURICH.
AND C

QUINTER & BRUMBAUGH BROS

"Earnestly Contend for the Faith which was once Delivered sate the Snints."

81 So PER AVVION

# VOL. XVIII.

# HUNTINGDON, PA., TUESDAY, MAY 18, 1880.

NO. 20.

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From the American Haptist Flag. St. Louis, Mr. BAPTIST-DUNKER BISQUESTON.

STRING TENTH NEGATIVE.

I answer to your personal question Baptist youth I was a colder encoun-aged and honored by my church in the work of war Like them, I then, thought I did God searce," but "I ofnormatly in unichel." Your chairbea were then rent in twain by political distension—by secular arms of Your brethren officered and sup phod the runk and tile of two door tole and contending armie. They may They staughtered one another on Yet you say "it is impossible for Baptist churches to have any connection with war." I have sagwer mine. (1) Can members of Baptist Churches engage in war on my account without slong chated, va-riance wrath, strife, &c.7-dial 5:20. (2) Are Baptist churches not respo ble for what they encourage or allow

True, Mr. Whyston's Baptists had and symbolized with Rome," for they Episcopaliza dissinters, Al-bap. Smith, their father and founder, bus-Smith, their futher and features: use the suggested the mariout Waldsmoot, objected, syrang this water (Textud.) their between by the robusts argued [p. 2].

The first his historial, and then the real m—[p. 2] and a historial potential potential

for dipping only once, instead of prac- these tr Ecel. Hist. p. 729. But you dony any ction with this church, Mr. Ray (See Bup. Suc. pp. 83, 84). Will claim ing connection with them or Reger

Mr. Ray thinks ! Mr. Oschard, Dr Ford, J. Newton Brown, and his own sac rent "have loosly called Terrullian a aptist, as they call the Tunkers," &c. True, and this loss calling of different parties, so unlike the Bentest churches. Baptists" by Baptist historians and others us Ypeij and Dermont called the Mennonites, has constituted the material out of which Mr. Ray tries in vain to make out his outression

Sometics The Principles of Mrs they donce their origin from the Genman and l'utch Baptists," (Eccl. Hist. 500.) (Memonites &c., but prtree are nothing in the face of the tacts stated by honest Baptists, which give the true oragin of your church, Mr. Ray, with Spil-bury in London in 1633. But Moshelm states no probalittle when he say. The English Boptists differ in many things both from the turned and moleca Monnantes," Reel. . The quotation Mr. Hay tenk from Mechelm, on p. 400 of Earl Hist star not cold at the Bupted church but of "Assoluptors," a term includdissenters who reundiated Rome's baptism. He talks of "Albi-gensian Baptists." That is a auditor indeed The Albigenses were not called Baptists neither have the "Baptist churches" had any connection with them. The old Albigensee dof not be r arms us Mr. Thry intiobjected to wars at error kind, and refirsted to shed the blood of a tellow

> Ch. Hist 2 p. 153 Orchard says. "The Allagenfired to swear or take may onth '-Hist of Foreign Baptists, p. 200 He ter haptism by prayer, with imposition of lands and kirs of charity. Idea.

Ameiont Vullouses and Albigonses, pp. They were sometimes called "The AL bigensic Cathari" (Iden. p. 157 p. Pe. obruscian Cathara," pp. 189, 200)

97, 198, 463, 561, 528, 596 ( Cathari or Allagenses' (p. 76), &c. &c. Densities. Mr thy says the Paterines were in the interests of injections. Mr thay are not open upon the scale of the same with the nation Waldeness - objected, saying this writter (Tetral: their fewthers by the solemn impossible as manifold the nationaries at mathical, their objects. Sait while Repairs The world not set of the open the nationaries at mathical, their objects. Sait while Repairs The

instel it in 1011 or 1012, A. D. Amo any invert manner on supramage are mys in mystal the first described of "vienceral flass" plus expressly; "They bupited all that 25. If to thus things however, he tide" in the world. Mr. Winsten join. Joined their assembless by b'one-hourse dade the world "thrice," he must also de them "in 1712, but relationed them ones." p. 2.7 ved Mr. Higy parades jud similar successed, "which it qualifies." hamersion 'Mosbenn's her church, and through them tries in Mr. Bay's quibble, would deliver himvain to hide it away in the wilderness. Mr. Ray's quotations from Dr. Buck-

hand do not invalidate his honest con-Dr. Lincoln, Professor of Church

History in Newton (Baptist) Theologi- but never know but one Baptist of large barring and sober judgment who was of a contrary opinion, the late Dr. J. Newton Brown suther of Encyclopedia and Hist, of Relig. Denominations ). He believed that a succession of true Baptist churches could be traced in a direct line from the apostone age to our own time. Therefore, the Publication Suciety employed him to prepare such a history. Five years or more passed, I think, before the first volume of the work was ready for the press, but when the manuscript was submitted to wise judges, it failed to receive their approx-

al. and was never published."

With reference to this statement,

Dr. Lancoln says: "The knowledge, He further suy . "I attach no authority to either Oreland or Ray. Their nishes heated they indements and made their mits. And even eredulous. . . . It is one of the cu-

rious montal phenomens, that many of the ultra Baptists of the day me most pudiate if living today. Letter to the writer, duted Nonton Centre, Mar. 11, 18sn By a glance at J. Newton Brown's "Baptist Martyrs' will be seen that many of them ske the Baptists than Tertullian. Mr.

Tertullian only claims ereature even in defense of their own three dips on the authority of tradi-tion." Tertullian does no such thing, When he says, . We are thrice usu d, unking somewhat an ampler pledge than the Lord commanded," he door everyel members into their churches at us Mr. Ray would be the corrected benefits by the course of t Ray would have us believe, but hoforo baptism the candidates photged themselves to some things not set p 172 I has with what consistency down in the Gospel heate the ampler can Mr. Hay, after having opposed pledge." Tertallian expressly stated that the tasting of milk and honey, those very possibilities in the Bright that the insting of milk and honey, ren, them the Albigeners, who held the weekly alotinence from the daily the same things and with whom his bath the tasting of the one harist before ple have had no connection, as day, the offerings for death or birth day honors, the reframing from kneel-(including Albi- ing or fasting on the Lord s day, the gentes) were known in history by the making of the sign of the cross, etc. and then says "If for these [not trine nymetion, you will find none

the old 28 19), he can as consistently be of the

waste as members of The legitimate conclusion, therefore, of cell into the hands of the sprinklers. Had Tertullian said that trine immersion was more than Christ communited, he would not only have directly conhand do not invalidate his honest con-fession against unbroken, personal, or-tradicted the falth of the church, itsly kirs. Ross. 16:16, 1 Cor. 16

whose councils and ministers tell us expressly that Christ did command it, such contradictory testimony but auen contributeory restamony of account of Christ's words are whose the Baptists depend as much as disregarded by Baptist churches. any for the early history of immersion, How then me they churches of would be utterly unworthy of credit. Christ It would however then be only the

testimony or onition of one Latin for cigner against many native Greeks who read the firmer commission and said to loan taught as Mr. Bay misrepresents him, he a said bave contradicted him-He says 'The law of haptizing has been imposed and the formula we scribed. 'Go,' saith Christ, 'teach the nations, baptizing them into the na of the Father, and of the Son, and of he charged that Bapt the Holy Spirit." Writings 1, p. 24% guilty of the "crime of perjury." and This with the quotation referred to by Mr. Ray, was said, however, while Tertullian was a Catholic, but after he withdrow from the dominant party on account of its corruptions had

tions, he said Christ "congenteded that er, and the Son, and the Holy Spivit not into one mane, for we are immersed for each meme, into each person ot once, but three." Works, p. 650. This proves not only that Tertullian believed that Christian buption had alsion but that Christ commonded it. He further proves this by the deciaration, vir "We hold communion with the apostolic church because our doctrine in an respect different from theirs"

ny italits i Writings 2, p. 24. My 10th Negotice organical I upon the consideration that Baptist churches practice the ordinances and traditions of men without the authori-1) Their single dip is the tradition of on Arian invention of the fourth con-(2) Their association of the sendip with the haptismal formula Matt. 28 19) is the tradition of popish decree of the sixth century. (3) Their luckward dip is the tradition of

a Baptist invention sears old. (Its Their autination of descens with imposition of hands up-pears to have no New Testament pre-the "father and founder" of the Bap cept for precedent.

seven" ordained with impo and such other rules, you hands. Acts 7, are never called dencons 14, 92-96, 101 160, 163, 18, 196-194) inest upon baving positive Seripture in the sacred Scriptures. They were His rather overscers of the diorese Writings, on pp. 336, 337. If when he these spatial encumstances in lieu of with the church of Rome." This shows disclaims positive Scripture injunction the spostles. (b) They appear to have that Baptists did not, like Protestants reference outsign. 19. the analysis of the following of t The Pannerme of Catalant (p. 2018), or then general receive in the Out 110 and of the ordination the English Baptist Institute in the Catalan of Abigeness (pp. 86, 9), head (which Christ communisted, Matt.) been performed prior to the ordination. The English Baptist Institute is the Catalan of Abigeness (pp. 86, 9), head (which Christ communisted, Matt.) made to include immersion itself, but der the supervision of the amostles. Ray don't believe that. When Arts 2 45; 4 35 From the forego-blemsish on the English Baptists, who The Convergence of the Novations, Mr. Coughlin, in the Martinsville de-locations, "Interiors, old Waldenses lasts, attempted to capture this point wants of the cluwer as my reachers," and they receive their laughten for

This by their manner of hoptizing, he says Raystat Battle Flay, vol. 4, No. 27, p. [1] They do not impose the laying on Euro-expressly: "They bardized all that 213. If to these things, however, he for hands with prayer after tauties. of hands with prayer after baptism. Acts 19, 5, 6; 8-17; Heb, 6, 2, [2] They divregard the hend-covering for women in time of prayer or prophesy-ing. ICor. II 3-16. [3] They have no "love feasts." Jude 12; 2 Peter 2-[4] They do not amoint the sick 20 . 2 Cor. 13 12; 1 Thess. 5 1 Peter 5 . 14. Christ says, "If a m love me be will keep my words."

> B. R. HAN & BUELDSTILL APPERRATING Mr. Stein has trid to make the im prossion that because Bantists have served as soldiers, therefore Baptist churches are guilty of all the triples of warfare! He persistently accused Baptist churches with granting logalicense" to do "the works of the flesh; he charged that Baptist church that we may do evil, fight and kill? e charged Baptist churches with ins tifying the "rapacious, cruel, floadish, "unbridled carnal lasts and passious?" Under our continued pressure to know if Mr. Stein was guffty of these

rrines as a Baptist preacher, he at last mit that, as a Baptist preacher, be "was a soldier in a political army, do-ing "the work of was," and yet be was "not guilty" of the crimes of which he accuses Baptist planches?" Well, if he was not guilty, then Unptist churches are not guilty because some of their nembers do "the work of war." Thus he is forced to admit that he has cuscal Baptist churches wronefully But if Buptist churches are guilty, a charged, then Mr. Stein is doubly guil ty, as a paster and teacher of the

these comes, in ludius, "periore," word is not worth much now, cancellly where he accuses Baptist churcheither of divine precept or example without proof. He has had the for tune to hung himself on his own gallows. He has answered his own quetions 1st That Baptist members may engage in war without commit ting the foul crimes charged 2. That Raptist churches are not refor the crimes of war, because they "allow" their members to serve as a

Notice. (a) The tasts, referred to as the passage of Sir sition of liene Newton, is ntterly untrac. New-ton said, as reported by Whiston, that "The Baptists are the only body of under Christmas that has not symbolized see seven tenchers, by others, un "If he (John Smith) were guilty what they charge neither approved any such method, nor Crosby's Hist. Eng. Ban, vol. L.

percent history, ashe did in his offenne

c. It his Tth affirmative, Mr. S. said. In Eng says, The Cathan were call-ed Novathus their Paulicinus then three Paulieimes then some Bara-Jamena Hemanne, Josephists uptist Succession, p. 448."
The was not one statement at all

or Succession to where withnesses he the troth, have leaves and fishes. He said to seen called Cathers. 'he then finds ciples, "Give ye them to eat." practiced time manuraken, and then make out of this?

proceed time indeedson, and the health as that on pr. - 349 of Bayers.

"I Jesus bore his literal crossSurvey-sion, as alled them the church be said, "He that taketh not his a 
of Christ," the tree church." The if is not true that we called the Citharrya saving ordinance in binning a literal Claret, in charged. It must be a despoints thus that prompts such a reels best course. What if the term Cathori

and The term has been applied to Pedoi-optists that opposed Romish conseptions. Therefore it may be control Cathari-Postans-We formed another example of Mr

ses, reters to a littingy of Bobble in which he says. There is a directory for negling of a pagen hehave legalistic, and for mandally the field after it. History of Fulpige play, said to 20% in They be proved for trace or seconth remove which requires to

some government, was founded by an the Lombards, in the yes, as hun. 6 The church ordinances wer dred and non-ty-sagen. But Bart served by the apostolic churches

delivers to you." Robinson p 474. Mr Stein trice i pir the catholi trino one they 'chareh, upon the un plant Wohley and H by Rrow's restlement write along 1. The aurient Waldenlabl down in its literature. Where is there an incient Walderstan document that a ide trune immersion" or be driven into infidelity.

If Mr. Stem will allow houself to pervert printed history as glaringly but may be not do with parente let

Mr. Savina 10th moratavthe state of the low of traditions becomes of the single dip\* ? Paul say: "One traffition? While Baptists practice the Lay mg on or hands in ordination, they do not come t the Teaker Idushbuny

A prove had the antical Wables of laying on of hands to bestow the wilderness; as the third, the church sense prote that the access a more advertises gift of the Holy tiltor, the manuels most. He continues to which cambles its process its speak ashing, hend-covering and kis-ing for

of all that Jesus did or In reply to he regent of perversions help additional ordinances as follows 1 June took "little children up in

on insorry, to very of prove time the area of a green from surface of the Christ practiced the arms, put his hundry upon them and time funders on, we expent our former blossed them." Mark 10-16. Why Mr. Stein appeals to a number not make a saving church ordinance of

2 Jo-us fed the multitudes with loaves and fishes. He said to his dis-Why not have another saving church ordi

3 Jesus bore his literal cross Also The and followeth after me, is not worthy 4 Why not make walking upor

water a saving church ordinan and to Peter "Come," and "he walk od on the water to go to Jesus "ores ofraid that made him bogin to sink 5 Robins dualers. Why not make this a naving church ordinance v Jesses the great king same to Zion "me

and sitting upon an aw, and a coit the Emil of an ust, Matt. 21 - 3 and Matt. 4 15, he said, "follow" Hiding this the original Waldenson, and who have orly heast shows meekness. 6 Paul said "Be not forgetful to entertain strangers? Why not make

The real church ordinance, mny be dentified by the following characteris-

A church ordinacte is a soleian ré-Christ or the aposiles upon the

2 A church ordinance must be per formed by the church in her organized

: A church enhance must be observed as a prescribed form of soleman worship, meloding involution and

A church ordinance must com-The most very : Bobbs in the memorate, as a sacred monument. great fundamental fact of christianity. 6 The church ordinances were ob-

> Acts of hospitality and customs of reso may vary as to manner without 'may r Bolden apoint changing the laws and the gospel. Mr. Stein cannot work up his courage to face our leading histori This argument stands. cal argument. and will stand thus

First The Tunkers have admitted that the Bible trackes church success. Second. They deny that the 4100 true succesion is with any Padoban tist church.-Remo or her branches Third They honestly confess that the Tunker church originated in 1708 And, as there is no other church, holding immersion, that has any claim to the Bible sucression except the Baptist, therefore, even the Tunkers ther selves must admit Baptist succession,

We design to let this remain as a monument of the truth. Also, Mr. Stein has confessed, by his silence, the truth of our second leading argument for Baptist succession. It stands thus Buptist character passers the Balle or i-

Prof. Buckland very properly easys.

These picphery show us, as the octs in the state of the short market the lone from the same and elm, which shall make the lone, merely to see him souties, but that is most soile in the wind.

The picphery show us, as the octs in the wind.

The picphery show us, as the octs in the wind.

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The picphery show us, as the octs in the wind.

hidden in the wilderness, and as the its processor to speak fourth, the church coming up out of As to the Tunker feet the wildernes,"—Avenue Lectures, p.

> Our undisputed argument showing the historic fulfillment of prophecy i the Boptist churches, as found in our

Those claims have been conceded by

able men of other denominations. Mr ' From the apostolic age to the pres ent time the sentiments of the and their practice of baptom have bad a continued thate of adve-

rates and public monuments of their existence in every century can be pro-dured, "-Muccalla Debate, p. 378. Mr. T. R. Burnett, editor of the Christian Metrenovr, a prominent Camp

kingdom was with the Baptists before be and his co-adjutors the refe

tion, and [they] are yet a part of that kingdom, though entangled in some The leading Compbellites have been

forced to admit the Baptist succession. and the Tonkers must do the same, or be swamped in the quicksands of in-

Two learned historians were appointed by the King of Holland to propere a history of the Datch Reformed Three eminent men. Yaci mout, devote one chapter their history to the Baptists, in which We have now seen the Baptists

who were formerly called Anabay and in later times Mennonites, were the history of the church resolved the honor of that origin. On this account the Baptists may be con sodored as the only christum communi to which bas stood since the days the apostles, and as a christian so which has preserved pure the the dotrines of the govel through all ages

et Ener. p 196. These historians were not Buptists They could have no motive to favor their cinims. They have confessed the truth, that "Replieds may be considered ody Christian conneguty which has stood start the dupy of he apostles,

#### JESUS TRINKS OF ME

The faithful child of God has evidence of the fact that the Lord thinks of him. He thinks of mc, even me Birwed thought! To many of the Lord a national suffering ones have the words of the Paulmost come with sweet consolution, "I am poor and needy; 11 17). It is said that Dr. Cullis in one of his reports, tells of an aged tian who, upon his deathbed, in the Consumptives' Home, in a very weak condition, oftentimes entirely

neonacious of his autroundings, was saked the cause of his perfect prace. The dying pelgram with resignation, unlied, "When I am able to think, I think of Jesus, and when I am unable to think of Him, I know He is thinking of me." O, let us who are of "household of faith," think more of Jeans! Lot us think more frequently of He love, of His mercy, and of His goodness; of His sorrows, His trials, and of His ernel death, of His triumphant resurrection, of His glorious all over the Western horizon; heaven astension, of His work for us before His Father's throne, and of His second

oming to judge the world and to gather His faithful ones home. And scarcely be imagined. may your thoughts and meditations onen these themes lead you mearer to God who gave Himself for you. ...

Gssau. THE OTHER OF THE ORBISTIAN'S

Our oternal life is very appropriately compared to a day. Our youth is represented by the morning of a new y. How grand and majestic is the rising smit

Thus in youth, how fall of life, setivity, and hopes we use. How prom-sing everything seems mound us? We enter the arens of life, fully confident

will be a pleasant and successful one. olses and brooks he may continue had remembed over all his toes, his thus to show till be crosses the meribellite paper, in his sesue of Jan. 28, chorona were his future prospects From henceforth there is laid up for dayle stries atoms and tempest.

His youth so full me a crown of rightecowness of promise, may cheer him on, up to hie's mendian. moral sky, may generally, have been fair. But he can body and present with the Lord, which not reusemably expect this state of things always to continue

the oun has usen majestically, day, after he has crossed the meridian that dark clouds begin to overshadow the sky. The rolling of the distant beralds the approaching storm The vivid lightning is flushing in the circles of the heavens Peal af

orion. The steam in all its firry is cusning in violence Everything seems at the mercy of the elements Thus, as we pass down the latter art of our journey, our moral sky, that once shope so clearly, someter comes overcast with angry clouds.

We may be assailed by the fierre tensp of the wicked one. The tongue of slander may be used to defause our character, or, we may be persecuted ghteonemens toke, or take into the emuible to refine us, and make us abiter then the daving sunw. Storms of adversity may how! forcely aron us, and wave after wave of trouble tossed about on life's stormy billow

Naturally, the manufer drops the anchor, to steady the vessel ie past Thus the Chilatian smidst the trials of earth, drops out the anchor of hope, to stendy his little bork, so that he can finally outride the

But a little before the close of the

day, those threatening clouds all pass away. The volling thunder is heard in the distance Vegetation which a few hours previous was lash d and beaten to the earth by the reasollers storm now stands proudly orget again. Its hues are bright deeper than before. The flowers bloom more beautiful their fragrance swecter. Every spear of grass as bright with pearly drops from the clouds, the trees not to the gentle breare, the little bills rejoice on every side, the lambs are skipping the field, the mellow notes of the done mere never more award charming; the lark sours up into the

air with a glorial song , the wooded songsters are perfectly voral with praise to the Creator , a most magnifront rainbow is painted across the beavens upon the parting cloud, the setting sun is cuting its golden light and earth scent to read, e in the dorp calm, and glorious scenery, after A more beautiful scenery can

scene of the closing life of the faith-If Christians must contend, let it be ful Christian. It seems to be a part of like the olive and vine, which shall the Christian's lot to softer. Not that properties suited to our spiritus bear most and best fruits, not like the God takes pleasure in chastising any growth. Do not be a forgetful heares

have our hearts absented from the world, and lifted up nearer to God than we were bet

When those angry clouds of perso-

oution and adversity are being dr away, after we have been assuled by them, then follows a giorious caim and peace that preacts all understanding The apostle in referring to the trials o Job says. Ye see that the Lord is very merceful. Paul could calmly surrey his near departure, when he was incur cerated in the Roman prison, by the tyrant Nero after he had endured many trials and storms of opposition and say, I am now ready to be often that our voyage across the ara of life. His death, though violent, was a gloruous one. By the grace of God he day of life was about to close. How

gladly exchanged earth for He would rather be absent from the exhibition of the principles of Christi It is often the care in nature, after anny, but his death was the crowning work of his existence. No dark days shone brightly the fore part of the nor angry clouds to fear any more, but the rambow of peace and promise

o brightly across the heavens Ha future seemed all glorious. shipwrocks, no scourging, nor beating cold, nor suffering,

tto Canana's peaceful shote The corrow, shall come again no more. It is thus with the dying Christian

from the apostle's, yet there is not a Christian living but what has trials dore. "They that will live godly in But having been tried, and found faith ful how sweet and clorious in his de-"He is gathered home : parture. ing shook of even in its senson." Obviction, as he nears the other sh notemes gets glimpses of the better iand. He hears notes, that come across the troubled wave. A song How executy from the other shore he groups those heavenly message

to grasses those nervoury mediages.

With cheerful loops, his eyes explore.

Each load mark on the distant above.

The tree of life, the postures green,
The golden street, the crystal stream.

In marked contrast with the death

of the Christian, is the death of th wicked. While their day of life may Christian's, the storm approaches them and burls its fury at them, as their one down and the man might is gathering around them. They have had their good things here, now ovil things await them looking for of fiery indigna tion and wrath which shall devour the

lversuries" May God enable us to live the life of the rightoms that our last end men he like his, and

"Our ame in smiles decline.
And bring a pleasant night "
CORDENSED ARTIOLES -NO. 8

BY CYRUS BUCKER.

We often hear the remark 'to we beard a splendid sermon minister told the truth, and did not are who was hurt." If asked what the text was, or what the preaches id, so that you could also get some of the crumbs, you will find that there are none stored, consequently none to give to you. Where then lies the greatness of the sermon? Surely not the hearer who remembers nothing The shoop even can touch us a lessor in this respect. After it eats the grass The suggest of such a day is more glutions than the and has down to rest, it chows the cut

and thereby extracts the rich juice which suntains life. So we, after we bear a sermon should thick, and medi tate thereby extracting the life-giving

SAND - NATE: 14: 15-21.

ter he had cast the devil out of the veterate opposers and persecutors, the Therreces, with such ability and wes dom, that they ought to bave been forever silenced, and convinced of the divinity of him, whom they so bitterly We notice seen eding to St itthe w that "The same day went leout out of the house, and sat by the off-the Strove of manking, he leved to man potteny or James is equal to walk on the shorter of the Sea of Gali, about 14 cent, and 1 cell of our in the "great deep," that fills the behulder, respecially the more thoughtand reverence at the for solemn and senons merditation Then it is no won der that Jesus repaired so frequently to hear the words of eternal life, that fell from the lips of One, of whom it was suid, even by his opposers, "never man spake like this minn." They were not desappointed for "he spake many things onto them in parables" which are recorded in the 13th chapter of Matt. Having sent away the multitude, o the house, no doubt at Capernause, where, upon heing asked sined the parables to his disci left Capernaum, and went to Nazareth, where he had been brought up, and there preached and tnuckt. But here they became offend. at him, and at is recorded of his

visit here, that "he did not many visit ners, the ne do not be said about this miracle. The place unbokef of the new transfer and true of this miracle, has placed it In the foregoing part of the chapter in many respects, above the envidtion is recorded, we read of the cruel beyond the cave of the modern skepfate of John the Baptist. The disci- tie. ple, who respected and revered the there was much grass there) no doubt memory of their first teacher, paid the some distance away from any city or ex, by honorably burying the body. of proturing any large quantity of They then cume and told the Master food. If it had been in a city or vilwhat had been done, who on hour- lage, his enemies might object, and inng the melanchely news 'departed by sinuate that supplies were obtained so hip into a desert place apart." St. Luke tells us that this desert place heaged to the city called Bethanida. When the multitude had heard that tens had departed, they followed him having ruten their morning meal before on foot. From the direction he took they must have had a good sides where bungry, therefore the miracle was not the silver lining with they would be most likely to find him. oly to had him. great. But the circumstances of the The confidence the people displayed in flowing him so persoveringly from obt under difficulties, power of Christ. and with no small amount of labor. for

they brought their sick with them, also their little ones. And when the mpassionate Jegos saw them, his pathicing hourt was moved with july for them, "because they were as sheep not having a sheepherd." And op not having a shepherd." he healed their sick, and taught them

usny things. We, who live here in a thickly poplated, and well governed cos where our flocks and herds one ed berds con graze in security, on the hill-stops, mountain s, and verdant meadows, unmolested by the ontlaughts and depredations of the ravenous well and other wild beasts, cannot fully understand the helplessures of sheep without a shep herd. In Palestine, it was necessary to have shephords who watched the locks by day and night, and neotected them from the ravages of prowling Thus it was, according to th smilitude of our Master, that the mul intode appeared as defenseless abcop. whom the doctrines and false teachings of the wolves in sheep's clothing, were making sad baroc. olothing, How is it to-day? Does it not appear as

THE MIRAQLES OF OUR LORD -NO. 19. came to decess, and requested him to vest after harvest, we are yet recipasend the multitude away, that they ents of his bounty. For however next may go into the neighboring cities and tentively we may behold this mighty willages to buy find. "But Jesus and work of Omnipotence it is no less a unto them, they need not depart, give

\*ANN - NATE. 14: 15-21.
In following our blessed Master, af Savier must have surprised them be. refuted the diabolical accuration of in- finances. They forgot for the time betude. So prome to the human mind to forget the Almighty power of our Sa vior, Master and Friend Theor unthinking question was, "Shall we go and buy two hundred pennyworth of This was a favorite resort bread and give them to cat?" The Ro-

There is an unspeakable grandeur money, hence two hundred ponce of great deep," that fills the be would be 28 dellars and 30 cents, which probably appeared a fabulous amount in the eyes of these poor (in But Jesus did not tourness them for asked them, "How many loaves We read that great ye, Go and see, and when they know found, no doubt had brought it for the use of himself and some of his friand relatives. And Andrew and Sect what are they among somany " ing frought them to him, becommandhis disciples to "make them sit down by titles in a company" on the and two fishes, and looking up to bearen, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all ent, and were blied and they took up eariched, than impoverished by liber of the fragments that remained twelve slity. May the Lord help us to follow

There are many things that might one insurgations of his enemies, and The place is a desert, (although in their pow- village, where there was no possibility cratly. Then the time is the evening they had fasted all day and wore no doubt hungry. If it had been morning, it might have been said, that after

coming out, they could not have been panies of fifties, so as to avoid confi-

ter hehold the great miracle he was to friends the last about to perform. By maintaining this order, the reshty of the miracle is placed beyond question, as there was then no opportunity of practicing After all had been sameter "he said unto his disciples, gother up the fragments that remain that nothing be lited." We are not to waste the supplies, that our Creator provides for If we have more than is sufficient for our individual wants, we are not to

waste. If we were to gether up all the framments, we would be ustonished at the amount—the duriples gathered twelve baskets, one basket for each disciple, which, ro fount, was more than what they had at first. And probably Jesus and his disciples made many hearty red contested meals of those fragments of the inhes and lear-ley leaves. Is not the creative power of God audiqually everying for our

miracle, that our Lord should every day sepport and feed the whole race of mankind, and all the creatures of his hand, then that Christ about from few shousand with five leaves and two fisher. How small is the sceel sown when compared with the produce. It is carned out in handfulls and brought home in sheaves, and who can tell by what secret operations this wonderful effect is wrought? But the constant repetition of these surprising opera-

one renders them common, and being

common they are less obtlemed .

and receive them as ourse There is another lesson that our Sawe, and that is, that in promoting the welfare of souls, we deaver to relieve their wants and redress their inconvenience. like the disciples of old, are prone to excuse themselves, and to leave this to others, on various protonses, especially on that of poverty But our con science often whispers to us need not depart give ye them to car and a little, properly managed brought to him for his blessing, will en further than it is commonly suppo Re does not, in general, give her disciples a great fund to bogin with, and he desires them to make a proper use o a little; and when this is done in "the bedience of faith" it increases in their hands, and often times they are rather

bins in all things. REAUTIFUL HANDS

STREETS BY MESTARY A CLASSES

We think the list of school would be incomplete without one like this "He who has a beautiful heart has a beautiful honful are the hands engaged in helping the needy, wiping away the mounter tours, and scuttering happiness over the earth. Worthy of projec were the hands that framed the Constitution of our country. The slave sees beauty in the hand that unbinds his chains. Therefore, beautiful were his hands who wrote the emancipation proclams tion-beautiful even while pointing to the derk cloud which for weary years hung over our land, for they pointed

great. But the circumstances of the case removed all these objections, and proved beyond a doubt the creative these who administer to the sick in camp or hospital, holding to their lips We notice that our Savior sets us an the needed food or medicine, bothing example of order and economy. He commands them to be seated in one wary brods, or seatily correspond to weary beads, or gently weary heads, or gently covering the sleeping dust with earth, writing their sion, and that they might all the bet | names above the graves, and sending "good-bre." Bee tiful are the hands of the teacher, held forth to assist those who would climb the hill of science. The records of the great and good of the carth are the holding up of their hands to show es the way to wisdom, greatness, and purity. Beautiful were the hands Jesus, placed on the eyes of the blind, rosting on the heads of children in blossing, or reised to heaven in pray May we do such deeds that our hands may be free from stains, and we be come inheritors of the promise. He that bath clean hands and a pure heart shall ascend into the bill of the Lord, and shall stand in his holy place, ---

The faults, the sins, the imperfe tions that men see in us, or we see in ourselves, are indeed our burders, which we must bear for unvelves, and should bear for each other, humbly, We wonder at our Savior but without discouragement, maiting your in-hearor, then your gloom and and that to depty - new man agreem as decoding for where as our carriers were necessary, many power research, to be power grown and in a new new necessary power research, the second power of the proposed with the assemble of proposed with the assemble power of the derived will distillate, and your light interest excess on the leavest of Bellands, or miners power of the status and proposed for the status of the status o

A VOICE FROM GOLGATHA OUT OF for pour salvation, and the convention of it. No seed can be lost of DYING GODMAN

Sin is no slight matter, however ingnificant the act. The smallest is fraction of moral integrity states in a complete disruption becw

incurnate and became an offering for sin, the grossest, most hideons transgression is pardonable Populo have on idea that the sin that knows not wholly from the Divine character and rantent. As though there were a

limit to the efficacy of Emmanuel' blood, allowing some gigantic iniquity to overtop it. This is sumply suppose-The stretch of the at manrate with the nature of the Mediator - boundless, limitless, ex bunstless. No human sin can outreach the supacity of the expintion of this and see your deficiency. Are you Got in human nature. The sin spoker of in Matthew 12 24, 31, 32, was a direct, personal afficent to Jehovi and wholly dependent for its virulence

He that sins beyond the possibility of parden, generates that impossibility within himself by persistent grioring of the spirst and trampling of con science, and does not find it in the na re of God, or in the restrictions of the Atonement. So far as the plenary provision of the cross is concerned by that stenis a pin after conversion and he that commits adultory, are in preisely the same relation. Neither have sinued beyond purdon, save as they have notrified the morel notice mespacity for repentance and h Your secrew for sin, your batred of sin, your hunger for holiness and your pining homesickness for Jo

son, are absolute demonstrations that you are inside the possibility of salvaon lack the nelvey which you want build on as an indubitable evidence

of lorgiveness. This feeling is not within the reach of any one as an acnisition of duct ward. It never omes in that way. Do not make it n object. Look unto Jesus by a life and He will take care of your past

If you will make it your suprome purpose to walk in His ing the fiesh in the carnal and spiritual sense, no kind or amount of past | sin can invalidate your title to the Divine favor That fo ith in Josus which puriftes the life, will also crass our reco f guilt. Our consciousness of this will end on the approbension we have of the work of Jesus in His pre-mortem and post-mortom capacity. Your lack of toling your relation to God is no proof that it is one of condemna-The condemnation we pass upon surselves is not necessarily indication of a similar feeling of God towards is. Faith may be rigorous enough to conform our lives with the Incornsmeet the needs of even such as the tion, while it is not intelligent enough For ye know the grace of our Lord in relation to the scheme of Redeem Josus Christ, that tion to give us that conviction of perrich, yet for your takes He became poor, that ye though His poverty might be rich." It is quite possible sonal -aivation which we desire. cersons are safe even while they are not happy. Safety depends on our lives barmonized with that of the even for the meet loriorn of drunkards to "stand fast therecore in the liberty Godman, while perfect, unbroken prace wherewith Christ auth made us fre depends on our apprehension of the Godman's Person and Work If you cannot for as you wish, you can do what you are hidden, "praying always with all prayer and supplication in the

cree rance and supplication." even if Isaiah 50: 18, will envenope you like a thirk than 30: 18, will envenope he had been a the way of success. Let us be one re-Look less at the wour glooss and that he is doing be sait faith! By to

catching thereunto with all

supreme aim is to copy the perfect Model, however vite and condensed he be in his own estimation. persevere, trust, and war:

THE REST MISSON

How natural it is for some pers to stand hour after hour bed mirror that hangs by the wall, and or

nament themselves to such a degree that they fall in how with themselves and begin to think in their bearts, Oh how beautiful! Now, the very best mirror I recommend to such persons so the Bable, for it they dealy stand be-fore this looking glass, they will turn away from it waser and better men and Ave you a formalist? Look into

Are your draukard, swearer or Subbath break or? Look into this mirror and you are condemned. Are youn willing to fashion? The faston of the Are your willing slave passeth away, and no matter who you nre, or how sinful this excellent pel mirror will show you your true character. Hence dear render, stund constantly before this matchless class d never grow tood adorning your selves with the beautiful gens of ness and love. I bersech you to sun race this golden morror. Hang it up in your best seem, take it with wherever you go and love all that look into it.

THE GOSPEL SHIELD.

Among the victors of strong armi are many then, and alas! women too who in the present hour stand upon a frightful precipe a. They have the self indulgence, drifted far down with the current, and are in immediate, inmment peril. They are God's way ward children well on the way to run hody and soul. Is there salvation for such as these? For their instant need neither pledge nor statute alone Weakened in will, diseased in bady, they are litera illy is bondage to the devil of the still. Appenled metimes conscious of their great danger, they take the pledge, too only, when the fierce battle with appetito begins, to break it. And while the general temperance movement goes on, methods are being discussed. and statutes are being one ted, repeal ed, trifled with, and | nadequately an forced, these unhappy, erring, and see ful once go annually by many thou sands to the fearful loom of the drue kurd's death. In topi's sight one soul is of priceless value. Is there, then, s way by which those over whom the drunkard's great purel is imponding may be rescued and rehabilitated We answer yes. The Gospel should provided for all 4 losigned also to

and (to) be not entangled again with the bondage."—Name! Temperature WE have a grand and noble work to do. Great are our componsibilities-In this course you cannot be lost, ing on any one who anders this work even if Isaiah 50: 10, will envelop Let each one among as examine and

though He was

a quite possii

#### The Primitive Christian. PERLISHED WEEKLY. WEST TREBON PA May 11, 1950.

EDITORS | SLD JAMES QUINTER, AND | SL BRUNEAUGH, PROFISEORS: ) J. R ERUMBAUGH

Bue Horner asks paschal suppor?" Who will answer Such trials as brother Hope has had to endure should call forthithe warment sympathy of every brother and sis-

Bao, J. W. Beer has been laboring for sometime in the City of Cumber hand, Md., but with what results we

have not yet heard. Bgo, J. J. Fausencht, of Orely, Rich hand centry, Ohio, says, D. P. Gile was with them recently and preached nine sermens, and imprized four.

Tur indications are that there will be a very large Annual Meeting this year. From all localities we hear of these who contemplate attending the

ELDERS Lowis Konnact and H. R. Holsinger are the delegates for Annual Meeting from Western District of Pa Jesse Calvert and D. D. Sturges from Northern Indiana.

At our last monthly meeting quite number of students were perinto clemeh tellowship by letter. This is very encouraging to us and we hope the number may continue to in

then F. W. Flory, of Willow Springs, Kansus, writes us that the church is still in good condition. Weather cook, but pleasant. The prospects for fruit my excellent, also good prospects for a people good crop of wheat.

Bno. J. W. Click, of Bridgewater, Va., says On last Subbath there were two received into the fold of Christ, by baptism, in the Beaver Creek congregation. The church is in union and love as far as known

WE HAVE frequently cautioned those sending in names for the paper to t write them plainly, yet it seems that some forget. Please write them plain-There are errors that occur in this way that might be avoided by

Orn brethren of Maryland are about expenses for one year will cost about tion P D Forney.

Bao. William Cherry, of Lost Creek church, Juniata county, Pa., informs us that he and his family intend to start to Kamus the 4th of May. He lesires to locate where he can do the best for the cause and himself. His address, after May ith will be Wades Branch, Kansas

so. Isaiah Horner desires to paoon Menno Simon's priginal writings. and if any of our brethren or sisters have them they would confer a favor by informing him of it. His address is Brighton, Lagrange county, Ind. He would like it in high German rathor then in the Holland

A onear many are taking advantage to be led and directed, and if we of our offer for six months in order to hitteding die paper. This right and largest companies to be answered.

This right may be a simple paper of the largest companies and the largest com

WE HAVE received quite a number letters of condolence to brother Miller, but we have published as many of them as we think proper, as there in a sameness that will not be appreci sted by the general reader. We hope the authors of these letters will pardon us for not giving more of th

publicity. Your is the time to commence the bet-Buo, R. Z. Roplogie, of New Enter-prise, Pn., says "The cause moves slowly on. Yesterday, (Sunday, May 2d), two were suptized into the fold. One from what is known as "Dutch Corner" as the result of Bro. Mobier's "Home Mission" labor. We trest there

WE EXPLCT to start for Illinois about We will take on on and maner with us, and will enden vor to keep our eyes and cars open. We will be at the place of Annual Meeting several days before the meet mmences and will take such notes as will interest our readers

Last week we published another a ticle from brother Hope. We think that should do away with all the obections that me raised to paying the small sum that is asked of each church. What if it is demanded without the consent of the church? That should be no consideration. If the cause demonds it, the Christian spirst would prompt payment. We hope that no church will fail to pay the amount ask-

ed for, but that is many congregation

ave times the amount will be mised. This mount fronts it is thought, have done a good deal of damage to the fruit, but we suppose we will still have enough. People generally are too ready to complain. We should be will-ing to trust bits who has propaled to re for us. The promuse is that if u seek the kingdom of God and bis rightcousness, the necessaries of life shall be added unto us. Our crops may not be so bountiful as they some times are, yet when the barvest come there will be enough, and we should without marinuring, patiently want for

the harvest time Bro. N. C. Workman, of Bell, Noron county, Kansus, says: "Wo baving very dry weather. No rain since last Fall. Winter wheat has suffered much on account of drouth. Our bealth in the church and country around is good. Our members seem cheerful and hopeful. Our meetings are well attended and scenningly a establishing a missionary station in deep interest. We have over a him-Frederick City, Md. The incidental dred members now in our congrega-Baptized twenty-seven expones for one year will east about ition inspired (white-deep interest to handred dollars. Committees has september and a few applicants have been appointed to raise the mon-for haptism now. We have on an arfor this purpose and report to Dr erage ten meetings a month, cluding our monthly council, and

prayer are along our most interesting most-

We frequently pray for the guida or the Holy Spirit and it is right to do so, also to have an unfailing trust in the willinguess of the Father to guide es aright, but it is quite as important that we should be willing to be guided right. God offers to supply his children with grace and wisdom according to their need. It is said, "if any man lack wisdom lot him ask of God," and again, "we are all taught of God," showing his willingness to lead and direet us, but the same time we have the privilege of rejecting that supply. o must therefore be a willingness not this state of mind we should not

Sour persons set a certain time to am personaled that no man is suited to could be done, and whenever teacher leading a better life, but the pasteral office who does not therare not too widely separated we think oughly carrass his congregation, and there is only one time that is the pro-per time and that is just now. Do not Do not entrent, and exhort, and beg, and if he past necessary scold (a little) until every xorry over the flict that in the past time you have not had the faith attendant upon his ministry God that you ought to have had but whather moreher or not, takes, or regmake up your mind to head now the command of Jesus "Have faith in God." above horrows, one or more of a

ter life. There is no occasion to defer Wniting will not make you better and then too there is no time to be lost We need all time that is allotted ante us to fit ourselves for the home that Jeans has gone to prepare for us.

As yorn brother, in speaking of a apposed compromise between the pregressive and anti-progressive eler at work in the Church, says . "I hate compromise. I propose ly is related by a lady of Chester, Pa , that when tien, Wm. Henry Har-

ground on which to meet the Gospel. Let the anti-progressives come plump to the standard of the Gospelno more—no less. Let the progre sives to Gosael restrictions vorute nothing that will not bear the test of Phil. 4 S. Let the one pr tome up to the Gospel and the other come back to it, and thus meet on the common Gospel platform." This conminly a very safe platform upon which to meet, and we hope all will as It is the only true foundation.

Buo, D. D. Sell, of Newry, Pa., forms us that they have their Sunday school at Lamersville, on the 18th of April, by electing the fol lowing officers: J. A. Sell, Superintendad Bro. Jerry Klepser asst Supt. and other necessary officers. Brethren J. M. Mohler, Wm. Howe, and Adam Beelman, stopped with us over Sunday to the District Moetlin on their way and preached for us. Bro. Howe connoted three meetings in the Cursen or and Beelman conducted that meetings at Lameraville. The broth sed not to declare the coansel of tiod. Brog Mobier presched on San day evening on the importance of sar

ing the soul

We wave churches to-day that an writhing in the gall of bitter he whole root and branch of it is jealesy and a desire for omulation. to hide the cloven foot, the cause is anddled upon some conscived violation of Gospel order. No wonder it is said that jealousy is as cruel as the grave. It is a knife that hesitates not to s the most tender chord of Christian affection, and it is as relentless in its course of destruction as held itself. The peace and unity of churches have destroyed. Most worthy and fiend. The day of judgment alone will reveal the ir to house of make of on should troubles.

On our roturn from the Sunda) meeting every week which school Convection, we had the pleasand sister Yount of Va. They came the church while here Brother Yount made his visit among us both interesting and useful. Such visits are highly preciated by the church and school at this place, and hope that we may prace, and nope test we may name more of a similar charac They exert a very beneficial influence upon the echool and shows that our labors in trying to have our children educated and surrounded by proper religious element is being sp

church periodicals, and a great many Very good, but we would strike out and for regularly horrow. There are so many good reasons that all the members of the church should by to all, and thus all be enabled to take the paper that if these are pre-sented and yet does not accomplish the urpose, we would have little confioo in the "scolding" or the subject scalded. No one aught to borrow a paper unless he is not able to pay for

rison was running for the Proudency. he stopped at the old Washington House at Chester, for dinner, dinner wine was served, it was noticed that the General pledged his toast in water, and one of the gentlezien from N. Y. in offering another, said. "Gen . will you not invor me by drinking glass of wine?" The Gen. declined in very gentlemanly manner. Ago he was urged to join them in a glass of This was too much. He mse from the table his full form erect, the most dignified manner replied Gentlemen. I have refused twice nartake of the wine-cup; that should ore been sufficient. Though you prens the cup to my lips, not a drop pass the portals. I made a resolve when I started in life that I would avoid strong drink, and I have never broken I am one of a class of seventees young men who graduated, and the other sixtoen fill drunkards' gravescial wine-drinking. I owe all my

Valley meeting-house, while brother all through the permitions habit of so health, happiness and prosperity, to that resolution. Will you urge and LYMAN ARROTT in the Christian Fujou makes the following comment on the text. "Suffer little children to come unto me" "It is clear that they were not brought to be instructed for they are called infants by Luke, and they were so young that Jesus took them into his nams to bless them. It is equally certain, that they were not

brought to be healed; for of illness of any kind there is not the slightest intion. Neither is there any evidence that they were brought by pathat is a reuschable surmi nor that those who brought them had any spiritual faith in Jesus Christ promising members have been discour there is no reason to suppose that they aged and ruined to satisfy this terrible had any other faith than a quan superstatious faith that the touch of the great rabbi had a peruliar bless

accept the children Christ did not on the strength of their parents faith: he screpted them for what they were and for his own sake. are of finding in our midst brother Prom this incident some writers have èrawn an argument in favor of infant on a mission of love and to visit their haptism; but they have but to draw it soo and sister Yount's brother, who a long way. The question whether have been strending the Normal for happing is a proper symbol to be em-The question whether several years, and both united with ployed by parents in dedicating their children to Christ, or whether it should preached for us on Sueday and Sunday be reserved solely for velf-consecration evening with much acceptance, and by persons sufficiently advanced to make at intelligent confession of their faith, is one that seems to me of no very great importance; but it is one on which at all events, no light what ever is thrown by this incident. Nor does it throw any particular light on the question whether children should ade members of the external and visibles church.

> THE Sanday-School Times a very strongly the meeting of Subbath-

it would be a good plan to meet and consider the lesson. There is always something gained by comparing views A teacher may have studied his lesson thoroughly by himself, but on attend ing a teachers' mosting be may so peints that he had overlooked in his studies, and then too, points that may have been clear to him may be dark to he fellow teacher. In this way the lesson may be brought out more elena as h botton. There is certainly too lit tle good teaching done in our Sabbath ols and we hope that while the number of our schools are increathere will also be an improvment in the teaching - that more offectual work will be accomplished. The ob not of the Satiliath school should be to teach and impress the truth upon the minds of the young, and to do this surcessfully, requires study. If teachers would meet and myestigate the lesson we believe it would prompt to study and investigation, and this considera tion, if no other, would recommend

### SIX MONTHS ON TRIAL

In order that the PRIMITIVE CHRIS-HAN may be more generally introduced, we continue to offer it for six months on trial for 50 cents. Our trionds, and especially our traveling ministers, will please note this as it will afford good opportunities for intro ducing the paper.

# THE OUNVENTION

The Sunday-School Convention of Middle Pa . convened as proviously nounced in our columns, on Friday evening, May 7th, in the Bill Valley Church, Huntingdon county, Pn. are serry to say that the representation by delegates was small, perhaps owing somewhat to the busy season of the year and not being easy of necess to In fact there was not a large number of workers present, but these that were present seemed to mean work and went at it with a will and a pur The ancress of any work not always depend apon the number that is to do it, but upon the energy, preseverance, and vim of those who a eagaged in it. A good work we beenergy was infused into all present, and at that the convention though small, was of value to the Sunday school cause. We do not give an account of the proceedings, as our sacr

tury will do that next week. The brethren and sisters of Hell Val ley all seemed to be interested in the meeting, and the manner in which all from a distance were treated and car for indicated much Christian love. The barch in which the convention was held in some four or five miles from Shirleysburg, which is the nearest rail road station. Conveyances were readiness for all, and on Sunday after on those wishing to go beme were taken to Mount Union, a distance of eight miles. We felt that the brethren ade great sacrifices to accer all with conveyances to and from the railroad. In fact a kinder and more bospital not of brethren and sisters can not be found anywhere than in Hill Valley, and we hope the charity that thinketh no evil to his neighber, that lia distribute bear against the distributed things may ever exist among them, and that they may over be united beart and hand in the good work of the Lord CONFESTION NOTES

-Brather Christian Myers, of the Perry church, was present at the con-rection, and seemed to be interested in the Sanday-school cause.

and make special efforts to seath them to be quiet while in the attitude prayer to the great and good God Then, too, the one that leads in prayer should not pray "all around the world. The last we think is a good hint to those o lead in prayer in a Sabbath school The prayer should be short and with reference to the Sunday-school work In fact long public prayers anywhere ere not edifying. The closet or the amily alter is the place to pour out our wants and feelings at learth

-By reference to the minutes it will he seen that the time for holding our convention is to be changed. This was plane. done from the consideration that i comes at such a busy season of the We hope by having it carlier, before the busy reason seasin, there will be a better attendance, and that the spirit of work may be more widely spread.

-The propriety of holding a State convention was discussed and received he approbation of the convention. Bro. nert will correspond with the workers in the different districts in rof. e to it, and if arrangements can be made it will likely be held some time In the multitude of counseles there is safety, and the object of this convention will be to bring togethmany of the workers as possible for this purpose. The Sunday-school like every other good work, if it is not numnes and accomplish the work inrath through the media together who are engaged in this work

ren James R. Lane, Seth Myers and the world, the class should k erly conducted and under the proper infinence, are an excellent help in perpetuend officers and teachers must be such as reflects the principles of the Gosnel. -Brethren D. Emmert and W. J. worst conducted a very interesting ren's meeting on Sabl To interest and teach children is a qualification that few possess, but both these brethren seem to be successful in interesting the little folks. Brother Emmert's qualifications in this direction are rare and he is known among as an the 'children's friend.

In is an every matter, to find fould and make objections, when one is so inclined. We should always look to see if these objections are against any principle; it so, they may be import ent, but if they are only against some matter of policy, they are always light uplets they suggest some better w To hear a person doubting something nce, when he neither proposes nor shows a better way. looks as his objection came either from the fact that he was not the leader, or had a natural disposition for that kind of When you give a fault or oboction, do so for the purpose of show ing a better way, or a better principle. Sater P. W. Weakley was made

happy list week, by a visit from ber father and brother in law. They were on there way west and stopped off to make a short call at the Nor-

### WANTED

### Sducational Department. BY H. B. B

Oor Principal, J. H. Bruschauek binks that we have an exemplary set of students for this torm, and that is just what every body clse thinks who are seemanted with the school. much prace is dor our faculty, we think that the students also deserve a ossiderable amount of credit in shor ing to all that they are centlemen and Such students require but little disci-

-Brothey Harley and wife, and brother A. H. Cassel, wife and daughter, of Harleysville, Pa., gave us a friendly call last week. They stopped with us over two nights, during which one they attended our monthly church ting and prayer-meeting, and visit ed the school with which they expressthemselves much pleased assel is a great be k antiquarias whose event pleasure it is to talk about among books, and the older they are the better he likes then They are on their way to Annual Meeting, and the West, and expect to resonin away from home some six

-The teacher who makes a speciality of each branch he teaches, can enclosely guarded may not subserve the chain the attention of the most care less in her class. But to attain this The object of all our convent oxeoflence, one must work. And such tions is, to confer together in reference work gives scolarship and culture, both to the best methods to promote the of which are desirable in a true teach m of er. Too many teachers bave almost the Sahbath school, and with this object no general information. A teacher ew the more that can be brought who does not keep apace with the events of the day, who does not rend the better. Hence the propriety of a the dgily paper, is not fit to take State convention. -The Sunday school as a means of low their minds to rust, and lose oner perpetuoting the dectrines of the church gy and zeal. If an event of import-was discussed at some length. Breth ance takes place in the country or in ren James R. Lame, Seth Myers and the world, the class should know it, other modulous engaged to the discussion and it was see think the sectionary familiary with the current creats of the ill present that Sunday-schools prop. day. The new-papers should reach every tencher in the land. The pupils will thus get a thirst which will last ating the doctrines of our church. But them through life, for that knowledge in order that they may accomplish this which is so essential to good citizenship. There is no necessity that teach one should look culture. No other need the teacher is teaching a certain branch he should study it, and thus the pupils will get the benefit of his thoughts and labor

#### WHICH IS THE BETTER INVESTMENT? A father wants to know whether it

would be better to buy his son a horse and buggy for \$250 or sond him to school two years If he gets the former he then needs a fine suit of elo a gold watch and chain and spending money to display bimself like other dressed in the latest fast young style attend all the public gatherings take a drink now and then, and G only knows where he will ead. But if he invests that money in education his son will lasrn habits of study and business, which will enable him to begin life for himself and his education he cannot loose nor spend; no one can rob him of it and the sheriff cannot ell it for him; and the more he uses it the more he has left; he can neither sell is for drinks nor stake upon carde but one was it to support himself and abould this father do, buy the horse and buggy or word his son to school

and College, has kindly offered to contribute so opposite item to the We wish it underetond that the heat of Scalings ovist demonded that the one of a familiary servat least the only from the great servation lady, being the servation in the confidence of the servation in the serv

# Western Bepartment. SLOES R. u. MILLER, EDITOR.

As the number of students incre at the Normal in Ladova, it is more difficult to keep the names distinct in the post-office, hence we would like our correspondents to mark our letters Box No 5, to prevent others from opening them through mutake.

Essen is insiduous and deceptive.

It comes generally dressed in alluring garb, premising pleasure, convenience gratification of natural des made to appear reasonable or good, by arguments, as pleasing as error itself 111 may be. Hence we should more carefully watch those tenets that are easing to the unconverted. Errer once imbibed has opened the way for more of its kind to follow; though small at first, as time moves on, it grows in power, till it assumes the

#### SDOOTSSPHIL EDUCATION

It is one of the noted features of the present are to devolop the mind of the ing. In the world's history no peried counts ours in the time demoted expense incurred, and puns taken by the State, the church, and the family to educate and train the rising concration. The race of life so sh work so great, that every moment of it is rue at high pressure. In an edunation so hurried, the mind of youth is soon turned far into the channel of right or wrong. All the means that can be brought to bear upon the moral character of the young, should be had at any cost. Nothing in the care of the church or the family is so important as the intelli tual, moral, and rollejous training of the young, Every cause of truth and virtue is based and austained by its principles being plant. ed in the young heart; to fail in this is to fail at last. Every principle of virtue, knowledge, temporance, and a rhe graces or dishark-lier some b taught with their carliest oducatio nace and all and continued up the more important part, on which all the good of learning dependent. The brightest prospects of the future, for the church and the world, it in all the virtues and princi ples of divine truth thoroughly set and fixed in the mind of the young, who are trained in all their ental and moral powers to work for the cause of Christianity. Those in the prime of life, upon whom rest the great responsibilities of the age, show study every means, embrace every opportunity, and turn the greatest effort of their life to the work of bringing up their children, in a full mental and oral development, and harmony with the sacred principles of the Gospel.

STORET SOCIETIES

Every truth is universal and free od full of blessings for man. Any organization that would keep tl ruth and its blessings secret and hiddon from its general purpose of good to all, is anti-christian in its prin d policy, for Christianity is univer sel in its truths and object. All the secrets founded on the law of God and nature, are of Divine origin, and for general good. But to add a system of rot principles or policies, of origin, to bought a special few, favored some political, or financial, or social advantage above others is not God-like, Christ-like, or like anything else that works for the general good of all. The Christian should rise ground than any serves mulitation Brother S. 2 Sharp, President of working for a special few; but for the maimed, the halt, the blind, as well or botter than the favored few. This is philanthropy, Christianity, God-lake, and the only love that gives salvation to a fallen race

tial to the Christian life, even to the but all the ways that carry the Greps fanntieum so sanctuced that it cames our year some sets. But too much litered has the oth-their proper place for all are in the Gos or covereme a form of goddiness but pel. We can easily find a church it no power in it. This may be ron to comellanding Paul and Barnahas. In a worse fanaticism, to believe a wicka worse transformin, to nontrea wares on primarie mays tany were not not ed and simili heart may be saved by particular about plans, about nome facult forms. He only has the whole rorite mode, or still more intent in finite of truth and assurance who has the spirit and principle of truth within conjoined with its proper manifests. tions in all its outer fo and duty.

#### ---THE PRINCIPLES OF MISSIONARY WORK Combination and co-operation grows

out of union and onenoss in every work. The principles of missionary mark is the solo meaning; it is the spirit, feeling, and purpose of divine Christ to give salvation to a dvine This spirit, and love, and power is the soul centre, from which springs all true missionary work. It reper down than comb councils. It is the living principle, they are only auxiliaries. They who they are only auxiliaries. hingo on conventions and co nnile have only the contingents, which may or may not be proper. But the gre principle and soul work of accing the et, waits not for great opportunities but makes them. Some will not work if there is any convention, or conneil, or plan. Some will not work without some great plan of co-operation. But the heaven-born spirit of love in Christ, and the apostles, would work for man's salvation, whether the labor was by individual effort or by combination of oth era sent, by the church or led by the spirit, was all one to the heart over-flowing with "love shed abroad." The widow may be poor, the sportle may be ot sho gives her mite, gives his all; she combines with others so does he in the greatest work ever known to man. Here is the great con ter of union and openess with God, and horn with a love and desire for man's colvation by spreading the trath. Union in this divine principle, means union in its divine work (principle without its work is dead, being alone). It is God and all His host co-operating in spirit principle, and work to save sinners Union in this divine work should lie so deep, rice so high, spread so strong that little matters of propriety or expediency can never stop or hinder bearenward march

The Gospel means of carrying on the work of astration, is God's plan of redemption put into the bands of the church. To use all these means, in the spirit and zeal of the primitive church, the only way to loanre prosperity. But to neglect these means, or to ignore any part of them, is the parent of weak arail anything in the grost purpose of and grand that heaven born, God salvation. We should note carefully all principle of the soul, to work for to neglect or oppose any part of God's many ways and means in God's p'en; ess were sustained by other meanstime, study, food, raiment, money, were all means needed, given, and used. Just what the great cause needed is the God given work moving onward and upward. Any kind of belp that was wanted, and any way it could be given to belp on the work of Jesus and save sinners was embraced by them, because the principle deep in the heart made a a focatala of love overflowing to run

ism so sanctified that it cannot to dying sinners are good enough in ing some fault to all plans. They were not continually halting and careling about plans, condemning all, and doing nothing, while at their very door may be heard the knell of dying singers all

This faintly illustrates the principle God has given to help on the work of saving souls. The vessel is wrecked, its load of passengers cast into oresn belpless; some dying, some free .. ing with cold, some anforing with bun ger and affection, and some monaded The noble spirit of love and sympathy would set you to work with power and means you have to help and eave them , you would give your time or food, or raiment, or money, anything you can do or give to save them, comes freely out of the noblest principle or the human soul. You would not stand there with suffering and death all around you and give nothing do noth ing, because some of the plane are not just as you would prefet; you would not stend there making excuses for yourself, and finding fault with those who are doing all they can by the best they know. You would not stend there with your arms folded, faulting the kind of help, or the way it was given, or whether by individuals or by a council, while your fellow man is dying for want of the very messe you can give. Much more important still ben this illustration is, that Christ sauctified and exemplified the principle of divine love, and its condition and relation and work to save dylaw sin and reach the spiritual wants of thou ands who are bound by the shackles of sin and led down to death by the po er of Satan. If you would not all the means, power, work, and belp to relieve the temporal antiering because of your sympathy, how much more reasonable and God like thus deep down in your scal should harn the flames of G love, to save the suffering sinner from aerond death. God did not call and convert you

slone that you might be saved, but that you might in union with the church do comething to save others. He did not convert Paul alone for his own salva tion, but that he might work for the asivation of others. God did not create you slone for your own enjoyment, to breathe, to est, to sleep, to live only for yourself; but to work for His glory and the good of others. He did not make the bee just to live and fly, but to m honey. No selfish purpose in the hand od. Man was m of G thing for the benefit of his race, and he works and gives time and money for ness and failure. In the apostolic age the social and political good of others, they used all the means that would low much more important, having, avail anything in the great purpose of and grand that heaven bore. God given the mesos they used, because it is wrong spiritual good and sainstion of others This is the superlative mission of wants, plan in Hie work. There are a great with a plan or without it, with a conscil or without it; they are only quepreaching, singing, exhortation, prayer; tions of policy, to be adopted as the principle demands them This great principle in the beart does not I every plan unitsu / is at the head of it or can rule it; it does not halt at every what the primitive saints care to keep mite to be sucht, or meeting to be held or dollar to be given unless it knows the plan is the best and specess is sure and all perfect work; but "cast your breed upon the waters," leaving God to bless and gather it. "In the morning stw thy seed, in the evening withhold nor thy bend," for you cannot tell which tors of life to flow. They were not so work on from the principle within; tors tera of life to flow They were not no work on now have promper and or over-particular about jost the kind of can may your feethe affects, as he could belp, neither about just the way it me a raveo to feed a saint, or a brazen

### Jome Department. POOR BEALTE BY MRS. BENES WARD DESCRIES

Many suffer all their lives from a scientific research has been only able to oness at but as yet does understand, and which no amount of intelligence stems compotent to avoid or control. But th are very many more causes of suftering that but for negligence, willful ig

never have disturbed the system. In the early stores of infancy there are evils lying in wait and well-informed mothers by a proper degree of care have the nower et, or, if these troubles chance to beginning while it such disturbances are suffered to go on unbeeded as if of alight consequence, they soon dety control . Passing from infancy, moth ers may easily learn that many discr weaknesses assaul childheed which are quite harmless if met at once with watchful care, but if neg lerted they have newer to sadden the young life and make senture years and them loosely over chairs, put the pil old age intolerable. From the conta gious diseases through which children re expected to pass, permanent evils -such as dosfness work over norkans total blindness, or serie difficulties are searcely to be appre hended if those who have the respon sibility are quick to realize that one of these assailants has latent powers and waits only a good opening to take full possession and hold this advantage unshaken by all efforts, how

er energetic, if made too late Many of the "ills that flesh is beir to" may also be traced to the reckless carelessness of youth just far enough advanced toward maturity to rebel at parental restraints. Needless expoeure, unnecessary over-exertion, excess so amusements, unrestrained appairs or inordinate esting must inevitably bring their own punushment. Ther is no end to the list of ovils resulting ed powers that come entirely through amorance or willted disregard of natural laws.

We do not design, nor do we fuel etent to go into a close destion of those errors, which may have such raisons consequences, but simply to glance at some of those small derr lictions usually considered too insignifi cant to boget any serious reasequ -only implicating the neatness of the culprit-but which really often have dissatrous results. Imperfect sewerage incomplete ventilation-as connected the building of houses and arnuncing the grounds-with various items are continually brought into public notice and held up as warnines. These warnings need no indorse nt from us. Ti ore are, howeve other acts of carelessness so small as to be thought unworthy of the slightest notice, and yet they are full of danger.

If people will sleep in some portion of the under-clothing that has been worn through the day, and perhaps after a morning's bath resume that same garment, it may be accounted an habit: but how few will a that it can have any effect on the health. But reflect a moment, Wheth or drenched with perspiration from hard work or warm weather, or only saturated with the natural exhalation that rise from the body at all seasons one doubts that it would be me desniy to remove all articles of cloth ng worn through the day, and bong them up to be thoroughly sired, while other we l-ventilated garments are not on at night, but who advocates that course on hygicale principles? Most if there are any obstructions by which these vapors, or exhalations, cease to be thrown but when the blow has been repeated mosth of March. The total receipts victory will be yet of from the body, injury to the health again, and again some one receipt up of the year were \$669.312.28. The re-the name — Trief

the body these vapors will be again absorbed, with poisonous results?

But if one is accustomed to complete change in the day and night garments, and neatly folds and lays them in the wardrobe clesing doors and as is often done, put the night attire under the pillow of the owner, what as been done to prevent injury to the health? Nothenn Is it any great trouble, on retiring, to hang put off, one by one onts, as they are

It will not take five min ote's extra time. Leave the party the rerse by the tend to this duty properly. And in reheasible than to throw the night. d and the windows unopened. see minutes earlier if need be hane up the night-clothes where they morning sir: raise the

off the bedelothes, hanging

and go to breakfast with a clear con Do not be in too creat baste to have the bad made. Deave it and your night elethes long enough for the to dry of the morning dow that may dampened them. Hang night-garments up in the closet, but nover fold them to be put under the By strict observance of this nothed one may be sure of sweet healthful changes, for morning and night, and exemption from more soften

ows in full range of the windows,

all the mattress over the foot-board,

no and descree than people are willing o believe can spring from such sligh neglects. and constant care respecting free cir wlation and chombinous in collars articularly in milk and vegetable o lars. Too much cannot be said on those points. But how far do house.

keepers learn through the evidence of their own senses that such advice and minute directions are carried out? G to the milk cellar. Well, the same look brucht and clean and smell sweet; so the churn, the butter-bowl and oth or bottor otensils. Ah! the odor corses from this corner, and every article come clean. But you have only looked into the pans, bowls, &c. You have noved nothing. Lift up some of the things near the spot where the oder is offensive. Aha! what have we here Surely Joan has left, her old scrobloth up in this corner since wiping up he cellar floor. This is only one if Others will be found on examination Do you now understand why the

ilk and butter have tasted badly this week? Nothing is so easily injured as milk, unless it is the health, and if these odors are allowed to exist day after day, with no real thorough ace offert to trace the evil. hew will it he before the health will hegir suffer from the same causes?

If the milk coller gives the first warping, and the mischlef is cast out there, how more than probable that u much more injurious state of things will be found in the vegetable cells: and poison from that source will bring more serious results. We do not think it safe to store vegetables or green wood in the cellers of dwelling The exhalations from a lar mass of fruit or vegotables packed in to a cellar are polaonoua even before decay commences, and also the vapors

or was from green wood; and spearat ldings ought to be provided for om. Every year we hoar of one the perfection of comfort and elegance ;

will follow: is ignot therefore sensible and sees the necessity of investigation, exists for the month of March were to suppose that if the garments which The sewerage is found defective, or \$73,989.94. re and absorb them are kept on vegetables or unscasoned wood have been stored directly under the home The poison from these rauses naturally races, and those who day nf-ter day think themselves blessed in

the enjoyment of such a lovely home rry bour's enjoyment. One and un at times some disagreeable odor nercentible in the air of the vocus but

no danger was thought of We do not propos minute detail of all the causes by which health is injured and life short and through carelessness, but hope a few hints will start, householders and cially on a tour of

#### nvestigation in their own homes, prepara paaves

It was one of the chartest praye recorded in the Bible-only three words, and yet it brought an i

ave me." that secured such a prompt and effectual response? 16 was an Amobile prayer. Pete knew that he was beginning to sinkthat he was utterly helpices in the midst of angry waves which were ready to swallow him up, and he was

his helph ing to acknowledge In that sudden, sharp cry for help he did acknowledge it It was a sincer prayer for just the thing that he wanted. Those three significant words went exactly to the

int of his need. He wanted to be aved, and without any vain repeti-Cord save med If he had had time enough, he might

have said, "Oh, then empiretest Ruler of the universe, in thine infinite comion condescend to strotch thine almighty arm for the succor of one of thy feeble children." But such better answer than the simula pointed

one that he did atter. May we not learn from this example eay just what we mean when we come before the Lord and to call upon

time for more? But while we rejoice in this privilege, let us gnard ourselves sgamet se mistake of supposing that a prayor is necess

"But then when then prayeet, enter to thy closet, and when thou hast that thy door, pray."-Austrona Mes-

# PRINCIPLE INTELLICENCE

therans are settling in Itely. Th is a strong Lutheran church. It has a parochial school in which there are one hundred and thirty children. -Van Dorp, an agent of the Bible icty in H Hand, who died lately at

the age of sighty-seven, during years (from thirty to forty) of labor at more than 110,000 copies of the Scriptures into circulation.

-A consus of the Society of Friends shows that it has about 88,666 mem born, viz.; in the United States Canada, 66,850, England, 14,725; Ircland, 3.948; other countries and siens, 3,500

... The New Tostement has been made a reading book in the schools of Greece. The demand for it has be come greater than the missionary de le to supply, and an positories are al nterprising publisher ban begun to publish it as a speculation.

The year's work of the American Bible Society closed at the end of the you to give up as it was for ue. The

The whole number copies of the Bible issued from the

over 3,000,000 repies of the Bible in existence at the beginning of this reatury. Since then the American and British Bible Societies have printed 116.000.600 copies.

-It is only twenty years since Italy was opened to Protestants there is hardly a town in the kingdo of even secondary importance which ical church. Fifty of the churches are for foreigners, 138 are Italian, and are distributed among the denor tions as follows Methodists, 44, Wal densian, 39, Free Church, 22; Baptist, 19, Plymouth Brothren, 15, Florence has one Methodist, two Waldensian churches. Naulcs, three Methodist. one Waldensian, one Free, one Plymouth Brethren churches Rome two Methodist, one Free, three Baptist, one Plymouth Brothren churches are served by one hundred oly recognised pastors and fifty evan crelists.

#### EIGHT REASONS WHY I DAVE UP SMOKING

t When I saw church member paying from six to ten dollars for toacco, and only two to four for the Gospel per year, I thought that if a man will rob Ged of his tithes and oferings from love of his pipe, it was high time to east to the moles and hate "idole" that claimed such supremacy 2. It often seemed to me that smok my heclouded the light of God's coun tenonce in Christian experience, and

dampered the fire of leve and real in God's 3. When I saw preachers seeking a secret place to "puff," I would think if the deed is justifiable, why not do it pub) tly, or was it that they felt guilty

4. When I saw boys and young mer him in a few words when we have no and women too, smoking the pipe, I felt I could not say anything against

5 When I saw the drunkard and profine likewise, I would say-"I rily better than a a communion with such characters in long one. Three words will not ordi- the pine at least," then my conscience ly be enough to cover all our 6. That for the church wholly to

abstain from smoking and drinking and set so example of total abstinence to the world, would remove two great hipdrances to a more general outpouring of the Spirit of God, and haster the latter day glory.

7. Then when I speciled my own It is said that onits a number of reath, so smoky, when at devotic wondered if God would accept the inrense of tobacco. 8. That if it be hard for the drun

kard to give up drinking as for me to give up smoking, then I should have more feelings for the poor drunkard, and how can I consistently advocate total abstinctee while I am intemperate in smoking? After duly weighing all these facts

and arguments I determined to try and abandon the pipe. After I got the victory I coult not help prais God for the deliterance I had often wished for, but never thought I could obtain, and now I feel botter in bealth more lively in spirits, less poerush and fretful-have clearer istellect, and better memory, a peacold conscience, a brighter and swebter evidence, and nearer communion with God and His Church. And now I say to all-if I have concuered, so may you only rely on Divine strength, for you will need

#### TEMPERANDE ITEMS.

Many years ago Colonel Loman been twenty-three years in the army of Napoleon Bonn parte, prose on a temporance merting all, vigorous, and with the glov health on his face, and made the folbefore you a mun seventy years old. I have fought two hundred battles. have fourteen wounds on my body have lived thirty days on horse, flesh snow and ice for my drink the canont of heaven for my covering, and only a lew rags for clothing. In the desert of Egynt I have marched for days with the burning sun upon my head feet blistored with the searchine sand and with eyes, nostrils and month fill ed with de of my arms and sucked my own blood Do you ask how I suggested all these providence of God, I owe my preser wation, my health and vigor, to this never drank eninitarius lioners in my life: continued he, Baron Lurry, chick as fact, that the 6,000 survivors who safely returned from Egypt, were all those who abstained from ardent drinks," -Leve

perance convention of four hundred delegates, in Tennessee, adopted a pe-tition to the Legulature in respect to consing the sale of liquor, in were the following pointed questions: Is it right to give authority to sell seanity and deal outsure destri If it is right, why should any be for-bidden to do it? If not right, why should any be permitted to do it? Why forbid all but men of sober life conversation to do thus, if it be right? Why allow such to do it, if it be wrong? It may be too much sorpers from human laws that t tect the morals of society from corruption, but is it too much to ush they will not throw open the doors of temptation?

-Inst forty years are, a State ten-

-Thoro are 65,000 churches, 84,000 inistors, with a church membership of 115,000,000 in the United States Yo maintain them, it costs less than \$48,000,660 There are in our country 230,000 places where liquors are sold requiring the services of 530,000 perone, selling \$740,000,000 worth of liqnorma

#### DANIEL OUGHM ON SEELETON SER-MONS

"I've heard tell about skeletce mone. Now, seemin' to me, Cap'n Joe, that there's only one way for a norman not to be a skeleton. It mu ome out of a man's own heart, wrapt his own flosh an' bl breathin' with the map's own life. It it don't, then there'll be bonce, dead bonce; nothin' but bones. Put together all in order, I days say, but once only, Cap'n Joe, for all the naturalness about em. I de mean no an' no realment but a sort of a ghostly thing that you can see through. All varnished an shinin', may be, but dead bones still. Why, I should overy bit so soon expect for to see a passic o' skeletons a-walkin' about se to most them these kind o good people that you bear about some times from the pulpit, or them there dreadful sinners. I should so soon exsect for to see a skeleton standing to young Poison's smithy a-pullin' th ws, or to see a couple of 'em ait tin' down here, alcowside o' me, mend in' shoes, as to see them there kind o sermons anywhere out o' the pulpit. They 'm skeletons. Cap's Joe an' all 're good for is to be kept lo up in a box, an' brought out every two or three years 'too dead as dust, an' so proper as nothin'. There's no life in 'em no kind o' brotherliness for to it it smoking is as hard shabit for rictory will be yours and the result

shake bands with 'e an' for to wish Israel: they was fed with manna that treasures of earth at his command, as Christian soldiers, partakers of the anybody brave speed. I've very often ught when I 've been listenin' to sermons would do very well perhaps for a lot o' skeletons to listen to if ye only get 'em together; very good for them that aren't tro

with any firsh on blood an' so haven't got to work for their bread an' cheese, an' never need a new suit o' clothen much less a button put on, or a peir o' stockin's for to be mended. Cap'n Joe, if you happen for to step their corns, why, they can't feel it, an' that makes a deal o' difference 'tis no wonder that they do stand all the day long smiles' with such a lovely smale, like as if nothin' couldn't

"Though, there-it won't do for me set myself for knowin' how to do it better than other follow but I have learn't this here lesson a man may think about his text so much as ever he mind to an' not over so much light it; but when he've made has ake, he must take an' bake it down by the fire o' his own heart, nn' that mean that he re got some are down there. Skeletons haven't, they 'm all head and ribs. There 'tis, Can'n Joc. depend muon it. A mun must take the text down to bis own heart an' find out what it is to his own self, then he seed Lord to be to his own soul what he is tellin' about to other prothen it'll come for to have some cal flesh an' blood an' life about 'em. Never mind what a man do think or self," etc.? But mys an easy "li what he do see, my belief is that he con't prové any more o' the Gospel than he have got in his own heart Joe, if you do want to find how the Lord de make preachers. where they are to get i mone from, 'tis in the fith o' Mark, an' somewhere about the nineteenth

" and Captain Joe, as he found the place "let that's it You see he wanted

to be with Jesus, but I expert he was too old for to go to college, an' Josus for thee, and hath had compassion upon That's the only kind o' preach er: he that can tell about the Lord Jesus because he has done great things for the man his own selt. He can to how kind an' lovin' an' gratle Josus is,

because he had compassion upon him The other day a poor man with a Then it will come up like the water in large family, being reproved for not taking his children to the village spring, fresh an' cleurch and Subbath-school, replido always find its level. If a sermon do come from the lips un' no desper for me to clothe my children to t'il get to the car an' ne further An' do come from the head, it'll get into the head an' seou be out awain But if it do come from the heart Cap'n Joe, depend 'pon it, it will get to the heart an' he there a judges, and without attempting to well o' water springing up into life. I'm sure, Cap'n as a man thinketh in his beart, so is he: an' accordin to what a man's got in his heart so will be preach. If there's nothin' in there but old blessin's that come years ago, then there'll be nothbut old sermens. That's how it is that there do come to be dry preachers, they haven't been drawin' any ater lately for their own selves out o' the wells o' salvation 'Ting pity assador over come to be like them wilv fellows want in juxtapositi o' Gibeon, that took old macks 'pon theer asses, an' wine bottles, old an' rent, an' old shoes an' clouted 'non their foot, an' all the bread o' their provisions was day an' mouldy. How. over good it was once, though it was took hot one'd the event, the bread passed is not just the control for the country and the control passed is not just perfectly an imaged just on the country of the countr

came down from heaven fresh an' new the every mornin'. David wanted new em that there here kind o' skeleton joys before he could preach, an' so de we, too "- The Chart

# A PEW PRACTICAL SUGGESTIONS.

In a recent N. Y. daily appeared a otice of Mrs. Astor with her 38,000 dollars' worth of diamonds, requiring the constant service of a detective, and a little farther down in the same column, a brief mention of the death of a poor woman from starvation. Those two paragraphs in juxtaposition, fill the sympathotic boart with painful ma Why in God's free world of munificence and bounty, this lavish waste on the one band, this cruck povcrty on the other? Doubtless he who

said to the rich man of old, "Remem ber that thou in thy lifetime receivedst thy good things and likewise Lozarus evil things," will adjust the matter righteously on the other shore, but Paul says to Christians, "Ye are cowith God" and does he re workers quire nothing of them here, in the my of evening the balance in record to the distribution of earthly goods? What mean these Scripture demands, can talk about it. He must get the to the poor '- "Charge them that are rich in this world, . . that there do good, that they be rich in good works, ready to distribute"-"If any man will come aiter me let him deny himyou-please" friend at my elbow, "What have we to do with Mrs. Wm. B. As tors diamonds, or the poor woman in ing. Yet where is the buck country town, or harmlet however small, but bus a counterpart of this disparity of circumstances? It may not be so

"About the man that had the devils with you," is as true now as 1800 years ago, and if we will we may do them good. If Mrs. Aster had willed, she have saved that poor starving woman Just as truly for every individual member of society, does the power and ability to do good depend on the will Few, comparatively, have

wealth in diamonds and gold to dis tribute, but Justie says a cup of cold water given in my name, i. e., with n will to obey my law of love shall not lose sta reward.

It is impossible in the circumstances num in any decree with other children Sunday-school, and I will not sceptre of the tyrunt, he snaps his embject them to snears and sidicute, so chains nounder. He says to his discikeep them at home. He is un untelligent, for seeing man as the world the valley of the shi show the falsity of his reasoning, secording to oternal standards, let us ok at the facts in the case. A large family are starving for the bread of life, And this went and some read that impinges on the l'orever, is caused by the luxurious style of living in th immediate vicinity-not to the extravagant extreme of Mrs. A's diamonds, but in brotules, and laces, and vetvet-equally productive of and teenits. Though in a queet, rural town it is again pampered pride and relacus on. But, says my olbow critic, would you have the wealthy churches, furnish their poor neighbors with elething to compare chorage within the voil. They sing all The rich are required to administer to their brother's need but the amid the death-shades, and they sink toe. A prescher is a man who do to Ornan, I will not take that which death; and they await the morning amountin' with fresh off once a is thing for the Lord, nor offer burnt when He who abelieved death in his oqual number have moved in, so that week to keep 'om from dryin' up. offerings without cost' and dombtless own body, shall intergone on behalf of me have more members than Semini's ome that it cught to be now there are modes of self-denial as at his people, and awailow up death in before the excolusion commonant, and with the people of explately to him who holds all the full and final and eterminy refers. A list us offerings without cost") and doubtless own body, shall interpose on behalf of we have more members than we had

one's material substance. resurrection life of a

outward adorating—of wearing of gold, or of putting on of apparel" "Take will soon be over, and then shall come no thought-for the body what ye the final victory, the eternal pealing shall perton. "Be clothed with he the palms that never wither, the

Christian spend days in search of a stylish suit for Sunday, and other days, and even weeks of precious time in consulting mehicusble medistes and

erranging triumings, platings and Door Buthers shirrings, to suit a fastidious, corrupted taste, knowing all the white that the Giver of a this same "elegant" outfit, instead of provoking to "love and good works," rill stir up bitter emulation, ency and strife; and instead of gathering in the thing, and very little snow this winter. children will prevent their entering On the night of April 1st we had a the fold, and leave them to spiritual starration and death. Truly this wholesale extravagance in dress and for the time of the year and very dus-outside abow, is a crying six of the times, and who can escape the house a beavy fog. It appears that the air application thrust on David by Nathau, the prophet "Thou art one of the

# The Power of Death

Those is no empire so vast as the impire of death. Kings and conquerrs, emperors and nobles, men of wisdom, valor, and strongth, all bow their heads at the touch of the grin de-stroyer. Over the himman family he unmitigated despotism. He brothe strong and crushes the weak. drives the plowsbare of destruction through families and homes. He say-

ers the tenderest ties, and treads beath his iron hoof the broken hearts of stricken and desolate humanety.
Every flower rade, at his touch.
Beauty vanishes at his breath. Pride and glory go down into common and tinguishable ruin before him. He from Pennsylvania. They

Even Christ himself, the Sun of God and herr of all things, the Anointed of the Lord, bowed his head beneath the dominion of the king of terrors. But at last the Conquerer of death had appeared. He who died on Calvary live at God's right hand. He who entered

Joseph a temb burst asunder the bars hell. He says, I and was dead, and behold I am alive death and of bell," He breaks the

ples, Because I live, ve shall live also He leaves a shining pathway through adow of death, and calle his people to follow him in rosur- sisters, and especially to the brethren rection life Even in this world, dying to sin bursed with him by haptism

ter. We wish quickened by his grace, raised to walk cause. in newbors of life, they profigure and in newhole of me, suc) prougate anticipate that victory over death which shall leave the king of terrors without a captive or a subject, to be cast by the Almighty hand into the lake that burneth with fire and beim stone. Christ through death destroys ed how that had the power of death, that is, the devil, and delivers there who through fear of death were all their lifetime subject to bondage. Their wails of sorrow are changed to songs of triumph, their fears and au ictics give place to hopes that find an-

congregation of Stark county, Ohio held its quarterly meeting on April 30th. The business disposed of believe gave satisfaction. It was decided to have a lovefeast some previous to Annual Meeting but the exact time is not yet set. One was received by baptism and six by letter. of our ministers. But more than an

In truth, the curbing and modifying od Lord, he strong in God .- Fear not brief, your trials are

the lust of pride and rain show, is the your conflicts are brief, your trials are very thing he positively enjoins. Whose adorning, let it not be that tion is but for a moment. Bereare-"Take will soon be over, and then shall come some per of "no cosines with one the pains that never wither, the mility." "The inst of the cyes, and erowns that never fade, the harps of the pride of Hfe, is not of the l'ather, gludness, the garments of praise, and but is of the world." Is face of the Hfe oternal in the kingdom of our Scriptures like these how can the God.—The Christophia.

From Carleton, Neb.

April 18, 1880

We feel very thankful to the Giver of all good that we are in as favorable circumstances as we are. We have not had any rain since about the first of December to amount to anylight shower of light shower of rain, accompanied with considerable hall. Now it is cool

is almost durkened with dust at times, and I don't suppose the new settlers ever witnessed so much high wind in the same length of time as we have had the Spring. Wheat that has sown only and put in a good depth coming up tolerably well, as the soil retains moisture well in this Western

country. But wheat that was sown broadcast and lightly harrowed is much blown out, some taken entirely off the field. In passing through the rules with a sceptic of supreme and neighborhood we can see that wheat unmittigated despotism. He breaks and seji are lying in the road to quite a denth.

Emigration is lively. We frequently see the covered wagons going ward. We see in the papers of our state that emigration was never greater since the settling up of the West. I conversed with a young man quite revently who was one of the number of twenty-three that had just come reaches for the highest, he slays the tling in this country six miles cost of aghtiest, he brings low the honored Carleton. The people seem to be lively and in good heart. If Spring pros

cts are a little backward, grain and previsions of all kinds appear plenty, and the word says, with food and reiment be content licalth is generally good, and all bands seem to be busily engaged at something, and it appears the plow and hammer have no rest.

This morning, the 19th, we had a light snowfall, but it could not face the rays of the sun, and has again disaphave the keys of praced It now looks spring-like b we have a cold North wind and the

The Lord hus blossed us and we feel to thank him for his love and kindness toward its. We send our love and respects to the brothern and the throne of tied of the press for our good reading mat-

Fraternally yours,
Joseph Marcher From New Baltimore, Ohio.

May 2, 1880, Dear Primities The East Nimishiller

A. BECKERSTER

DIED KEGARICE - In the Tellow Creek shared Bedford county, Pa., April 20, 1880, of diphtheria, Anna Laura, daughter of Rro. Emen of and sister Mary Kegarice, aged 7 years and 17 days

DETWILES —Alea, within the limits of the same congregation. April 25, 1886 Mrs. Lytin Detwiler, aged 24 years, 5 months and 50 days.

ble had been a mouther of the Reform surch. Occasion improved by Mr. Peightal minister of the Reference church, from the th Pealm 12th varse

ORIFFIN -in the Johnstown congregation near Constanuigh, March 24, 1880, Hannat wife of brother Jacob Griffin, Sen., aged , Sen , age 78 years, 2 months and 21 days She was one of our oldest wed most com-

MUGGART -Near Salem, Marine county, Oregon, friend Nathau Muggart, aged 25 years. 11 months and 22 days He leaves were ned one child to mourn to means then loss. He remains were lad-in the Brethren's busying ground on the 14th. Primaral by the Writer from Job 14.

OORE,-In Tenselle, Washington county

Pa . Feb 25, 1880, of dropsy, sister Abigat Moore, wife of brother Abraham Moore aged 70 years. 6 months and 19 days. Blater Moore was bootlesd about age, and fived a w ge, and lived a worthy member could death, the was married twice. First to Banel Frable. She was the coulder of twelve thill-ren, all grown and have families. Nine are members of the church soon been NOOKE -Abo. In the some place, Feb. 25

1880, brother Abraham M the obese, of Palsy, aged 29 years, 7 men in the morning of the 20th, he had a par

alyli atrole, and mover spoke nor swallowed soything until he died. He was a member of the aborels about 35 years. Peace to their Written for recenest

Joes Was

-Near Head Quarters, New-Jersey Feb 18, 1880, eleter Mary, daughter brother John and eleter Sarah Hice are

for many years. Was alway duty in the cames of the al-Was always at her post of my in the same of this sission, and ever index to perform acts of kindness and have swards those around her. In her hast seek out her mattering were intense at times, but the bore them with Christian resignati saying she had no desire to live, mave to help to take curs of our old and much afflicted mother. She same unbed those around he to prepare to meet her in between discource from Fall 1 21, to a very ba-concourse of people by brother I Poulem

CLINE -to the Brick chirch cough April 29, 1880, of consumption, brother Christian Cline, aged about 80 years He had been a member of the church for many years, being a deacon in the church He leaves a widow and 7 children to mourn thrir loss, five how and two stels, all of whom are members of the church all bone to meet him there, and rafly are

MILLER -- In the Calorchia City district

April 1, 1880, friend Smined Mitter, Sen., aged 58 years 1 memb and 14 days. He haves a wife, three soms and one daughter to mount ther loss. Peneral at Mission Chapet by a Luthean missister, from

METEGER -In the Moddle Park cherch Chenon Co . Ind . April 17. 1859, states Larine, wife of brother Andrew Metrear aged 25 years. 7 months and 23 days
Pontral services by the brethren from
consens 23 19, to a large concentre of peo-BAKER -- In Museul county, Ohio, April 14

Here Nery Baker, wife of the late Adless Raiser, at the residence of, siler B Davy Her resusion according to be: Addison Raiser, at the restancies on some B Davy Her remains according to be request were convepted to the Brethren's burying ground at Ankenrytown. Know cornty, their Francis discoverse by edite II. Keller. The 'subject of this notice set her feet Stenward in her young days, and hard a picon and gody life. Hope her sod Addhon are standing before the gater of pearl cody to step across the crystal threshold of the city of sternal rapture.

Carrespondence From Suppose Statlen, W. Va.

April 14, 1880 Arain we intrude on :

umns, but perhaps an intrusion of this kind is not out of place, as we believe the sainted reader delights in reading ed time and harvest, especially when It is Gospel seed sown in the hearts of men, which, when it germinates will bring forth peaceable fruit of righteensures Such was the seed sown last Seturday unday evenings, the 16th and 11th inst , in the Daptin, Church at Simpson Station, by brother G. W. Annon and brother Z. Annon We were convinced ou last Saturday evening while brother W Annon addressed an attentive udience in out presence, from Geneste 18: 3, which read, "Thus will thou also y the righteons with the wicked. You, I say we were convinced that that it will be very necessary for the missionary board to look after a is worth nothing coless it can he proven for it had been our opinion that brother G. W. was not so able in We expect however to visit the ministry as we found him to be. It had been our opinion that he could the board will give us an assistant at not estisfy our hungry souls with the bread of life, but thuck God, to our so tonishment be did all this, and more thun thus no doubt, he opened the ever f some of those who were spiritually blind, whom he may yet hear say, orce was lost, but now am found, was

Daother G. W. showed the audience by many infalible proofs that God would not destroy the righteous with the wick ed, but that he would first separate them so a shepherd divideth his sheep, yes separate them as he did the Sadamites before he rained brimston and fire on the wicked, or would separate them as the rich man and Lazarue was separated and in like manner would oward and punish them

blind, but now I see

ward and possesses. The mext day, Sunday, April 11th, a 11 o'clock, at the same church, brother Z. Augon preveled the funeral of sister Hear, who died about four months ago We were not intimately acquainted with this dear stater, but we saw her haptied about one year ago, when in feeble localth by brother %. Appen at the same place where brother William Shafer impaired me Since then she died a wenty two years of age and leaves a instead one child and a mother to mourn their loss, but we trust their loss her eternal gain, and may yet be the cause of leading them to glory and to

PRINTING Written by some one who her, but we saw nothing, and we briefly cuontion her case. On the occasion sother Z Annon ably addressed the atentive congression from the words Master has come and calleth for time."-John 11: 25. After showing he confrontion what were rise to Martha a using this language and who she was addressing, brother Z. spake God and his church, and had, we think the undivided attention of the house

Again the same day and place, at 4 o'clo.k p. m. brother G. W. Annon ably addressed the sudjegge from Romans 6 23. During the meeting good order prevailed with one exception. During these meetings

than trated of the good word of God. for bich we feel very thankful, not desire to give Ged the praise DANIEL G. PUBLET.

Mission Field of Middle Indiana

I started for Decator. Adams county, Wayne at 2 15 p. m., for Decatur, which is twenty-two miles distant, consequently fisited to meet my ap-touistment for the evening. But arrived at brother A. Eccry's on Sunday

morning the 18th. Had preaching at 3 p. m. and at night, and continued our meetings at night during the week at two points, with good interest. about a dozen members here at this point. They have bud some reverses and someiderable opposition from without The brothren here live remote from the main part of the church with which they are identified. They desire very much to have more reaching than they have Brother Samuel Nehr, who lives twenty-two niles distant, visite them once a month But the territory is so large; it omraces Wells. Adams and Jay coun He cannot do justice to it. Truly the harvest here is great and laborers for With a little con unued effort out bere great good could be done, as a number told me that they believed the dectrine f the Brethren and that they intended to come to the church. There are overal other points in this territory

Fraternally yours, From Edna Mills, Ind. D. April 25, 1880 Door Brethren

isited but one point of this large field

ring the season. We hope

other

We had our regular meet ing at Edna today at 10 a.m. were ably addressed by our elder. Isna-Billbimer, from the words, "And he commanded the chariet to stand still? This afternoon we met at the house of he ye brother Issac Crips, whose daughter had made application to be received into the church, but her braith was so poor that she could not attend our not no to day. So the brethren met past. There was consideral with her, and after the usual questions rere asked, we repaired to the water side where baptism was administered by brother Billnimer. The scene was a solomn one, and we believe good im pressions were made on others. We are always glad to see sinners coses to Christ, and we believe every Christian brist, and we believe every seires to see everybody come to "" forever. We hope to

Christ and live forever. see many more come to the church. Frem Southern Ohio.

Jones E. Merzona

Dear Brethren

Southern Obso is among the things of community only tole We expected to see semething in the the past. Quite a large congregation met at the appointed time for was more intimately acquainted with Thu house was large but many could not get in the first day to bear the quartions before the meeting ways disposed of, I believe, to the general antifaction of the district. One overy was sent to A. M. Brother Joseph Coff or of the man was chosen as a meml Standing Committee and brother Goo. Holler delegate. The meeting closed the second day about half past 12 o'clock

John R. Deservors Danfour, Ohio,

From Beaver Oreck, Va. Dear Beethren:

It has been some time since I noticed snything in your paper from this arm of the church, and I thought I would write a few lines to let you know what we are doing here. Today, being the first Sunday of the month, the regular day for presching at the shore named place. A readly number assembled together for the purpose According to previous of worshiping Ged, and to hear his acrangements on Saturday. April 19th, blessed word Two precious scale came out from among the world, and put on at Ephratu, but it is not so, the Broth-Missed the train that leaves Ft. the armer of God. May 0 od bless their souls, and over keep them in the paths the Seventh Day Baptists; they are in of pure and boliness, as when the intwo parties, and are fighting with each Cur
vitation is given, "come up higher," may I. N. C. Fahr.

District Meeting of Northern 111.

Door Brethen: The meeting was with the brothren of the Rock Creek church on the 27th and 28th. Attendance not as large as usual, probably to the meeting being held at erable distance road and roads quite had, from rozent heavy rains. Considerable business of importance before the meeting, with the addition of missionary work prolonging the setting to a second One marked feature of the nce toward one another, on question

meeting was that of love and forbearfor discussion, thereby making it rath or pleasant. M. then we like but the nature of the operations were of such a character that y seemed to require the attention and wisdom of the brotherhood at large. Reports of the Missionary mada The week of appending the Gospel is taking root in muny places. and Contral Illinois, still need the care of the district. Provision was ma for means and ways for the home mission for another year. Baying uploy ed fellowship, and laboring together for the good of the Master. The meet-

ing adjourned at 3 o'clock, second day Franklin Grove, III. From Liberty, Ohio.

April 29, 1880 Buthress Editors May the ways of peace

our way and may the dicts the Holy Spirit be your guide in the important work that you are engaged in, is my prayer. Our district of ing is numbered with the things of the ness before the meeting, and some of it was very impostant, as it tout he the entire brothschood. We disposed of it the very heat we could, us the minutes of the meeting will show The important part of the business will come before the Annual Meeting, and where we are not right we hope it will get us right as figureitively speak ing, it is our Moses, and those who reup against and condesans her conseals are the Korahs, Dathaus and Abirans, whether they be lay members or olders Brother Joseph Koffman was chosen on the standing committee, and broth er George Holler, delegate. We have The District Meeting of rainy weather, but the health of the

cable J. W. Ferromann From South English, Lower Dear Buthren

In Christ's commission to

the apostles, he said, "Go ye therefore, and teach all nations "-Matt. 28 19. "Go ve into all the world and preach the Gospel to every creature." 16 15. I believe, and am sure, they did go into all the known world, bing and haptiving, and it is a question with me, who supported them while they were traveling and preachalong (those that had wives) wherever they went? Will some brother please give some light on the subject through Lenia Horr

An Explanation

In the P. C., current volume, No. 15, page 123 it says: "An attempt to de-prive the Dunkards of their title." Some of our brethren, who know noth-are also ofmitted on equal feeding. ong or main or and Seventh Day Baptists, at Ephrata, which are called STUDENTS CAN ENTER AT ANY TIME. Dunkards, may think it is our church EXPENSES LESS THAN AT OTHren bave nothing to do with it, it is J. E. PPAUTA.

is county, Mich , June 19th and 29th, at The brethren of the Honewell church. edford county. Ps., May 25d, at 2 o'clock The brethren of the Manor church, Indi-na county, I'm . June 18th, at 10 o'clock

The brethren of the Brooklyn district, bureshipk Co., Lown, June 5th, at 10 s. in. The brothern of the Union City church, ad , May 25th, at 10 o'clock

At the bouse of brother John Sirrs. wast of York. York county, Neb., enver Creek clourch, May 25th, at

onty, Iti . May 25d, at 4 o'clock, p m In the Nettle Creek congregation, neu-lagerstown, Wayno county, Ind., May 22d. 2 o'clock, p m

At the Buck Creek church, Henry county, ad., May 28th, at 4 o'clock p. m. At the Warrior-mark church, May 23d, at o'clock, p. m.

The brethren of Waldams Grove, Ill., May 20th and 21st The Lewistows congregation, Mritin Co . . May 22d, at 4 o'clock, p. m. The Bethel church of Carleton, Neb June

12th and 13th, at 2 o'clock, p m The Spring Run congregation, Mifflin Co., Pa. May 94th at 4 o'clock, n. m. The Salamonic church, Huntington Co. ind , June 18th, at S o'clock, p. se

The brothren of the Mississinawa church. Delaware county, Ind., have appointed a lovefoust to so held May 28th, commencing at 10 a.m. usual invitation is given. Will not some of our brethren stop over with us on their way to A. M. There will be ample time to get to the place of A M on Monday from this place. W D Deeres

The brethren of the Ogen Creck church, Walash county, Ind., have appointed a lovefeast to be beld. June th, commencing at 2 o'clock p. m A general invitation is extended to all, capcenally to ministering brothron S. Royra

Please appound that the brethrea of the South Waterlou church, Jown, 4] miles south of Weterlan City, will, halo their lovefesst the 19th and 20th of June A general invitation is extended. ELIZAS K. BUZOMERY

THE VOUND DISCIPLE

CLUB RATES, ONE YEAR pira, each 40 cts pier cod upwards, each - 36 cts CLUB RATES, SIX MONTES cies, each 20 etc 20 etc. pier noul aprende, each 12 etc. opies and aprende, each 13 etc.

For Three Months, or 18 Weeks For Poor Months or 17 Weeks

Our paper is disturbed for this Sunday below to be made expels. We destro the moment ever-sy school Superintention in the Brockerboo-ned no agent to every charch. Sood for a plet. Address. QUINTER A NIGHT. Athland. Achings (O. A. Alland. Achings) (O. Allan THE BRETHREN'S NORMAL,

HUNTINGDON, FA. A HOME.

SCHOOL, AND CHURCH.

ER GOOD SCHOOLS.

The patronage of alt, and expensify of the Brechron, is responsibly solution. Seed for June 1997, and the particular and the patronage of alt, and expense will particle same as trivial to all the patronage of the Brechron and the patronage of the patronage of the Brechron and the patronage of t J. H. BRUMBAUGH, Prin.,

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rethren. phalic Displots, Turkey back, man and Reglish Tastatzen's immanhin Hand Back. Todispensible Nand Book, Jeanphys' Complete Works, large type, Hinstratof, Liberry Steep. Life at Roma.

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My Trip West : From Demnington

# Poetrg.

# NO NIGRY IN HEAVEN

to the civil known

When night comes sweeping low Upon the wines of ever

No slorp our sweeping eyes to close All will be light and givey there

How dread the darkness scene: When souls prepare for Sight, Whole reards all life's dross

Whole yearsh all life's dronny, ear Sevier, then my spirit keep. From fear of death and glosmy Each night I lay me down and al-

Her monboans faintly white, And mottle clouded stres. Here glorious is the dawn of day. The chance from darkness made liver

What joy! when I awake and say, Hexceforth for me there is no night? [An address delivered at the opening of the Sun-ing school Convention held at Hill Valley, Fu., May H. by H. M. Brumbaugh – Reported by T. C. Hol-

THE WORK BEFORE US.

BY N. B. BRIDGERSON

work under the oun there was a cause So, I suppose there is a couse for our

being together this evening, and [

briefly in the first place, the has enjoised upon us, but we have a have been called to a work that is our hope that these of us who are interwork before us as individu lieve that every person born into the purpose for which God has called us have a work before on. God intended into his vineyard. Then, we underthat we should necomplish something stand, in order that we may accomplish the week that is before us, we

during our life. He has made us and has surrounded us with such con um stances and abilities as will enable us to accomplish something in life. And es we do this, unless we secom plish a work that will redound to the ministry, others he calls to less imwhole life is a failure not only in the sight of our neighbors, friends and ascentes, but in the sight and extenstion of God. Our work, our lufe, our being brought into the world, is a full-In order that we may perform a

acceptably, it is necessary that we go at it in carnest. that we forth all the energies within us in or der to accomplish the work that we bave hefore as For a lack of this onergy, for a lack of this determination, bundreds and thousands are making failures of their lives every day-no rywhere we go, the Christum the reperson, benefited by their being in the

accomplish something in order that we may perform a work that will be tor our own good, for the good of our bellowmen, and redound to the promoglory to God, our whole minds must be concentrated on it. The reason why men succeed in the world is because they go forth with a determina non. Seme people call this lock. They say, because some men are sue

get such in the world, to me are onet of It is on account of energy and persoverance that they rise in the all go at our work in a time spirit, with a determination that we will go forword, that we will succeed, we will By the help of fied and his

and sisters, we have a work before us. for us to do, and for no one else field, and unless we perform that work, much labor is lost, that field goes onoccupied-untilled. Hence it important subject, and we all appre it so for as this life is concerned. We all readily accognize the utility the necessity of us working in order that we may accomplish some thung an the world. Just, then he wo bave a work before us in the world to accomplish in order that we may enoy hie, in order that we may make life a success morally and intell is and daughters of God. spiritual work bufore us. It is a noison idea that many Christians have fallen into, that all we have to do in order to be Christian men and women The wase man said, that for every Then we feel we have taken an important step and portant work. This is a mutake

God has something more for us to do

plish this work, we full in that grand should perform and no one else. If of it. Then let us brothren and sis God has enjoined upon us. It is true, our work differs very much. While some, God calls to the

portant duties, and others still less out he has a field for each one of us and if we occupy that field with devine acceptance we please God. The burn blest saint our please God just as ac ceptably as the one occupying the est position in the church order, then, that we may perform this work that is before us, we must know what the work is, and what is our special field of labor To point out all. the different fields of labor that the Christian may occupy, would take a long time, because they are various and many. Everywhere we look, eve-

God, can find a work to do in the church, at the bedside of the selicted, behind the plow and work-bench, and last, but not lesst, in the Sunday school. Here we have an important field, and to this fig'd we desire this evening to direct your minds; because in the world, and he so honor and it is a field of great magnitude and it is also a prolific field. It is a field that can be cultivated to a great extent with the hope and glad expecta-

vessful in life; succeed in business and large us that of the Sunday-school and that of the Sunday-school teacher. And as we suppose that our congrega tion this evening is largely tosele up those who are interested in this noble

work, we hope that you will be enablod to approrrate the subject, and the

coptably, and that success may attend blessings, we must sail cod copiably, and that success may attend Thou, as individuals my brethres our labors, we must put forth all the energy that is within us, We have semething that is intended give it our thoughts, we must give it and, above all, in order that this w may be made a success, we must feel upy that field, that that we are not simply appointed by the superintendent or by those charge of the school, but, my brothren and sisters we must feel have been appointed by God himself that he has called us to the important field of labor, and that he will by us and give us succisa enter this work with the assurhim we are responsible for the that, we accomplish if we can those ly, so we, as spiritual beings, as the and trials that meet the teacher in his labors will not discourage We know that in this field of labor there are many discouraging circumstances that meet those who teach, who are enlisted in this import. ant work, and if we had only the assurfunce that our appointment no further than that of the school or superintendent we would become disope a very commendable one then simply to join a church. God feel we are called by God, and are held the subject for discussion this even has something more for us to do than responsible for the work that we per-The object of contained that every has assistanting more at the 20 Man Proposition or man water that the account of the contained proved and an approximately approximately the contained provided by the contained provided by the contained provided by the contained by the contain

own, and one God intended that we it will not be accomplished at all. And when we feel thus and feel that the welfare of immortal souls are dependent upon us, and if we do not perform this labor we not only disappoint God cause of souls being uninstructed, and finally lost and ruined. Hence, in order that we may meet or perform the work that is before us we must feel are responsible to him for it.

becomes the more responsible. When we undertake to instruct men women of mature age, those that have understand their duty that God onjoins upon them, our responsibilities do not seem so great, but when we take under our care, and into our charge the young and the opening mind, the young and the expanding soul, we become wenderfully responsi ble, because the work we perform in this position is reflected into the souls osa under our charge, and as we

teach and according to the seed that we sow, so will the harvest be. If we sow into these tender and opening ds the seed of death the harvest years ago! That work has be will be the same, and God will hold us tion of reaping a most glorious har-Jesus, of God, and of salvation, we are grow unto eternal life and when we as teachers and workers are gathered

boine, our shoaves shall be gathered with us, and we shall be made to hear the welcome plaudit, "Well done, thou good and faithful servant outer thou into the joys of thy Lord" We have much to learn in life in re-

gard to this important work always succeeded and in this faith she entered the field and glorious work. The work tory until she completed her work and ties that belong to a with us, that God is on our side, if we together in regard to this work, reced, because God will help us. It er:

ested in this, will feel the important this work is not accomplished by us ters, go forward in this glorious work with a determination that we will make it a success, and God will crown our efforts, and if we do this foithful ly, who can tell the good we may se complish? The temister may stand behind the sacred desk and may preach and God may bloss his labor may return to God and may be received ed into the church, but if we would examine the beginning of this work, that we are divisely called and divine- if we were to go back to find the seed. ly appointed; that God has called us or the one that planted that seed in to this important work, and that we the beart, instead of the minister, we would find that it was the Sunday-

When we consider the nature of school teacher. He it was that plan this work, and the nature of those od the scot in the little children that are placed under our charge, it bearts. That seed was watered, and egitivated by the Sanday-school tench or, faithful laborer, and was gathered in by the minister. So then if we know not how much good we may acomplish or how many souls we may be the instruments used in calling from darkness into the marvelous ligh Again, we have a work before us as

of this work we have committed this orening. To presente the cuter, as Sinday-school workers, we have met. One bundred years ago this work that we are trying, this evening, to pro

mote, was first started. One has ing, snowing, and GROWING, sntill responsible for that sowing. On the this evening it has become a great other hand we are encouraged that if we saw to the spirit, if we plant into those young minds the knowledge of great work of the church, and that it has accomplished more good than all sowing the seeds of the spirit we other Christian works put together. are sowing the seed that will grow and Twenty-three years ago, the following query was presented to our Annual Meeting: "Is it right for the Brethren to teach or to have. Sunday schools? find pothing in the Seruntures to com demn it if conducted in Gospel order. From that day on our Church has been gradually and carefully taking hold of

this work, and it has and women who have given them, and going forward in the brotherhead selves, soul and body, to a work have until to-day we have Sunday schools Why, my broth- throughout this broad land of case cen and sisters, it is impossible for one and almost in every church where our to tail to say work when the whole brothren preach, we have organized soul is in that work. I mucht refer Sunday schools and we my brethrer She believed that she was called to re- evening for the purpose of promoting love the sufferings of her countrymen, or continuing to promote this grand and west forward from victory to ve. before us is, to be engaged in the du that find her called we, and that to led ber sovereign forward to receive kind. For what have we assembled the crown. Just so it may be with us, on this occasion? For Sunday-school if we go forward in the work before work, for the purpose of promoting us, having the assurance that God is this work, for the purpose of talking go forth with a determination we will the nursuse of submitting to each oth

lans by which we may the more is said that God will help those that profitably forward this work. And help themselves. There is entirely we hope that as the work before us is too much praying without work. We for the promotion of Sunday-schools, must help ourselves first by boing wil- we will all fiel a deep interest in it, ling to accomplish the work that God and as children and us co laborers, we has given us to accomplish, and if we will all place our bands to the plow are willing to do this then God will and our shoulders to the wheel, that stand by us and make our work a suc by the assisting grace of God, we will This is the view in which we cause those meetings and this work to look at the subject as individuals, grow and expand until this blessed Each one of us has a work to perform, aution of ones shall feel its power, and until this blessel

# Assau.

RV.

TW . H. BALSHAUGH

by private correspondence crave words relative to my physical dition Perham the least in the kingdom may venture a few private

There are lulls in my softerings, but Some of my ar schiom internaction. Some of my ar-ticles are written white the serve-ctushing hoose of the "pale borne" seem clicking in my ears. Sometimes present I cannot ever whisper w mutterable sensations. It is affirmed an eminent physician that my extel."-tien 40 4 larnyx and pharnyx have assumed startling nes amounts to torture, keeping, one in tears without emotion, in successing without the ordinary cause, and intolerable stinging as if my throat were lined with needles. But I check myself to say that instead of repining at my lot. I am estomobed it is n I have it far too good considring my descrite. In all that we our eyes in all the stages and relation softer God is only ver fying his right He works by system, and this includes the minutest particulars of life, and the numberst particles of pleasing often bring as into collision ath his ordinations, and then we pay the penalty in so much suffering. If I write much, or think much, or, in othor words expend much nerve force, and bave not the proper tood to manufacare a corresponding amount of brain ower, I am sure to red the chartering hand of a loving yet righteous Fa-If the tide of thought rolls far into the might, robbing me of the sleep essential to receperate my wasted energies I seen swaying on the verge of utter wreck. I must live the east mude of the most delicate ministure chronometer The least violation of organic law will aggenerate my sufferings. But God is i coury pang that theil my poor, shataberna is Pew persons think order with dampates. We have my on laches and toothe her and pains of all kinds on the same principle that tals get their hell. There is a spark of Topket in all suffering. The wor of a torn or canter, a hell in miniarung so for as the retributive ers, and so the event random The hell to be will be all this and more. All aches, twinges, and agences nce both penni and prophets.

All government must have law if it but the government of a hill of ants or swarm of spats, or an oddy of dust; and all law may be infringed. noresitates suffering. Could we right every remainmer breath and heart me beart, and what find fade in the infliction of su heat he given to Jesus smelt pain throughout the Universe antepast of beaven, and the heaven of gld be amased. Love must sor row over movery. No one must supthat God can look down into h and have no feeling about it. is find, knows exactly low to feel, having all the attributes of his nature evenly helanecel. He see only a little fraregiont or that stopendous whole and relations, brazings, and hence w are sometimes very happy or very and then there is no adequate occasion

and recovered with oriet" has been able, and to go before him

other side, while he sent the multitude mercy and sympathy. But his appa vior, can one without feer of rejection doth," and he is still "tenched IF TOU PLEASE -IF NOT. PASS IT feeling of our infirmation. This is tind and man in one Person, the Eter sal the Almighty, is our High Priest one thithful Advocate, our warm-heart A larger number than I can satisfy Helper, our Roseener, our never-finit Conspanion and Comforter! realise this is to have a foretaste of barren. Holiness is the condition. his smile. A sincere turns the key of the Divine treasury and lays all the wealth of heaven ope avails his face, let the world frown

and sneer. If we can but put the tip of our finger on the heur of for days every moment is agony At dotal roke, "the gates of hell caunot prevail against us But without him we are mustable as water and enamet learning the astounding extent and that death is ones-1 Cor. 3 22. My laryngent difficulty This has a meaning at which angels and devils stand amoved. The upp The windows of heaven are open to us, and the fountain of the tirest deep me broken up. God has summed up his awiid, exhaustless Personality, and pressed a Rabe and nufolded his beauty before of life. But we see only according to our power of discernment. The rich es of the Incarnation are too wast for s to comprehend in our minority. Even after we have enjoyed the apoen on- a milliou Benniums, we will still have the Infinite Arcano of mystery and glory and rapture unopened, ever opening Verily it is worth while to be a Chri There is honor and bliss an třan speakable in being crucified with Lord pays. To deal our bread to the hungry and miment to the melad, and sympathy to the suffering, makes a glorious record against the Great Day God Almighty and the Londs.

Plenty of money and no Cross to distribute it, is a body and soul withering bane. If we know Jesus as life es Mark if we are under the furtion and government of his Spirit, walking in the light of his Life in the flesh, even that Hell is a new with God. All powersion, and every root of obedeute is in principle connected with legron, and all informations of the ministry of the with henven, and att afterngement of Cross. This is a fundamental truth of auful import. Law then this is soulswindling. "None of as liveth unto burself, tor whether we live, we live unto the Lord, and whether we die we die unto the Lord, whether live, therfore, ordic we are the Lord s. Rom. 14: 8. Such a life is a rupture and a glory, even if it be made up in tears and sighs and pains and sorrows And such a death is an Angel swring Heart. Living or dead, we are the Lord's. "Alleluis, the Lord God Omnipotent reignoth' in its mind by us This is the surred of the mostic margin in the "abite stone that savors life, the light that "lightens the Gentiles." Anew let us conservaourselves to this "high calling"

> why not up for him? It is the THE MIRAGLES OF OUR LORD -NO. 20

This be did

ID FRIGARD MASON

DUALS THE CANADASSESSE WORLD'S MINE -MATT. 15: 22-2%

After baving miraculously fed th great multitude, which consisted of of her daughter, who, so thousand man besides women and children, with five burley b two small fishes. The stultitude were We should be ever "looking unto Ja watching, studying, unitating him then err joys and serrows will be was "a man of sorrows

away Then Jesus regaired unto the test indifference only made her the tion. He often veit the compassion of mountain where, he spent the evening more importunate. And the disciples his heart, under a fromning countries. pitying her distress or wearied with her importunity, becought the Savior on her behalf, and he, in her hearing, alone, in beavenly meditations, and ardent prayers to his Almighty Father. Then in the fourth watch of the night hen the duriples were "tossed with the waves" and struggling hard against walking on the sea, and be stilled the tempest. St. John remarks, "And immediately the ship was at the land whither they went." And when they innded on the shores of Gennesarct, the inhabitants knew him, and they brought all their sick that he might them. It must be remembered, that though Jesus usually resided in the neighborhood of Capernaum, yet he had been absent ever since he v

ed Navareth Therefore, the inhabiadvantage of his return and brought their sick in such prodigrous crowds, that it seems Jesus did not bestow particular attention on hopoles, that there was no mercy for each of them, so they besought him, "that they might only tough the hem of his garment and as many as touched were made perfectly whole?" After baving fed the multitude, and his disriples had departed, he sent the multitude away but they only remain-

ntain, and seeing no bost come to the place after the departure of the disciples, they concluded Jesus be still there. Therefore, in the morn ing they sought him but without our ross, they supposed then be had some by some other boat to Tiberias And when they found him, in Capen name in the synagoges teaching the prople their surprise was so great that they could not help asking her Rubbi when camput thou lither Then he represents homself as the read of Life." (John 6: 26, &c. and many of his disciples became of fended at him, and idented him. II. then true the constancy of the twelve and foretells that one of them should

Now it was at the time of the this gover, during our Lord's ministry, that through the comity and persons tion of his mulicions foes for demed their practices and hypotr

or that he donarted from Jerusalem He settred to the borders of Palestine, to the coasts of these calchrated Gen tile cities. Tyre and Sidon , and his coming there was soon noised abroad, and amonaut the many no doubt that came anto him, was a woman of Ca Mark calls her a Greek on Sv ronbennian by nation). There are many opinions about what is meant by

marine, but it seems that, the part of Phenicia, which was conque by the Syrnans, was called Syropho-nicia. Matthew calls her a Cansanitish woman, because that country was really peopled by Cunsunites word used by Mark, and translated "a deed in the margin 'a Gentile"-and embraces 'one

Now this mice woman a descent of the ancient Cananites who still re sided in the neighborhood of a city which still here the name of one o her anecstors—Zidon—who was the oldest of Connan was probably onof the multitude that foll on a provious occasion, mentioned in Mark 3.8 She was indeed, one o the most skiped sort of Gentiles-a

Cannacite, one of that detested race with which the Jews would have no dealing. She understood, do doubt many things connected with the Mes illy believed Jesus to be mah him, for she humbly comes to him, addresses but as "the Son of Day and cornectly politions him in behalf

vexed with with a devil." Our Savior seemed not to notice the appeal of the knew the griofstricken mother. He

answered, "I am not sent but unto the lost sheep of Israel." no hope for her, who was list a miserable Gentile-or slow the despesed dearendant of a race that had been cureed continues non- to be the "servant of servants." What was she going to do? Go away under the impression that she was not worthy of sympathy?that the curse resting upon the race, was such that it deprived be mercy and love?-go away in despair that she would be desposed, re) and unenred for in time, and lost beyoud all hope in eternity nos she must have experienced in that shorttime. Her soul perhaps, was rack ed with doubts and f She was no doubt tempted to give up her case us

hey. What a struggle must have gone on But faith prevailed at last, faith in the love and mercy of a sympathizing Savier. She came helplers, penitent and humble, and there have all at the Series's feet ore ing, "Lord help me." This was ight that gladdened the Master's ed in the neighborhood of the desert heart a sight that caused the sagel to sing joyful Hosnmus through the infinite space of heaven, and made devils bowl when they saw this poor inner prestrate before a gracious Divine Savier meiner for merey. Savior, through his omniscion aware of the farth of his suppliant draws it out, little by little. ndescends to answer ber for the first time, and said: 'It is not meet to take the children's bread and to cust it to

none. Thus the Jews used to proted proc. I must be Jows used to proud-ly and contemptuously distinguish themselves from the Gentiles. Dogs were held in great contempt h the Jews, but by the Egyptians, were worshiped It was the most de grading expression possible to compara person to a dog amongst the Jows. Dogs, in the East, even at the present day, are a source of great annoyano and become objects of dislike.

habits are such, that they bec bulisance and are disgusting especially to the more sensitive inhabitants the West They ran about the street of the Eastern cities in troops and are fed by charity or caprice, and live or cotal as they can nick up. At they are often on the point of stares tion, they will derour corpus, and in the night will even attack living We way then better understand

how seemingly severe and cetting were the words of our Savior. Had the less faith she might have become offended But being conscious of hanworthiness, and remembering her Gentile extraction, and above all, ing in view the Dignity and Infinit Wisdom of Jesus, she patiently and meekly submitted to the mortify listlaction, and ingeniously turned it into a strong argument in her fav "Lord, yet the logs est of the rumbs which fall from their Master's As if she had said, "Let me table."

enjoy that kindness which the dogs of any family are not desied, from plenty of miraculous cures, which thou estowest on the Jews, drop this one to me, who am a poor distresse ed beath. n, for they will suffer no greater loss by it, than the children of a family do by the crumbs which are east to the dega" Our Lord's purpose was now

logs fed by the crumbs of mercy that Master. Sinners of every nation and the day stands in the western born description are alike welcome to the to remind us of its earnestness, its se lemnity, and indicates one day less to intent on making Joses & bing, and lath that smoddered as the best of glaraction be freely orders, and whose limiting, and called that smoddered is not be best of glaraction be freely orders, and whose limiting or the state of on he freely orters, and whose

the strength of their faith and the depth of their humility. To every sin-converted soul, that desires the mercy of a loving Father we would W18E" and Judge not the Lord by Stehle sense

nance, not only to prove and humble

those whom he loves, but also to

But trust him for his grace, Behind a frowning providence, He hides a smitting face. PIETY.

BY ALLEN A. ORDERLIN

When we notice the offinity that ex ats between the various characters of amity, we need not conjecture as to that someware poither abundon the des, that aping is the theory. thought is an axiom as well as that opaque bodies receive their hebt Therefore we know that our influence is going out daily, yes hearly, either good or for the minds we are dealing with are im mertal, shaping for future usofulness and a coming eternity, how cautious hould we be in sowing good that it he not the seed of a termished name and eternal shame, that will con time to spring up generations hence, after we have pointed the pale nations of the dead, and have long nce been forgetten.

Brethree and sisters, we who have

covenanted with Almaghty God to de nunce the world and Satan with all his permissons ways, and live faithful until death, lot us see that weighed in the balances we may not be found wanting. Moreover let unot decrive ourse yes in that, that we bear the name "Christian" and after we have preached to others be ourselves a castaway. We regret that we are under the painful necessity of say-ing, that the case sometimes is, that those in whom we think is no guile and in whose family circle all light and sunships, that on absenting ourselves searce bave we crossed th threshold of the door, antil we hear clashing, jurgen and strife. or an undex to the heart, as Paul says Out of the abundance of the heart the mouth speaketh." He also suys. Rom. 8 9, "If the spirit of Christ is not in us, we are none of his. be that we are of his (though having the name has no bearing on it), those who are of the most sensitive nature will in a collective capacity, scarcely know of our pressures. The dog and cat must recognize a change in our anner of speaking, from a barst

tone to a soft accent.
There is something in a Christian's manners, in his disposition, that will not run counter to quiet. Unless our life be hid with Christ in God we shall never be permitted to enjoy his glori-ous presence. Col. 3: 3, 4. We are conseques that if we culti-

vato pious thought, it will prompt us to divine action. Whereas to cultivate impious thought will increase ou weakness, and gradually lead us to in-dulge in sin. And more than this, may it be deeply impressed upon our de that inconsistency in religion be cets infidelity. Let us as parents and consistent in our families and in the world. Never utter an im pious or profane thought, which we now falls upon the young heart, like a careless apray of water thrown upor lished steel, which will cause a rust answered and he said unto her, "For that no afterstouring can ever efface this saying go thy way, the devil is Since we as imitative beings one out of thy daughter."

Since we as imitative beings one occurs gone out of thy daughter."

Since we as imitative beings one occurs gone out of the daughter." Here is comfort for us, who also are gathering or scattering abroad, maker it's work a very solemn work, and a fall from the overflowing table of our a daily monitor the great luminary of

#### DARK BAYS

BY WENTHY A. CLARKE

Life is not all sunshine. The duck ands of adversity often hover over us and we dimly see the way before us, and then it is that we become despundent, restless and impatient orget that all dark days are specceded our is the bour before the dewning e son always to shop we would fail to appreciate the bright but after a season of clouds ather how glad we are to see lung of day" shine forth in all has

Thus it is in life. We need the dustdays to strengthen and discipline us for the enjoyment of brighter ones and when afflictions and sorrows orbelieving "all things will work togeth or for your to those that love God The Bible tenches us that 'th loveth a hora has besteroth and some then, should teach us a lesson and en able us to yield submissiyely to the dispensations of Providence. Affliction is a parifier, and we need to be made better and to have the dress separated from ue, that we may be polished stones fit for to be used in the great structure the Master is building. the midst of the deepest sorrows and the darkest hone, if we look up with emplicit faith to him who has promto never leave nor forsake us. : ulm and sorene feeling will pervade the mind and we can say with more dness, "Thy will, not mine, be

And sorrow on days that are com-But no night is so utterly chearless.

That we may not look for the dawn.

And there is no human being

With so wholly dark a lot But the heart by turning the picture May find some summy spet for as in the days of Winter

When the snow drifts whiten the hall rds in the alr will flotter. bope with a starry wing. In the days of our darkest sorn

Will sit in the heart and sing

#### BERRINGS OLVEN AWAY. An Incident related by Mr. Moody.

A man went down into a town where there was a good deal of suffering, and where men were starving. He went down there, and thought it would be a good time to preach the Gospel, and he hired a theatre and he went in to preach, and the only one that he had reach to was the junitor, who took care of the theatre, and one or two of the actors, who came around and pecked in and saw this man on the platform

He felt so mortified that he didn't know what to do, but finally he got un and want out of the th went down to the beach and he found sura there elling herrings, and he stepped up to him and saked him what rould take for the whole banket. The man told him so much, and h bought them on condition that the man would go right down the street with the herrings and cry, "Herrings for nothing," and when any man came out just give them a herring.

o fisherman looked at the man as if he had gone out of his mind at the iden that he wanted to give anything away, but the men said he would do it, and he went down the street and ed, "Herring for nothing; herring for nothing." He asked the people to come out and got the herringe, but the women looked out of the windows and

ianghed at him and he couldn't get a man or child to come and take I

the man said, "I will go with you this get some herrings," and at last one nomen came out and got some han rings, and then some of the other prople in the houses saw it, and the

ment they saw it they came flocking e man, and in a few minutes his herrings were all sone. ow we say it is free salvation without money and without price, and you sit here and laugh at it some of su, you don't betieve it, you don't

behave it; that is the (rouble, dun't believe the Gosnel of the Son of God; it is not a few trifling things like that that I have described for nothing, but it is eternal life for noth-

by: life without and My friends, it is true. The gift of God is eternal life. Will you believe it to day? Will you believe it? that is the question ; or will you just get up and go out and say, 'I can't be Now, just see what the Lord

Jesus Christ suys "My sheep hear My veice, and I know them a id they w Mc, and I give unto them eter nal life, and they shall never perish neither shall any plack them out of ny hand;" "I give unto them eternal Wall you take eternal life to day? Now, that is the question. repeat again, Will you take it to-day

#### CONBENSED ARTICLES -NO. 9 BY CYRUS BUCKER.

We claim to be close followers the Lamb in all things yet we have

our tables loaded with all the Beccessrice of life. While John ate locusts and wild honey. Christ fasted forty days before he commenced his great wo But one may say there is no positive command for fasting. I answer. it forbidden, but Christ had the confidence in his followers that they would fast after he left them. And are taught to being our bodies under subjection, and how can we better do it than by fisting? Nature teaches us that when the flosh is weak, the spirit is strong. Our natural life too, ould often reach the golden age for which it was intended, if we from some moders diete often am lead to believe that if a would mray on on county stomach the ld be worth more and rich. or blessings would be showered upon

Reisterlle Po

BAPPIST-BUNKER BISCHASION

rep 56. The Heptist Churches possess the 2003 Characteristies which cellule them to be prepared as a harches of Jerus Christ.

D. B. RAT. Affr. J. W. STRIR, Den

STEIN'S ELEVENTH NEGATIVE Personal reproach, calmany isrepresentation are often the weaons of those whose cause cannot be upported by tests and upper. I did st say I was a preacher when I was soldier, weither did I plead exemp tion from the six of way while I was Mr. Ray sees that he cannot quswer my agestions we or so without spaling has whole church claims muon hora of a fatal dileman. shrinks from these as though be thought it doth to answer. again: (1) Cus members of Baptist arches engage in war on any necount without doing "batred, yas Gal. 5 20 (2) Are rruth, strife Buptlet churches not responsible

Mr. Bay's appropriate of married his forcal franch" with reference to my mion to Orchard's nee of the litingy of Bobbio, is simply false, elasslerous.

I plainly admitted it to be a Cotholi-

there were so many fools in the world," | truth, when I said Orchard was speak- | tries." ing of the Woldenses when he referred if the foregoing can be relied of time," and so the man took the her- to this liturgy. The very keeling of rings in his hand, and the west down the chapter in which it occurs is onthe street, and he said, "Come out and titled, "Dectrinal and Depositantes Sentawats of the Waldenson Churches. Orchard's Hist, of Poreign Baptists,

pp. 295, 297, &c. Is that frauduling? Mr. Robinson was also treating of the Vandais or Waldenses in the ve Predictort. Any rouder who will take the pains to examine these chapter for hunself, will see that I am correct have proven that the ascient Vandon or Waldenses were frinc immersionist on their was of the Jadresian one which positively requires trice immesion. Mr Buy is so hard pressed that be ventures the for insignation that I

to him by quick mail, and their letter in my office are open to the inspection any committee of gentlemen Mr Ray may authorize to investigat The mustake of quoting his them. Brother J. Newton Brown's statemen as his, was before corrected. Then or teaching, because Mr. Ray quote preented, endorsed, and as such adout

ed it as his. Note the henguage The Cathari were called November remission of sins hon Paulicians-then Petrobuscians Henricians, Josephasts-then Arnold ists, Waldenses," &c. Bap. Sur. p. 448

Again, Mr. Ray quotes his brother Brown thus, "Novations, a numeron buly of Protestant dissenters from the rels of Rome, in the third century who, notwithstanding the represent of their adversaries, have some not visit to be regarded as the pure peographed, and apostolic church of Phrist. They called themselves College - that is, the pure, Bap Suc. p 164 Mr. Ray says: "Crents, in history, dates the origin of the Wal mans in the beginning of the fourth contury, at which time some of the

Novations settled in the valleys." Again, it is said-by Mr. Brown ditor of the Encyclopedia, that "The Cathari, or Puritum churches of the vatiant, also had at that very period (about A. D. 325), been flourishing se a distinct community for more than enty years all over the empire Bap. Sur. p 146. Those are "the Ca-thurn" (not some modern somakless ralled Puritans, Mr. Ray) Robinson speaks, as his references of actly show

says. "They baptized all that joined their assemblies by trine immersion. Rob. Eccl. Res. p. 72. To this, how ever, we will offer some subditional tra-Magans says: "They (the Novatians) ewied the same faith as the Catholics did in relation to the Trinity, and baptized after the (My italies ) To Disc. F. of 1, p. 126. How did the Catholics Suptize during the Noradian period, Mr. Ray? Inocent L, of 5th century, says: "The Novatians baptas ed as the Catholics did." Idem, p. Was that by a single backward dip. Mr.

Itay? Optatus is quoted by Bingh thus: 'The Donatists and Catholics were scaled with one and th seal, which he explains to be the out rard form of baptism in which they both aurent and were alike buptized" (se Bingham's Antiquities, vol. 1, p. 176. It is well known that the carly universal penetics of the Catholic

skurch was trine immersion, ue the testimonies of Clement of Alexandria Ter ullian, Monnulus and many others previously adduced plainly shows, I will now convict Mr. flay out of

his own month. Notice (1) what they encourage or allow in their the foregoing testimony, it is perfectly dear that the Novations and Dona tists were true insuestionists Mr. Ray says: "The Donatists of Af riea possessed the same peculiarities with the Novatiana." Bay, Suc. p. Вар. Зис. р. 328. He also says "The same prop

Bap. Suc. p. 145. (3) Now. Waldenses in the valleys of Pierlmost," were frist inn Mr. Ray only asserts the contrary Notice again (1) The Petrology

tanght that "it is not the faith of since wree with buption, manusch as a Lord says, He that p. 169. They also said 'that noth beinfrom sufficient concomptant foith eith without concountant baptism, any areal, for unither con sore with the other." Idem, p. 180. Paker on Idem, p. 180. Paber say The Petroburseigns and the Henr cium, as Bosrnet houself well know o rather insists, were but the Alle genses under different names p 184. Here are the Pricebracus nother name for the Albigence teaching haptism is order to the o on of cont. This Mr. Ray will not be able to successfully deny Ray says. "The Albiconnes and Wal denses were the same chass of chris-tians." Bap, Sue, p. 373. He says alstarted Waldower, (my Italies) Ide 366. (3) Therefore the "gracular Waldenes" held bantism to order to the

Notice. (1) We have proven previously that the Molocuses on Paulicians bands after bautum, the kust of chority, refused to take onthe or bear arms co Orchard, pp. 172, 200 , Jones' Ch Hist., vol. 2, p. 133, Rob. Eccl. Res. p. I also showed that they immers ed by the farmerd bearing postu Judson on Baptism, p. 113.1 (2) Mr Ray save 170he No raffed Paterines in ofter times." Bay se. p. 315. He says "The sam class of prople culled Waldenses in th calleys, were called Paterines, especial Вар. Suc. p. 350. На save "The Pasticions wn to have been the Watde enece of the Fast " Bup. Suc. p. 370. He say nore the same with ancient Waldennes." Sur. p. 354. 3. According to this Bandis nor, "the navicut Waldrages tized by buriou tousand absorped the aying on of heads after baption, the halu kim returns to take outher or to rrass. Now put these historical state ments togeth der, what kind of Baptists could the an (see foot note 3) where he Wahleans have been? If the Bantist churches could demonstrate claim that they are lineal descendants of these people, their present faith and practice would only prove that they ere apostates from the ancient foith Mr. Bay's claim to Waldesman sion, only shows that he has construct ed a gallows upon which to hang himther Protestants into the midst of

which he himself has fallen. The ancient Waldenses had the air ommand of Jesus to baptize into the

ghair or particular name of such defisite or particular person of the Godead (Matt. 28, 19), and they obeyed just us they had the e ommunds to ob erre the holy kiss (Rose, 16 - 16; 1 Cor. 16 - 20; 2 Cor. 13 - 12, 1 These 5 - 26; 1 Peter 5 141, to "wash another's feet ' (John 13 14-17), to

oaths (Matt 5 33-37), At. I suppose, Mr. Ray, if they had been ded to "ride donkeys," they would have done that, while on se other hand, the Buptist churches save acither Seripture prerept nor example for their single backward outless baptism, the putting away of the imposition of hands on the imprised, or their imposition of hands on deacons, the putting away of the love-

feasts, the calling of the communion supper" and eating it before dinner, True church aueression consists

The application of Ypeij and Den statement about the Waldenses, Mennonites, &c., to the Particular Reptists of this age as Mr. Ray has done as a historical fraud colors. Mr. Ray says the English Baptists descended ent Waldenses," proof. I did not accuse the Englad Baptists, from which Mr. Bay's church descended, at receiving haptism from Mr. Smith. He was the father of the General Baptists of England, with which Mr. Ray dones connection. Bap. Suc. pp. 83, 84. Mr. Spilstury's congregation of Independents organic od themselves into the prof distant so cuty of Particular Baptists They were the fathers and re of Mr. Pay's Baptist burch. founders of Mr. Pay's Crosby, the old Baptist historium of England, gives the following percent of them. of them. He says "In the year 1632 the Baptists, who had hitherto been interactived among other protestant disscatter, without destinction, and as one operative shared to the the Particle of

all the prescutors of those times, be

gan now to separate themsefves and

form distinct sometex of those of their

own persuasion. Concerning the Jest

of which I find the following account

There was a congregators Protestant dissisters of the sudgest ent persuasion in London, gathered in year 1616, whereof Mr. Heart was the first paster, and atter him succorded Mr. John Lathrap, wil was their minister at this time. this society several persons, finding that the commention kept not to these first principles of separation, and being also convinced that deafuse was not be administered to infants but such on ly as professed facts in Christ, desired that they might be disselsand from that communion, and allowed to form a distinct congregation, in such as was most perceable to their own sontiments. The church considering that they were now growing very nur erous, and so more than could in these times of personation conveniently med together, and helivring also that these mons acted from a principle of science and not obstinuer, perced to allow these the liberty they desired, and that they should be constituted : distinct church, which was personned the 12th of September, 1633. And us rightly administered to injusts, so they looked upon the haption they had ceived in that age as invalid; where apon most or all of them received; nor beption. Their minister was Mr. John Spilibury." Croshy's Hist. of the Baptists, vol. 1, pp. 148, 149. From is account of Unvilve notices the field lowing facts:

hence Baptists) had an church of their had hit wo (prior to 1633) been intermired a ongother Protestina dissenters without de tinetion," that is, they were simply wombers of apling Pedalautists of unches Don't for

(1) Persons holding Bapti

era hat t

(2) They were L'intestant disquantists of equations. (3) They were rif-organized and

instituted. They began more (1633, A B.; to separate these visco and form de-tinct vacation of the own personnel. Mr. Hay informs on that charebes anoist the sick (Jan. 5 14), to refuse which spring from a nelf-organized has man society are not charries of Charst (His 2d negative). Now, if he is rereet, his entire proportion in self-return d and "the Baptist churches" instead of bring "churches of Christ" most to

of future weleten

anly self-organiz Think of it. He was bound binenell completely, and wallows in the sinus of his own pit. (4) Crosby calls spitsba

gation of 1633, "the first distinct societies." Thus the Baptist s this, whiles or take to come for the properties. The properties of the properties of

# The Primitive Christian. PURGISHED WEEKLY.

#### RUSTINGDON, PA May 25, 1850,

EDITORS AND PROPRIETORS:		ELD. JAMES QUINTER E B. DRUMBAUGH J. B BRUMBAUGH			EOH,
Bao.	Match	ott	oš'	Carleton.	Neb.

torms us that their prospects for a crop is poor, that they have had only two light showers since last Dorember. Buo, C. S. Holsinger at Florid, Ille

kuptism and reclaimed one and the prospects are that more will come Erman R H Miller expects to start for the Annual Meeting on the 15th

wanted some one should get up clubs and have them all sent together

From the Advocate we learn that the diphtheria is still bad in Wayneshoro Pa. Of into the disease has assumed a more malignant form, and there are at present a number of cures.

Tereonou a mistake in printing, some of the orders for tickets say that the Annual Meeting will be held on the 7th of June. This is wrong. The money on Tuesday more-

It is estimated that more than \$50, 00 worth of grain is used annual drinks in the United States. This would nothers be sufficient to support all the noor in the country.

Our brother David Brumbungh, or more generally known among us us uncle David," of the James Creek ongregation, is now in delicate boulth. He is we are informed, between 86 and 87 years old.

Do you want to come here direct Chicago? Then leave Chicago at 5 p m. on the Chicago, Milwank and St. Paul Railroad by way of Wes-tern Union Junction. Pay full fare coming, and when here call for cortifi-

Tuz question for debate at the last meeting of the Literary Society was Reselved That women have a greater desire for revenge than men. The dereded in favor of the usgating or also did the house on the manits of the ouestion

WHEATON and Westfield colleges in Officer and Western College in Iowa. it is said have taken an open and de cided stand acainst secretism in all its We add, the Brethren's mal College, Ashland and Mt. Morris stand on the same platform.

On Wednesday and Thursday last we took a flying visit to our parents We found them both in the sujoyment of good health, and and contented." It is needless ere that youts of this kind are enjoyable. The son or daughter that ford indifferent to their parents lacks on element of true man- and especially that of the ministry. manhood. In addition to the pleasant recognitions the May flowers the way ing grain, and the beautiful woodlands caking forth the power, goodness wisdom and mercy of God, a the pleasure of a country ramble.

Buo Wesley Adams, who was elected to the ministry during his absence ome and while attending the Normal at this place, intends to take trip after Annual Meeting through lows, Kansas and Nebraska. Brother Adams is a young and surnest worker. and we sek for him a welcome recep tion wherever it may suit him to c

Curs. W. Styns, of Indianasolis Ind., one of the most experienced practical reporters in the West, will be at the Annual Meeting for the pur nese of taking a full report of its collings. As he is a stenographer of nois, says they have accently received acknowledged ability our readers can expect a full and complete report of the approaching meeting, and as promises to be one of unusual interest. It that are concerned wheat the welfare of the church should read it. Send in your orders as soon as possible so tency, said that no chastisement inst, and his correspondents will address him at Lanark until after the

Tue following we have from Elder The only through route to Lanark D. P. Sayler: "I proached the latter latter latter same united as a mention St. Paul Railway Special train will terpase in Frederick City on Sunday, leave Change for Lanark Monday 31st the 9th inst. You know, I am one of little touth in city preaching. There Meeting. Only 22 cents, or 8250 of the rederick on that day, par doors. Where there are a number paraching in Frederick on that day, wanted some on should. me the free use of their church, two les from the city every two weeks. This offer I accepted with a free will I had long wished to got there. the house brother Calvert was to

> Correction of the Control of the Con o overcome the labit of taking snuff, adonted the following plan . He took his souff to an unoccupied 100m in garret of his house and left it there. When he wanted a pinch of snoff hhad to ascend and descend several flights of stairs to obtain it. He soon became tired of taking souff under such difficulties and quit some it entirely. We would recommend that plan to our renders that want to quit the use of tobacce. Put it on the gar-ret, or some other place not easy of access, and the disadvantages, in nection with your will-power, may overcome the habit.

Buxxxxx a second tornado swept ver the town of Mansfield in Missouri It also extended over a wide area o omntry, doing much damage soco, Illinois, Mississ States of Tena bund and Georgia. In Mississippi the own of Mnems was wrecked, 1 two memors were killed outright, and thirty two wounded. house was lifted up hodily and set down again fixing in exactly the oppo-

and heavily loade Socialit once were litted from the track Such a destruction of life and propa there has been this spring is more than usual, but, of course, there is t purpose in it all. God in mysterious aya manifests his power.

e of our weadons wants to know what we intend to do with our bretl ren and sisters when we get them eduneet to do anything with them, as w t by the time they get through with their education, they will be ablto take even of them selves. Some of

the young brethren will, most likely, go to farming, others to teaching, obably a goodly number of them will be called to preach, and get their living the best v may they o One thing we feel quite sure of, and that is, a good education will the only better qualify them to till any position in life to which they may be called, and

The Engest Christian says, "Man

eporation it may continue to prosper | when completed, will have a capacity heaven it has become an utter failure. There are good literory societies con It is managed by worldly men; it is rau on worldly principles; it appeals ulty consists of nine first class instr to worldly motives and it achieves only worldly results." true, but if the same spirit was in these good evivals that was in that great revival at the day of Penteerst such would not be the result.

We recently had a pica-aut visit to the home of our blind brother, Christian Swigart, of Mifflin county, Pa. He has recovered some from the p bytic stroke he had some time over hur is still quable to walk without assist

mee. His afflictions seem to be severe but the Striptures abound with conso-lation. Paul, when exhortung the Heacod in our labors for the glorious gues of the Master. brow brothren to patience and couriafterwards it yeldeth the peaceable fruits of righteonenes mon affliction as a means

The business of the Tames Critical church reorganized their Sabbathhad at the Bothel meeting-house a four Subbaths are. The brethren and esters in this loculity seem anxious to ork. This is the secret of success Wherever there is the spirit of unity of feeling, good will be accomplished. We sometimes bear heethren and sisters say they have not the ability to work in school but it is all a mistake. God

dered untiently.

school.

has given all at least one talent and if that is improved, a little can be done. If you can't teach you can labor! in ome other way. You can so regular ly and by your presence show that you are interested in the work. This metimes gives great encouragement o teachers and an visit the parents and encous age the children to a regular attend not in some way work in the Sabbath

Buo. L. D. Robrer, of Camberland You will please find on Md., says. alassed new obsorie for \$1.50. Please an nly 81 50 to the "Poor myself, wife and two children and the balance \$5, to brother Hope, Campo to contrib you induce the brotherhood to more liberally to the missionary The appeals that me being made for the gospel ought to be freely esponded to, and where willing heart are found to go and labor, their beerfully attended to? The above has the true Christian ring and goes to show the truthfulness of when they say that their chur uses to pay the \$2 for the Danish Mission imposed on them against their Such docisions by any church is simply the reflection of the elder's own mind, action and teaching. There are bundred and thousands of liberal boots throughout the brotherhood that will respond to this noble cause nd to save the expense of sending twice, we advise all to send their

From a correspondent of the Promes which we learn the following about Ashland College

The attendance is not as large th erm as last, by about forty students This is likely owing to the large attendunce of farmer's soes during the winter term, who returned to their hometo engage in physical labor during the

summer. The college buildings are situated on a beautiful cleration on The Ensuit Christian says. "Many i situated on a beautiful deviation on creat uson Junction, as well as rine F, a charica has been filled by a reviral the nouth side of Ashabad Prom the H. Lind M.M. Morris, It is expected. The revival brought a wordly indic observatory may be had a fact over of the nouther of the brothers will desire convoided Christ out. As a religious surrounding it. The boarding hall, W. Le O surin, Gen. Teket Agt

nested with the institution. The frers, three of whom are brothren This is very religious influences of the school are Sunday-school and regular church scr-

vice every Sabbath, and requested to ducing the paper attend prayer meeting on the same evening. The prayer meeting is by important this compreted with the religious service of the college, for it is there we may spend many pleasant and probbable setlings together in social singing and prayer and receive much whole metraction, which we so much

Sporters Basher, we are informed. will discount with aithou Pilder Bowers of the M. E Church or Elder Hanger

of the New Lorbt church, the follow 1. Bontism as communical by Christ ad practiced by the speatles is in or

2. The action of baptism and practiced by the "Christia church is authorseed by that gospel. 3. Feet-washing as taught and practiced by the Brothsen church is

thorized by the gospel I The doctrine of the Lord's Supas taught and practiced by the -Christian church is anthorized by

he gosnel. The propositions are agreed to, bu high of the two will discuss them with brother Boshur is not yet deter

Ir is generally thought that there is a good deal more pride in the ck

now than there was years ago, and it may be there is, but after all, perhaps see much more in proportion to the bor than in years that have gone by. Great fear is often expressed as what some look upon as glaring reani festations of pride, and, of course, it is necessary to be on the alert, yet then is danger of guarding the approach of eval only at one point. To our mind there is another evil that is becoming as prevalent in the church, and in de ing as much to retard the progress of jealonsy. How many churches to-day ore on the stand-still and even going ack on account of jealousy | and tha too, very frequently among the offi-cials. Because one is a little more arad can preach a little botter, the migit of analogsy is awakened. this feeling exists there can be no unity of effort. It closes our eves to all ou own faults and opens them to all o makes them look like brother's, and great mountains. It is a dangerous foe . it is cruel, and has disced ruined many a true-hearted soldier

of the cross. We would suggest that the evil be guarded a little more close ly. If some of our brethren are mor active and can do more good than we an, we certainly ought to wish them success and feel to escourage mittances for this purpose directly to If we could only keep in view the advancement of the cause instead of our ement, there we own self-aggrandix he we room for realousy.

#### MOTTOE

Just as we go to press we receive the following telegram: "You can state that Execusion Tickets will be on sale at Union Depot, Pittsburg, Pan Handle 198te and Chicago wanker and St. Paul Bailway sia West ern Union Junction, as well as ria P. SIX MONTHS ON TRIAL

In order that the PRINCEYE Curus TIAN may be more generally introduc-ed, we continue to offer it for six months on trial for 50 cents. triveds and especialty our traveling ministers, will please note this as it

# will afford good opportunities for intro TRANSFER ARBANCEMENTS IN OHIe were in Chicago the 19th and

arranged for Dr. Fahrney to conduct parties from one denot to the other. We suggest that you do not arrive in the city on Sunday, but be there by 30 a. m. Monday morning Eastern trains arrive at that time, and then about 10 a. m. a special train will e on the Milwankee and St Paul road for Lunark. There will be about two hours for changing cars, and for refreshments. It might be well for those from the, East, if they find they will reach the city on Sunday, to stop off with brothman in Indiana and three take the train Sunday night in tim reach the city at 8 : 39 a. m Brother Fahrney or some one authorized by him will most you ten or lifteen mile from the city on the trains, and will When you arrive at the denot do not be in a horry, but wait a f ites in the depot until the crowds discorse for there will be thousand: coming in at that time to the National Convention and it will be well move slowly and follow brother Fah tion. Mr. Flowing and w's instr Mr. Everost of Chicago will also you by information. Brother Fabr ey says he will make arrangements for refreshments on Monday morning, at recipred rates - Brethres at Work

#### OUR SUNBAY-SCHOOL LESSON There is considerable dissatisfaction

we find because the regular lesson sys toor is not followed in our invenile pers, and in reply to the inquiries that are made about it, we say that we do Some of our brothron and sisters who have charge of Bible-classes, want to prepare themselves for the work are desirous to have all the hela that is available. In the Smeday-who the Bapted Teacher, and other Sabbath-school papers, we have a ver-ular outline of the subject-matter of the lesson, and, it is claimed, are an advantage to the teacher in proparing use these papers in his class, not that he would teach the ideas advanced any further, at least, than they are in har mony with the truth, but merely to aid him in getting a general view of the subject of the lerson. Now could follow the general course of the lessons and baye the comments as we see no good reason why we should not We know that some brothres cannot appreciate truth unless it come from the pen or lips of a brother, but truth is truth no matter wherest from, and the Bible-class teacher that does not have independence of though and error, we think is hardly fin onough advanced in the study of Bilde to fill the position of teacher We are rigidly opposed to using any other lesson leaf than our own in schools, but by following the general ourse, there are helps for the teacher that are an advantage. If erroneous views are taken, he becomes acquainted with them, and thus becomes the better prepared to expose them. more sages were given to the lesson and an outline and more extensive comments given, an independent co would, perhaps, he more appreciated. In fact we believe we ought to have a monthly for the benefit of our teachers and we hope the time will come when

such a paper will be demanded and

supported.

#### RIBLE CUSTOMS AND MANNERS.

The following, from the Christian requaintence with Bible manners and ustoms in cader to have a clear undevotanding of the Bible. We give it a may have a tendency to aw

an amount story of the perplexity or unednested Sabbath of her bright pupils. The lesson was how David looked out of his palace dow and saw Bath-holm tal bath on the roof of a neighboring But how," said the pupil, wh knew nothing of that roots, "could a woman take a bath on the peak of a Oriental customs as her rebolar, and You must not ask her reply was. s; you must take whatever on find in the Bible with improvetion . With man it is map but with God exercthage is mossible. forget what Mr. Jukes proposed to illustrate by this story, but it does ilwith Bildwal munners and terms in order to obtain, surthing libe In a true sense the Bible is a look for all time, but in an equally seit is made up of writing which were for special times. Almost every one of the Biblical writers wrote a particular object in view, or with a norticular andiqueo before his Accordingly these writings depend with local allusions, figures tropes, metaphore and illustrations that ant to be either misleading or in countrehensable to one not accustomes the local customs and modes of thought of those for whom the back or opi-tic was written. Take, for exny shepherd I shall not want." In New Hampshire the farmers reserve the level lands for have, the uplands tor his horses and his cows, on the burren bill-side, among the tocks, where the grass has a struggle for existence, and where it scenes to the passer-by as though there were ly verdure enough to sustain crasshorner, he nots his sheen; and if en a bear comes out of the houlders at the mislortune and lots it There are people who think God is a New Hampshire absoluted and the wilderness to shift for themselves s well as they can. To read the 23rd Psalm intelligently one must rove the

he knew them each by name, when he went before them, sient with them. and defended them, if need be, with his life from assault. Among the various books which have been written for the purpose of throwing light from Bible lands upon the study of the Bible there are two which occupy a foremost place in liter-ature—Wm. M. Thompson's 'Land and the Book," and Dr. Van Lennep's "Bi ble Lunds." Both of these contlemen were for a long time residents in the East; both are thoroughly ismaliar with the emantry and its people : both

bill-sides of Judes in the tiese of David

tarms; when the shepherd was the

on-tanti onquanion of his sheep; when

when there were no fences and

have given a transcript from their comparis and experiences, with both e book is the fruit of a lifetime. Thompson's work has been before the oublie for a somber of years and is crognized among Biblical scholars as as authority, it is one of the books from which book-makers diaw.

JOHN W METPORE, of Edua Mills informs us that he had meeting in Mad-

#### fil estern Department, RADES S. U. MILLES, EDITOR.

We learn that brother G. W. Crine has been quite sick, but was better wi

Our begith suot good at present. As we feared the chills which affected us lest Fall have returned this Spring, but in a

milder form , but we expect to start to A. M in a few days Suo. Daniel Plane and wife are non with us. He left his home in Botetourt

county. Va., for quite an extensive visit in the West. We hope they may erjoy their visit and others he sensited as We have made avrangements for

half fare on the Louisville New Albany and Chicago radrond from Ludoga, d from LaFavette to Manatah Jution with the Pittsburg, Fort Wayne and Chicago railroad. There are ur-Tickets will be for sale from the 28th to the 31st of May inclusive, and run till the 5th of June

To confirm what we said last week about railroad arrangements, we say further, that a railroad man came to see us to get us to go into an arrangeme to travel on his road direct to Chicago from Indianapolis, by way of LaFay ette. He offers for a fare and a fifth, in cluding transfer at Chicago. But we had made arrangements with smother road at one fare. Hence we say to the brethren siter this, make your own arrangements to suit you best, unless some one else volunteers to make them for yon. Combine- together and get re turn tickets is the best way and lesst trouble. They should be had at baif fere

WE will have our book, Doctrine of the Brethren Defended, at A. M. for sale, at \$1.50, as there will be no post age. I hope our brothren and sisters will feel an interest in spreading our best effort to defend our or unse, and come to hay, thus beloing us to defray the cost of giving truth to the world in its primitive surity. As a present to you children or friends, nothing is of more benefit or more lasting, as a memorial of love, then the traths of a road book They reach future generations, they live on to work, when our lebors are done, and hold our children and grand children to the faith in which we li

Saus persons often more vishes than justly belong to them, selfishness is likely prompting them to it. This same wrinciple makes them take more authority, even more of everything they can get, than is justive due them If the husband or wife take more rights or authority than justly belong to thom, the liberty and rights of the other are destroyed. Out of this grows all the family troubles that curse the earth, in its opposite is the "golden rule." Lot every one study what are claim any more. Church officers laiming more rights and authority than justly belong to them, are a ing the sords of trouble that will ripm into bitter fruit. It kills love and destroys confidence and happiness in the family and the church Whan duty is the motive principle materal of solfishness, men soldern if ever claim members of the church, had been cited score than their own rights. cannot merit and win the confidence the effence of attending a ball. They of a person with anything more pow- had puid no attention to the citation erful than a strict regard for their rights in overything. It is the easurights in every saving, more of peace, the safeguard against trouble. We should study well our trouble

BUNGLITY

Humility is not only the opposite of pride, but also the opposite of every disposition, or feeling, or passion, that exalts itself in the heart. It is not simply the negative of these, but a peaitive state, where all proper eviews of God and man are centered. Man may be exalted in ble spirit, but hamble his appearance. He may be very much ed in himself, in his own opin in his own ability or knowledge. He may he self-willed, and independent, or high strong, separative, and excitable He may be combative, revengeful, and ambitions. But humility in spirit the remedy for all three avils the safe guard against their danger. It is not enough that a man he humble in his outward appearance; he may be very homble and plain in dress, yet have a very exalted spirit, self-willed. self-ware, self-righteous, to such an extent that there is no humility about him There is no power in external bundlity to humble the internal spirit or disposi

tion. As well snight we expect to change a goat by untting a obrep skin e home of humility is in the heart : it lives there or not at all. When it rules the spirit the mind, the inner nature, it then has power to rule the whole man, inside and out. It will mifest itself in all the noble traits and groom of Christian machiness blads, and charity. It will manifest itself, too, in outward forms, in stress, in mangers, and in all outward objects that ake the blessings of life. We would establish bumility by grounding it in the spirit, to grow out in its full rine stian character, till it can in Chri be seen and known of all men.

#### RIGID MEX

Some men, not so many women are very rigid in their views, without much sympathy, tolerance, liberality forhearance. Such men may do pretty well as military officers; but as a does not ared an army they are not

very beneficial. Paul says to the Jew I became as a Jew, that I might gain the Jows; to them that are under low, so under the law : to them that are without law, as without law. "To the weak, became I so weak, that I might gain the weak. I am made all thines to all men, that I might by all meansave some." Paul did not forsake the faith, or practice, to dissemble with all men, but his sympathy for all turned his feelings to them and with them: to ount out their own experience and troubles, and sympathize with them. go to them with feelings of forbearance for who can tell what hidden cause may chain them, or what secret enemy jeads

them satray. "To the weak, Paul came as weak, not in mind or faith but in sympathy and feeling he goes down to their own standpoint of troubles and wants; takes their own experience into his symputhy and council: above them the weakness Jesus died for, and the weakness he has come to help; and talk to them of how Jecan give them strength; that he pities helps, and bears with the weak. more and sconer than the strong. This is the way Paul became all things to all men. Though he was one of the great heir own rights, and neither nek nor est and wisset of the world, he was not a rigid man. From the Cincinnati Ka more we give an extract we found showing what it is to be rigid and what makes one like Paul "Many years ago, while still a roung

man, I was installed as paster over a isrge church. On entering upon my duties I found that four young ladies You by the Session to answer before it for se Session was about to suspend and th them for contampt. It cosmed and to commence a ministry with the suspension of four beautiful and accomplished

I had not even a wife to counsel with and help in the emergency. I took counsel of God, said then proposed to the elders that I would call on the sccused and talk the matter over them, if they would delay final action for a week. They consented. I went the next day to the elege

home of one of the ladies, and reat in my name with a special request to see to see her paster, but came into the parlor evidently expecting a lecture, and prepared to repel what she considered importingue. But the Lord gave the young mighster wisdom to say nothing about dancing at first. After a few

amonnlares I remarked Miss A., you are young and enjoy life; but I have just come from v a lady of three score and ten, who, I elseve, is happier than you are "
"Oh," she said, with moistering eyes,

on mean mother H. don't you i She a dear old lady; I wish that I was

"You," I replied, "she is in bealth and doesn't go anywhere but to burch, and yet she scome to be as honpy no the day is long. With her hirds and her flawers, and her his Bible, she

is aever lonesome though much alone Sho says that she realizes more and more, every day, the heapty of that rerse in the Pas ima: 'He that dwelleth in the secret place of the most High shall abids under the shadow of the Almughty' But, Miss A., Mother B takes a warm interest in you young prople. Her heart is not old. She was telling me to day of that heantiful Sahbath morning when you and a score of root companions united with the charch. She said you looked like angels, and she hardly knew whether she was yet on the earth or in bearen. This reference to the time of her es-

used to Christ filled the lady's eyes with tenra

"Oh," she said, "I was happy, that morning. I felt that Christ loved me and that I loved him: I did not beved him; I did n lieve then that I could over do anything that would grieve him." "Christ loves you still," I said, "and Nother B. loves you, and all the membern of the church love you. They would all be glad to see you so happy again as you were that Sabbath mora-

Why are you not?" Because I have been trying to find bauniness away from Chris I have not trusted in him alone, as I did when I first became a Christian. Test is the trouble. I see it all now. I have been olish and wicked I am corry for it and if the church will forgive me I will try to do better hereafter."

Not a word had later said about dans ing, or about the action of the Session. We had a long talk about Chri perionce, about the blessedness of living the unsatisfying nature of what the world calls pleasure : yet I had not attended to the apecific sty which the Session and intrasted to me I was thinking how best to do "Mr. B. do von know that the Nea

sion threaten to seepend four of us with because we denced at the Odd-fello They treated us just as if we hall? were awful sinners and I believe the we were. But we did not see it so. We got angry and agreed together that we rould not give up I doe t know what the Session have done, whether they have turned no out or not I am very anger about it

And so is Mother B ," I said. "She told me that the greatest trouble of her life was that you 'dear girls,' as she called you, could not see that there was plenty of cool, sweet water in the youpel founteen, but would go back to the 'I koom muddy pools of the world." they are not happy, the sided, but I am afraid they fare too proud to confess

"Yes, that's just it-and to think that by our sally pride we have not easy concept, for Sr. were haptired, own rights, which will have experted by concept, for Sr. were haptired, own rights, which will have experted by cong ladies, leaders in sincisty. But and concribes misseable, some many concribes misseable with the rights of shiers, and prevent many what could is done! I was freel from so many good people, and griered out the narrely of the chartes.

Leaders Gow may haptired of the troubles in like.

The Substitution of the shiers, and prevent may be sufficient to the narrely of the chartes. It is not could be done? I was freel from the narrely of the chartes.

Leaders Gow may haptired of the troubles in like.

"Return unto me, and I will return ato you, saith the Lord.' 'If we c ar sine be in faithful and just to forgive us our sins and to cle on all marighteen-ners." from all surighteen ness.' You author-ize me, Miss  $\lambda$ ., to say to the Session that you are corry that you did what they regard as wrong, and sorry that von treated their citation with contempt and that will be an cad of the matter so far as threatened church discipline is eraed; for its object is not to pun ish, but to restore." And with a tearful cornectness she

oid; "I am sorry; I hope they will forgive me, and will pray to God to for Rising to take leave, I

one more thing. Miss A. Those other young ladies, have they not been a good deal under your influence in this ru-Would it not be right for you to go and see them, and get them to join you in this confession? I am going to see them in a day or two, but I would like to have you one them fine !! She promptly promised to do so

When I called on the others I found them ready to make all proper acknowle nents, and so the trouble was over, and the word dancing had never once hear

#### To Brothren Seeking Homes in the West. This evening I will pen a few li

for the benefit of brethren and other in the East who desire going West to buy farms with some impr upon them at reasonable rates. a class of people living in the Es tern States who own from a house and lot to twenty acres of land, and are not able to buy land in the East, but would like to emigrate West and do not wish to go out on the freetier n their families. They would be able to bay farms with some improvements and would be wifting to settle in a

place where they could attend oburch regularly, send their children to pub lie school and Sunday-school have coal and timber plenty at reasonable prices and short distance, and railroad facili ties good. Where they can get good water without dursing eighty or one huadred feet for it, and where they can buy farms with orchards an groves set out and growing, &c. commend our country here as being good land and producing good crops It has not failed in crops in the i ten years that I have lived here. Our and here will meet the above desired conveniences. We have ne good water here as there is anywhere. Wells age in depth from ten to thirty-five Have none of those hot have ing winds here like they have in some

We have a good parte of Kanasa parte of Kanssa We have a good substantial meeting-house, failthe fedy of working numbers living here. Pracking regularly, and a very inter-teresting whoo. We beartily revue to give us well, and no will at any time to the house to give us well, and no will at any time take them over our rich prairie, proving to them what we have written. Now, brothere, give us a call. ion. Now brothers, give us a call before you purchase a large tract of nemproved land, and become land-poor and return to your native State-saying you cannot make a living in the West.

B. P. MILLER.
Brep Breer, Posts dealt Co., Jour.

# Prom Syracuse, Ind

notice, a considerable number of bre Friends convened together ron and friends convened together May 2, 1889, to guar recognition the Philom Subbath whood. Brother Lewes Months noted as chairman of the ser-sion, during which time the following persons were cleered as officers of the acts and, occupied Admin, secretary, Lancole Cery. Two years age the control of the bere and those that are not required secured to give more capital in the seemed to grow more carnest in t work. Persons an now attends with their families, that seemingly d

# Some Department. A MOTHER'S TRAINING.

There were six children in homeshold-three sons and three daughters. The mother was a cheery quiet, religious woman, thoroughly bound up in her household. The busband was a resolute, defiant, outspoken unbeliever. He was a journalist, and lost no opportunity to have his fling ianity. Unbelievers, bitter at Chris as himself, were frequent greats at his table, and made thumselves merry with the Bible and religious faith before the children. The mother solden bore any part in the conversation. Not one of the children entertained the opinions of the father. As they grow up, one after another came into h. The sons, especially, wer noted for their intelligent nicty. I felt a great curiosity to know ng accomplished her difficult you be. task-by what means she had neutral influence of her husband, and how she had led her entire flock into the feld of the Redcemer. I saked Mrs. Long to give me some cine to her method.

"Well," she said, "it is a very simple matter. I never opposed my husband, never argued with him, nor disputed on the unbrace of religion 1 parce belittled him in the eyes of the chilwed them to But I never all go to bed without resding a few short verses of something the Savior had said. I put his words over against the words of men. If the devil cast in the tures and went his way, might not the truth be as potent? And that's the whole of it."- Chaufian a

# WOMAN'S TRIALS

Do men ever think how much v they make a woman by going into the se with muddy boots? It would take but a moment for them to use the scraper and leave ontside the dirt which they track over the fluor, oilcloth and carpet, or which they leave on the store bearth, or fender which must be mopped, cleaned, wiped and polished off. If your wife, mother, or sister, fail to clean up the mess you-big boy or man-baye made owl you raise because 'things about the house look disorderly.' And when you go bome at noon or night do you ever notice how you act? Of course not, or you would not do such You enter the door with a elem-it closes half and some woman must close it after you. Your over coat is thrown on a chair in one cor nor of the room, your hat sails away into another corner to light upon a stand, or under it : gloves are throws on a table; neck-wrapper hung on the first handy chair, and down you sit is the center of the room where every one must navigate around you.

ouse, the place resembles the ground for a cat-fight. Hat, books, coat, new papers, overcost, gloves, cane, pen-knife, bairbrush, and all the articles you may have in your hands, are sentsered as though a burriesne had swept into the rooms. Books, papers, maga-zines, almanac and momorandum are routed from their place-and whon you have to leave, what a time is there! No one knows where your things, are. You cry, 'Where is my but? Where is my overcoat? Who had my gloves?

After you have been two hours in a

Every one in the house is nut in the itness-box, and it is more trouble to get you started for town than to launch a stormer or to start a staro-coach. Then, after you are gone, the women must speed a quarter of a day, more in picking up the things which you have senttered. The trouble is you don't think. It would take but a

takes but a moment to put an arti-cle in its place and then it can always be found readily.

The woman who takes care of the house has quite enough to do without then they must have been spiritually favoring after her liege lord or waiting dead on a lot of men all day. A woman's work is never finished. You expect er to keep the house nest and tidy. If it is not so, you run to a theatre. You expect her head to be always mooth, her dress always in order, her stockings always clean, your clothes always in order, the dust kept from its thousand gathering places, something good to est three times a day besides on, and her to be as next and attractive as she was the night you

popped the question. ow can she be all this if she has to spend bulf her time in picking up what you throw down! If your wife, mother, or sister be nest, so should

# THE FIRST RESURBECTION

BY DANIEL BRIDGET

In order to understand what that is which in Scripture is termed, "The first resurrection," or the first order the resurrection, we must carefully and prevertelly examine the Serinter al comments on the resurrection. compare the various passages one with the other. And, first of all, it is neces ary to discern between the resurved tion of the body and the riving from the dead in trespasses and sins" into spiritual life of Christ Jesus This is termed "rising from the dead." (Hpb. 5:14); "dead, indeed, unto sin, alive unto God through Jesus Christ. our Lord" (Rom. 6:11-13); ed together with Christ" (Epb. 2: 1-5; Col. 2:13); "being born again of incorruptible seed by the Word of God" (1 Peter 1 : 23 , John 3 : 5); "re-generation and renewing of the Holy Spirit" (Titus 3 ; 5); "trunslated int the kingdom of Christ" (Col. 1 · 13 ete, and is nothing more or less than the true conversion of sinners unto God, and their acceptation and adoption by God into his family.

But to apply the passage in Rev. 20 "This is first resurrection, · to the spiritual rising from the dead date to and righteousness of Christ, an error. This is evident from the following facts "First, the whole verse plainly indicates that not only they who "reioned with Christ a thousand sall live, "But the rest sand years are finished," plainly indi-cates that they also chall live after the thousand years are finished; and it the resurrection here spoken of is th spiritual, then it necessarily follows "rest of the dead" that the would include all mankind) will also rise from moral corruption unto the pure and holy spiritual life of Christ, as well as they who reigned with Christ a thousand years

2. The phrase "lived not again until." etc., plainly shows that they once did live bence would teach that all did liee. once possess that pure and hely life in Chris

3. If the spiritual resurrection here mount, then it is evident that the "thousand years" are not one thousand it in the Scripture. years, nor one hundred years, but can not be more than the average ago of a generation; for since the passage would plainly toach that the 'rest of the dead" will also spiritually rise after the thousand years are tinished, therefore, the "thousand years" could no be of longer duretion than the age of a generation. For else would the of the (spiritually) dead" die with phy

sical douth-leave this stage of action the gates of mercy would be closed against them, and their probation would end before the "thomsand years"

resurrection was the spiritual,

"Were beheaded." must then mean died "in trespasors and sine?" And they must have died in trespasses and sine for the witness of Jesus, and for the word of God !! I" and must have meri ted their "spiritual resurrection" by the power und grace of God, not combined the beast worshipped having worshipped the beast, neither his image, neither received his mark upon their forebeads or in their hands!" The inconsistency is plain. If language here means anything at all, it must mean the susurrection of the body. To apply it to the spiritual resurrection, and compare it to the rising from the dead in trespasses and sine, it has no meaning, but it is all

confusion. But to apply it to the r urrection of the saints in their glorified bodies, is free from inconsistency. It is in perfect harmony with other ь declarations of the resurrection and agrees with Paul's comments on the resurvection, (1 Cor. 15 chapt ; as wa-

ter amalgamates with water. Not the righteous and the ungodly regards to time and condition, as an erwherein many have fallen. The se throne of his glory;" and in thun-"all they that are in their graves shall hear his voice, and come forth," and "appear !efore his judgment scat," whom he will seperate them as the shepherd divideth his sheep from the ss. And having judged and sonsrated them, he will say to them on his right hand: Come ye blessed of my ather, inherit the kingdom prepared for you from the foundation of the world. But to them on his left hand, he will say. Depart from me, ye cursed. into overlasting fire, prepared for the devil and his angels. And all this is to come to pass in "a day" of perhaps twenty-four hours. Here then ende the plan of salvation. The righteeus hav-ing inherited the Father's kingdom. they are ever in the presence of their Lord and Savier, and endlessly happy but the wicked having been "turned into hell," they are wiped out of the remembrance of God, except now and then visited by an angel of rengeance to renew and intensify the heat of their terment. Drop the curtain, O my soul, and hide the scene from my eyes! He whose faith cannot penetrate deeper into the perfect plan of salvais to be pitied

Though the rosu rowning part of the redemption, the foundation of the Christian faith and hope-for if the dead rise not, then us cat and drink; for to-morrov we die"-the fountain, whence flow all their joys, comforts, and content yet, it must be borne in mind that there are but few comments made on

The Savier has often mentioned and taught the dootrine of the resurrec-tion as a fact, which every one, who physically dead whom Christ raised while on earth, Jarius' daughter, the screpte his Gospel as the truth, must widow's son, and Martha's brother, believe. But b nowhere makes any and it proves the hour to be an indefexplanation of it, though the apostles dered what the rising from the dead could mean. The only comments we find are in 1 Cor. 15th chapter, and Rov. 20th chapter. Here we find it plainly taught, that there is a differ-

nite longth of time or duration. And such is the case in regard to the "hour" in which all that are in the graves shall bear his voice and come forth The resurrection is indeed, general ecause it offects all the dead, both saints and sinners "for as in Adam dil tween the righteous and un die, so in Christ chall all be made alive, godly in the resurrection, both as regards to time and condition. But to heliove that, "at Christ's coming," the or raised from the dead. But that it amount to large up your cast active, | were foliable, dast a could not suntal, solidary than the properties of the state of a planty in the properties of the state of a planty in the properties of the state of a planty in the properties of the state of a planty in the properties of the state of a planty in the properties of the state of a planty in the properties of the state of the properties of the properties

cultivate your bump of order. It of the martyr—is wident itself, tal bedies, and shall triemphantly seats with the saints, orungoily with takes but a moment to put an arti- Those who religied with Carta lived ridge with bits a thoesand years, and the ungedly, and yet all at the same clean its takes and, who are not only time. But as regarded, and yet all the same the contract of the underlying the contract of the contract of the property of the same than the contract of the same than the s again from having bern victority but the rest of the dead, who are not only time. But as regards to time, Christ to death—been behended. Hence, if | death, but specifically dead, shall | the first fruits and then a long space. not be reised until the thousand years of time intervenes until "they that are are finished, is termed by the O tre feished, is termed by the Original Christ's shall be rused, at his coming

"the scantiness of proof," lectraying because it seems to him to be an at der is rassed, and so one order, or cohert tempt to "hang an argument for our seconds the other, until the "last or favorite and false dogma (?) upon a der" when Christ shall bare set is orite and fake dogma (?) upon a solitary and conte-sodly obsenve clause indoment and rejected and subdued all the first resurrection. He, the Core outer, affirms. That, there is, to be a at the same time, both of the righteous

and the wicked," on the declaration of Jesus, "For the hour is coming, in which all that are in the graves shall hear his (the Lord's) voice, and shall come forth," (John 5 28, 20), and then takes a woman, full of doubts and misconceptions, for his interpreter Martha know that her brother Lara rus would rise again When? At the last day." Undoubtedly, in her con-ception, the last day of twenty-four

His argument for dogma Christ would raise and judge all the dead, in one day, ("the last day") of twenty four hours, betrays on extreme But it is equally necessary to dis-sern between the bodily resurrection of of the Scriptures. Christ nowhere teaches that he will raise all the dead, so discorn between these two, both as the righteens and the wicked at one and the same time—the "last day." To the contrary, be says: "This is the faith is so much dwarfed on to believe Father's will which sent me than of "When the Son of man shall all which he hath given me, I shou come in his glory, and all the holy an-less mothing, but should raise it up at gels with him, then shall be sit upon the last day. And this is the will of him that sant mo, that every dering voice, which nothing can resist which seeth the Son. and ballarath on be shall call unto the dust of the earth, him may have overlasting life, and I when in one "hour" of eixty minutes, will raise him up at the last day." (John 6 39, 40), and verse 54, he says: "Whose cateth my flesh and drinketh my blood, bath eternal life: and I will rase him up at the lest day." If all will be re ogo ta basis time, why then this special promise to the er? By turning to 1 Cor 16, we find that "they whom the Father bath

> raised in glory, in power, in incorrup-tion, and immortality, then are they to be those who have part in the first resource tion, the second death, having no power over them, but are pricets ower over them, but are priests of smed. Cast them into Gohenna, and and of Christ, and shall reige beaven will be there, thrust them inwith him a thousand years, while the to hell with its palpable darkness, and unbelieving reman, under the power of life will be there and will forever bandeath. The fact is the Bible knows ish its misery and convert its darkness nothing of a general resurrection, in which both the righteous and wicked into the most brilliant, colestial brightness and marvelous light. corruption and immortality dwell will be raised at the same time. Marthe thought her brother would rise in there is beaven: there is life eternal: there is God himself. To be raised the "last day" but Joses taught her. saying: "I am the resurrection and the life," (John 11:25), by which he in incorruption and immortrlity, applies to Christ first, and at his coming, gives her to understand that his rountnly to them that are Christ's, th recting power is not limited to a defiwho have part in the frut resurrection on them only the second death has nite tir o or she thinks the Best day but that he can raise when and whom Bethlehem, Pa. he will. When he says: "The hoer is coming, in which all that are in the

graves shall hear his voice, and comforth." He does not teach a definite time wherein all shall be raised. This s plain from verse 25, "Verily, verily, I say unto you, the hour se coming of nour is, when the dead shall been the voice of the Son of God and they that hear shall live This we may apply to the spiritually

dead in trespasses and sine," or to th

BAILBOAD ABRANGEMENTS. Pac Hendle Route The Pan Handle Route will sell Ex-

Where in-

praion Tickete to Lanark and return, for the Appeal Meeting at that point from the following named offices at rates noxed :

From Pittsburgh, Pa, Union Depet, From Pittabergo, Pa, Cusca Sel., \$22.25; Washington, Pa, Wheeling, Va., and Stabenville, Ohio, \$22.00; Cam-beldon Ohio, \$18.80; Marietta, Ohio, \$20 80; Zanesville, 17.90; Ctrcleville, \$18.26; Washington, 816.75; Newark and Columbus, \$17.00; Zenia, \$15.90; London, \$16.00; Springfield, Ohio, Un-jon Depot, \$15.50; Dayton, Tretwood, Weavers, Brockville, and Munchester, \$15.00; Urbana, St. Parie, \$15.50; D. & M. Crossings, Pique, Covingto Bradford, Janotion, Greenville and New Paris, Ohio, \$15.00; Richmond, Ind., Canterville and Cambridge City, \$15.00;

"s thousand years" nomics, and death, the last enemy is destroyed or abelished, aball be re and so all that had died in Adam are ada aline !

In regard to condition, it is plainly they are not the same. For they that have done good, are raised "unto the resurrection of life," in "incorruptible and immortal" hadies like unto Christ's glorified body, which can nevermore die. But "that done evil unto the resurrection of damnation, not immortality, for they are and to be under the power of th second death, and must therefore, still be natural and capable of suffering.

Not discerning between the re rection of the just and that of the unjust, as regards condition. Paul's decla-ration that "It is sown in corruption. it is raised in incorruption; it is sown is dishoper, it is raised in glory; it is owe in a natural body, it is raised in a spiritual body, is applied to the un godly as well as to the saints, yet a more serious misapplication coul be made. Paul here speaks of the resurrection, which is that unto life etconal, and unto which the Cowho have part in the first resurrection will attain. But to teach that this resurrection ap plies to the ungodly who are raised up o demnation, is a fatal error. For will the ungodly be raised "in corruption ory, in power, in a spiritual body i "Will they put on incorruption and immeriality / It so, then shall be brought to pass in the ungudly, the saying that is written, "death And they will lowed up in victory." triumphantly exclaim: O death, wh is thy sting? O grave, where is thy given unto they "are they that victory" It Pauls interpretation of are Christ," which are raised first at the resurrection, as above given, ap-his coming, and iter, 20, we find them plies to the ungoily, that they are

According to previous arrangement, the Convention met at the Brethren's church in Hill Valley, Hantington county Pa May 7th 1889. The first sossion was opened at about 7:30 o'clock, p. m., by H. B. Brumbaugh. The delegates were called for and the following responded

Hill Valley : J. G. Isenberg, W. L. Spring Run . M. F. H. Kinsel, J. A.

Lowistown: Represented by Emma J. Howe. Huntingdon · Ella J. Brombaugh, Haros' Valley: W. B. Shaffer.

New Enterprise Jacob Furry, R. Z. Renlogle. follow Creek, No. 3. By Letter.

Waterside By Letter Aughwick: John X. Lutz, John E. Altoona: By Letter Ardenheim: By Letter.

The Moderator being absent, the Corresponding Secretary, W. J. Swigart with the business of the session. Elder John Spanogle was dest called upon to deliver an address of welcome, which he did, and, we prosume, from his remarks all were made to feel perfectly at home. At the conclusion of his speech, which was brief, H. B. Brumbaugh was nomsnated and elected Moderator. The Secretary being also absent, T. C. Holnburger was called to act in that ca-scity. W. J. Swigart was nominated for Corresponding Secretary but doclined the nomination, when S. M. Lane was nominated and elected, ration stunds thus Moderator, H. B. Brumbaugh; Secre-tury, T. C. Hollenberger, Correspond-

fore Us," was called for, and H. B. Brumbaugh delivery an inter-esting address upon the subject, fol-lowed by W. J. Swigart with some practical remarks, both the speakers rging the necessity of untiring effort endeavoring to accomplish the work before us, which work consists in devising the best place for rescuing the perishing, and moulding the un developed plastic minds of the little ones into beings of unefulness in the

Secretary, S. M. Lane.

Lizzie B. Howe then read an essay titled, "Go Work in My Vineyard The essay contained some very good thoughts. After the reading of the essay, an appropriate byma was sunhaving the same title as that of the seasy. The programme of the even ing being completed, Christian Myers, of Perry church, closed the ness saturday morning, May 8th at

8 : 45 elelects MORNING SESSION. The meeting was opened by singing, and prayer by C. Myers.

o Minutes of the Convention of 1879 were called for and read, after which the Minutes of the evening sea sion also were read

S. W Bollinger then made a motion that we empower certain persons from those churches who had not sent dele gutes, and from those that had senbut one, to represent the cause in their church. The motion was discurred and carried. It was then moved that C. Myers represent the cause in the Porry church, and Ada Bucher, in connection with Elia J. Brumbaugh, delegate sent, the cause in Hun tingdon, and Thomas Chilcoto the cause in Hare's Valley. All the motions were carried.

W. J Swigart further moved that the rules governing the speakers at the last Convention he re-adopted. The motion was amended by S. W. Bollinger, by inserting the phrase, "and that they stick to their subjects," The amendment was accepted and the motion extried

Esport of the States Stated Convention of was taken up. The subject, "The low remarks were made by W. L. Span studied in connection with their fulfill-ment of Pa subject, such as the subject, and the Moderator.

Sunday-school as a most of perpetuainter the doctrons of the charge," "The Importance of a Systematic." "The Importance of the Systematic." The Study whole gives an ating the decirines of the church," "The Importance of a Systematic was opened by James R. Lane, who, Study of the Scriptures," was opened account of the sheems of J. M.

think was satisfactorily done and it was regretted that not more of the and aid from the adult portion of Anthem: "Behold what Manner of

Love. "The Importance of Sunday School by W. J. Swigart to meet at 7 o'clock, Missionary Work," was then opened p. m by R Z. Replogle. John Rush was

called for, but declined, preferring to bear older ones. The subject was further discussed by S. W. Bollinger, W. L. Spanogle. D Emmert urged the possibility of missionary work and was followed by W J. Swigart, R Z. Replogle and J. B Brombungh. The subject was well ventilated, and many suggestions were offered, and it was thought best not to theorize so

"The School Work ontside of the col," was opened by the Secretary and followed by S. M. Lane and W. I. Spanogle. Indeference of parents was iven as a great hindrance to outside work Children are imitative erea tures, and when papa stays home because it is too hot, the child will stay at home too. Further remarks by J B. Reiff, of Chester county, W. J. Swicart. Sath Myore and the Madagaton The idea was advanced that finely dressing children was a hindrence Being ready for business, "The getting poor children in the Sunday-school. The contrast is too great

The poor-feel uncomfortable and will The committee on resolute emposed of the following W. J. Swi-J B. Brumbaugh, W. L. Spanogle, Lacrie Howe and Lizzie Spanoglo.

prayer. AFTERNOON SESSION.

"The Qualifications personally for the Teacher," was announced as even for discussion. Prof. J. E. Ockgronn was called for and he delivered quite

an interesting speech upon the subject, embracing the following points 1. An earnest desire for the salvaon of the souls of man

2 Teachers should have an aim a Study of the lesson

(b) End never accomplished by scolding-love and persuanen

the main sources 3. Acquaint yourselves with the meral contents of the Bible. 4 Keep up with the times, and this

done by taking a teacher's namer and attending Convention, for by noth ing are our faculties so soon quickened by actual contact with wide awake people. J. B. Erumbaugh followed ith some practical remarks, and suggested that, in order to get a proper understanding of the Scriptures, a good Concor dance, Bible Dictionary, a work on Biblical Antiquities and

od Commentary, should be in the hands of the teacher, but while these agencies are very good, the teacher should not place too implicit confidence in them, but ruly at the same time upon his own thinking nod judgment.
W. J. Swigart then delivered a warm
address, in which he lamented the

want of reflection on the part of many tenchors, and that they too much al-low other people to do their thinking. Euradetness, he urged as an important qualification, and instly stated that no one was fit for the position sub-

The miscellaneous business being had an ardent, put and unsight here tattended to, the regular programme for Christ and bit cause. Some furth- used, and that propheries should be appeared to the programme for Christ and bit cause. Some furth- used, and that propheries should be part appeared to the properties of the

by Christian Myers, and followed by

Makin, cuted as his relationts. He Jake Sprander, W. J. Swager and present moders understand which dottes on partial data. He is no accident understanding the special product of the control of the special product of the control of the control of the special product of the control of the con by the committee, in order to have by D. Emmert, who delivered an in-

proved at this Convention that the teresting address once the subject and doctrines of the shurch are prepatuat- was followed by Lizzie Howe and
ed by the Sunday-school, which we John Spanogle. 'How can we got more sympathy

opposors of the cause were present, church, eccuragement from the ministry, and potuniary sid from the Spanogle and the Moderator. W. Bollinger.

Adjourt od with singing, and pray

EVENING SESSION The evening session was opened by inging the 180th hymn, and prayer by James R. Lane. The Moderates de some opening remarks, is which be expressed the satisfection he had experienced in passing through the three sessions through which he had cone. He arred the members to be and hoped that all felt encouraged, much, and do something more practi-

and interesting responses given

1. How can the church, in a Sunday shool canacity, heat rid itself of those that will not work themse neither give encouragement to others but seem to stand upon a neutral platform, or rather indicate disco those who desire to work ' Referred to M. F. H. Kinsel, and remarks were made by W. L. Spanogle, Seth Myers and the Moderator. Their conversion to the cause was thought to be the safest and only remody. 2. What does this Convention think

of making a change in the time of hobling the same? Referred to W. J. Swigart. After a number of remarks by different brethren, it was moved and seconded that the Convention be hold hereafter carlier in the Spring It was unanimously carried.

The session closed with singing and 3 How shall we keep the children iet daring prayer? Referred to D. The attenuous assesson was opened at Emmert. Sit with proor classes, and l'o'clock by singing, "All had the

point 4. Does this Convention favor State Convention to be held some time next Fall? Referred to the Conven-tion After a number of responses from the Convention, W. J. Swignet moved that we recommend the holding of a State Convention, and that som one be appointed to correspond

accretories of other districts. It must seconded, and unanimously carried. D. Emmert was appointed to do the corresponding. 5. Does this Convention favor a

Sunday-school Anniversary at the close of term? Referred to R. Z. Replogle. The query was not favorably countenanced and it was tabled.

A number of queries, owing to the teness of the hour remained may What results shall we consider non-

tary to constitutes school a success Jacob Furry read an interesting pup upon this tonic and was follow R. Z. Replogle and W. J. Swigart. Music Anthony (How boostiful in

Essay "Cust Thy Bread upon the Waters," by Ella J Brumbaugh; after

ed the following through its chairman W J. Swigart Recolved, That the work of Sur

day-School Conventions is to connect gother as to the best plan for doing the way we used to do school work, and to awaken more it erest in the cause

2. That in the study of the Scrip- and bear their own expenses, and not

opportunity to all the members to Dear Beethren teach the doctrines of the church by Mobiler, acted as his substitute. He John Scanogle, W. J. Swigart and precept and example, and is therefore let day of April, and has continued an excellent medium through which often on up to this date. It is mining to maintain and perpetuate its doc- now, a regular southern rain storm for

is an important auxiliary in extending mon milk pan. the borders of the church, and that over California by cold

5. That the work outside of the brighter prospect for a bountil school consists in preparing for the work in the school, in visiting the California. In spiritual children at their homes, inviting them to the Sunday-school, assisting in every possible way in removing the obstacles that may be in the way of their attendance, and when this is done in the spirit that prompts the true worker, it does much to advance the Sabbath-school in its work of sowing the seeds of Gospel truth. the last of May and first of J 6. That aptno iruus. is to teach knowledge of subjects and of the persons to be

taught, studiousness, carnesiness, love for the work, and, greatest of all, a ore realously engaged in the work, pure unselfish love to man and love to and imbased with a new spirit for the the teacher.

7. That adults should be arged to

The following queries were referred, attend the school, in order to get their sympathy, that the minister should be urged to attend the meetings and help in the work and that the and the old need to be educated to feel it their duty to aid the cause pecunia-

rily.
8. That we recognize in the infant department of our Sunday-school a mising and important field of labor. and recommend the utmest care in the ection of persons competent to train the young mands committed to their

chargo.

9. That no results short of making m. women, and children better, makme them to take better views of life ke them good members of society and usoful members of the church,

should be considered necessary to constitute a school a specess.

10. That the thanks of this Convention are heartily tendered to the breth ren of this place for their kindness in

entertaining the delogates and friends The report was received and adopt

A motion was then made that a collection be taken for the benefit of brother Hope in Denmark, and that W. J. Swigart state to the audience who brother Hope is, what his object is, and what his circumstances are and urge a liberal response from the congregation. The motion was heartily supported, and the result of the collec-

on was 36 53.

Music: Missionary Chant.

Elder John Spanogle made some
losing remarks, in which he expressed his certainty of the success of the Convention, and the vadmens he felt in

closing the meetis Prayer Singing Adjournment H. B. BRUNBAUGE, Moderator

T C. HOLLENBERGER, Sor'y. S. M. LANE, Cor. Sec'y. From the Areadia Church, Ind.

Dear Primitire . We number about one

hundred members with five deacons and six speakers, three elders and three in the first degree. Brother which was sung, "th' what shall the Harvest be?" Seeke Calvert and George Stedebaker were with us last winter and there were eleven in all cause out on Lord's side and more were almost permaded to be Christians. I am sorry to say we have no Sunday-school Some of the brothren say, "It is not the way we used to do" We have some very strong missionary brethren was about threeweeks, when, we keps, she bereithet is, if our preachers will walk Rell sales an least Her fournit sook place in the method bears this own owners.

ARRABAN CAYLOR

Press Galifornio

April 15 1880 It communed to rain the

California. In these fifteen days six The gloom that hung the boveres of the shoold be made to ostablish mission schools in towns, cities, by the latter mins. I have not seen and in the country wherever it can be in the twenty-three years that I bave been in California, any one year a vest than we have this year all over California. In spiritual matters the prospects are as bright. Twenty-five were added to the church by bupt since our last camp meeting. Four-new preachers, three dearons, and yet they come Josus of Navareth se to be passing by and harrying on the work of salvation. All that w work should come to California about

 $Lathing,\ Col.$ 

DIED.

Eto Joun Worre

HARNISH -Near Derrance, in the Dor

rance congregation, Russel county, Knn. March 24, 1800, of some throat, Jacob B son of brother Jacob and sixter Susannal son of droiner Jacon and sever Susannah Harnish, (who is a daughter of John and Mary Brindho of Churchtowa, Camberland county, Pa. 1 aged 12 years, 5 months and

ays. meral occasion improved by brothron Brower and Clice, of Augusta county, V The family of the decessed have just late removed from Perry county, Pa., to Kansa

HIND-S —Also in the same congregation, April 3, 1880, of diphtheria, Bertha Le-cretta, daughter of brother-loosph B and saster Clars C. Hinnes, aged 8 years. 9 months and 28 days.

SHENK -Also in the same con

April 12, 1839, of membrane croup. Sarah Bertha daughter of brother Daniel and sister Sorah Shenk, aged 2 years, 2 recuths spå 16 dans o 16 days
meral occasion improved by Casy
felt and the writer from Matthew 18
J. Nawconne.

CRISWELL.—In the Deap River district, of scarios fever, April 18, 1880, Wan Na-than Criswell, little son of freud Win-Criswell, aged 5 years, 4 months and 6 risweit, agen : 178 Funeralis Kings 4 26

DLANDER.--in the Lost River church, Herdy county, W. Va., April 13, 1899, cla-

ter Cathacine Dinnsier aged 33 years and to Countries burner ages in years and 11 days. Funeral services by 8. Whitmer and the writer from John 11. 25-28, to a sympathizing congregation L. D. Caldwell.

NEHER.—In the Moddle Fork church, Clin ton county, Ind., May 7, 1889, Sanford Henry, son of brother Daniel and sister Nancy Nober, aged 5 years, 8 months and

Nacry Noher, aged 5 years, 8 months and 3 slays.
Faneral occasion by older lease Sillbliner from Joh 19. Ille dissone was diphthesis. His younger beither rebut siled a few weeks are. Santeded shad been sick for some time and then got better, and his pastets thought he would stook get well. The day before he dired, he was out is the year are like and control of the sile of the like of the

into the house and told his mother that he was going to die, he said he heard Johnny morize in bearen, he then more not wors and dard the part evening, and wa he went to beaven to help his little brother sing. The parents do not more on those who have no hope. We hope the Lord will bless these in their and beconvenent. Jones E. Marrocera TRUAN -- In the Writh Run congregation

Folion county, Pa., Feb 49, 1869, state. Melians, wife of brother Jossa Trunx aged 19 years, 9 months and 17 days. She leaves a loving hu-band and two shill dree, one a see belonging to the church and a large circle of friends, to mount their and a targe cucre of recome, so more them loss. She was a member of the church about four years, and her seat was never recent, except on secount of III bealth. She bore

a very large congregation of people from t Peter 1 24 25

From Limestone, Trea.

Their Brethren
We had a very pleasant and open winter. The last of Pebruary est of March we had a great dea of rain. The reads got very moddy Then had pleasant weather until the 8th of April, when we had snow, but it molted as fast as it fall. Then several mobile we had savere frosts, which did considerable damage to fruit crops. ospecially the peaches. There may me yet on the high grounds, overything looks promising. Ther consulerable sickness and Brother John Pence departed this life March 15th His funeral was

proached on the 17th by elders Geo.

14 13' to a large congregation, at the

Bowman and F. W Deve, from Rev

Lomestone church. With these afflictions the minister brothren have attended to their regular annointments. They have calls from various places There have been some additions to the church in several party of the country Three have been add d to the Limestone (hurch by letter ence Christma, and today we were at the regular meeting at Limestone Brother Inc. Bowman of Much Creek led in the presching followed by elder J. B. Pence. Subject "Love, faith and We are often made to were or why it is that some stand without the pair of the church, when the terms of morely are offered to them without oney and without price HERRY W. SHERVY.

# From Brother Herner Ocargin-

Butter e Pitalia

I notice in the Promission store of Aspeil 30, an editorial on the field of labor among colored people in the South. I am right to see the mat referred to. I think likely, the time is not for distant when a vast amount of good may be accomplished in the di-Not only among colored, but among white people in the South sterest in the neople of the South, and during my long so, often carnestly, that the brothren would be directed here by that unseen power controls men But while in crowds they scutter for and ride through the North and West, but with me has been, has the time not yet nee make some effort towards building

before the people and discussed through the numers in such a way that sroup or whatever else has hindered, | Dear Printers orth by the brethren to occupy the vest field of labor now open all all of Lost ('rock church, Pa, started over this brend, is author southern for Kannas on the 4th of May at

# From Smathville, Ohno.

On Sunday evening, Feb S, 1880, brother D N. Workman ne to our meeting-house, ia Wo district to preach for us. He delivered twenty three discourses and twenty-three souls callisted under the banger of King annual and were haptized. There were many more caused to reflect on their condition and were almost made to quire, "What must I do to be saved?" Nov the Lord bless those that have enthe covenant of Christ that they may held out faithful to the end. And to those that are almost persunded we say, join in with the army of Christ and Sale the battle of the Lord. Yours in Christ.

#### From Denmark.

The following is a part of it recent letter from brother Hope to the Brath cos of Black: "I was up in Thiland the latter part of March and held fourteen meetings, and there are several there who, necording to their confession, will soon join the church. What a change n that place! The first time I was on there only fice or six come to the secting, and when there the second master along to ensuae ment wo and impressor me if possible, but they They threat have many grapes friends there who They are both faithful nd nations in their lonely condition and his wife, last evening. We expect several more get this sneare in differ fonet April "Sith. May the Lord hely as have a good feast shown on breatth the last few days again and hore on time to rest. 'The bravest

s ready and certainly we do not d

much if we offer our life for the soul's

dyntion. Let us work and not hant an Mckee, aged 74 years, 11 months When our carthis seuse roes down in and 12 days. Sister Meken was horn the dust we have a better one to move st when people are shipwreeled and drowned on every band? Yet what u finnes? Every day on every hand come one gaes down. Shall we rest and let them yo, or shall we give then If all who belong to the church would rost, onse and nonney, forms and steel children and old age, go before saving outs by many! ters starce, or die of exposure, all be ause many able hands consider all their daty is done by joining the church and keeping a few external rites. True Christianity is self-sacrificing, even to bate and lore our own Happy the man who does this he shall save his life, but the one who is so unhappy as not to lose it his hopes and expectations will be blasted in a magnetit and soul lost. Dear is the Lord no one comes South and the question will, and dip it deeper and deeper in the blood of the Lamb. Your paper when God would have the Breth, dees not contain much about "the offering," "the Lamb that bare the 8 up a church in the South, or do they of the world, the septent on the poli-refuse to respond to the promptings of in the camp, "the sacrifics that taked the conscience of sin I hope the matter will be brought When shall they appear?"

# My Tro West.

Wife, family, and I in company with buther John Zook e'clock in the evening on fast line. We were informed that by taking that train we would go through without We had to rhange at Pittsburg, Chi cago, and Kansas City. We arrived at Pole, Kansa- the 7th of May at noon, where we were met by a brother who took us to the bosse of brother George Myors Next to the youngest daughter was sick and brother George was away at District. Meeting and at this writing is not yet at home. On Sunday morning last I had the pleas ure of attending meeting at the North Wind school house, where I met brothor Studebaker of Indiana who preached for us. I was emprised to see the amount of people that had guth to hear the word of God preached. We arrived safely and at present are all well for which we try to feel grateful. WILLIAM CHERRY.

#### From Downiarton, Ohio. May 7, 1880.

The brotheen at this place are few in number, but are trying to do the best they can under presen stances. We are in peace with one on other as far as I know, and hope we may remain so. There is, we think, n fair prospert of others politing with us short time We have presching here about twice a year by the brethren from near Dayton, Ohso. The only mesos we have of reaching the neonly in absence of what little preaching we have from the Brethren, is through our Sandam school, organized about the first of Folgroupy, 1880, which we are trying to not for the advancement of the king dom of God Having but little experi ence in the management of a scho this kind, we feel thankful for all the instruction we have received from thos who have taken an interest in the means of dimembating the truths of the

### JAS H. GRABAN. Quilden Basth Died of paralysis, in the Deep River

congregation April 2d, 1880

in Washington county, Maryland, Si Reformed Church Oct. 21st, 1832 remained a member of that church until Feb 7th, 1858, when not being satisfied with their baptism, she jou the church of the Brethren and has been a consistent member for over twenty-two years. She was truly a model of kindness, humility and plainpess. Her husband died in 1853 remained a widow until her ileath. Was the mother of eleven chi eight living, three dead. She and four of her children had been livene togeth er for several years. She had a ning sore on one limb upwards of twenty years, but was able to attend years. Since she became so disabled she was not able to attend meeting save once or twice during the Summer season. The brothren held meeti at her house a number of times in the evening for her benefit. tanding she had to keep in her room a great deab of the time she always seemed cheerful. For several weeks prior to her death she had been teeling much better and told her children she The day she died, April 3d, she stood in the door at twolve o'clock and looked at a foneral procession pass by At half past twelve she walked out to the dinger table and commenced cating her dinner, when at received a paralytic stroke and told ber children of the pain. They put bor in her bed and rent immedia for a physician and her children, but she never spoke again. Was breath ing her last when the physician striv nothing that she d scented too much for them to do for them, if only all could receive such kind treatment at the hands of their children when they become aged and helpless Children your reward is in

She was well cared for by her The two youngest children are members of the church. May her indden death be a warning to her thil dres and all those who are out of Christ to make the needful proparation. Fineral services late Sunday afternoon to a large concourse of friends, by brother S. P. Miller, assist-

ed by brother George Hopwood, from Matt. 24 - 45. Incress Marries a

Ohio, will hold their lovefenst on the 12th of June.

The bretheen of the Thorn Apple charch

the South Catorball church The heethers of the Manor church, Indi-na county, Pa., June 18th, at 10 o'clock The brethren of the Brocklyn district townshink Co., lows, June 5th, at 10 a m The brethese of the Union City church, ad., May 26th, at 10 o'clock.

At the house of brother John Sirv, ten miles west of York, York county, Neb, in the Beaver Creek church, May 29th, at 10 12th and 13th, at 2 o'clock, p. m

The Salamonie church, Hantragica Co., Ind., June 19th, at 3 o'clock, p. m. In the Missiminum church, Detaware Co. In the Orea Creek church. Wabash Co. led. June 10th, at 2 p. m. In the South Watering charge, Jours, June

Please announce that the brothren of Shade congregation, Somerset county, Pa., expect to hold a communion mer ing on the 20th of June, commencing at loclock p m. An invitation is given to all, and especially munisters. By or

der of the church.

HIBAN MUSSELHAN Please appounce that the brothres of the Wooster church, Wayne county, O will hold their lovefeast on the 20th and 37th of May, commencing at 10 o'clock, An invitation is extended to all the brethren and sisters that wish to be with us, and especially the minister brethree. Perhaps there are some that wish to stop off in this vicinity on their way to A. M. Those that cor commodation and local trains (P. F. W. & C. R. R ) will stop off at Smithe station, and those on through trains will stop of at Orrville, where there will be conveyances to meet them A F Wares

se announce that the brethren of the Manueketo congregation intend to hold their communion meeting on the 19th and 20th of June, at the Lost Notion church, clinton county, Iows. The usual invitation is extended. IRAAC BARYO

CLUB DATES ONE VEAD copies, each in cip copies and upwards, each in cip i confer and upwards, each in cip

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ER GOOD SCHOOLS.

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GOOD POOPS POP SATE

Jose 19th and 26th, at Concluded at the programs, cloth, and then developed the concluded Africation on Trins Immersion, Anches Christianity Energitied Anc. cloth, Brench Perkal Concocleance, Completia and Owner Debute, Cresion to Concordance, Library & Gruden's Concordance, Library & Gruden's Concordance, Imperial

R. H. Miller, 400 pages. Poferor of the troils as brid and p Rectires. Discreted, Library Shoep, No at Home, Graid Brience, desired Brience, History, eva, Som the birth of Unr 100 pages Querto, Shoep of the and Woman. History of Actual Council, Sand's Throding, Nosh. Kulith Transporing Bubb. 1

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QUINTER & BRUMRAUGH BROS.

"Eurocatty Contend for the Faith which was once Delivered unto the Saints."

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# VOL. XVIII.

# HUNTINGDON, PA., TUESDAY, JUNE 1, 1880.

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County, Kan.

#### HE NEVER TROUGHT ABOUT IT

BY C. P. DECREELED

onlistance took place a few evenings ago between a rolored Methodist and the writer shows bow in a certain measure at least, our ways of under standing the Scriptures may be governed by the nay we have been in the babit of thinking

First Suenker-Are thermles of ve hurch a good deal like those of other Second Speaker-Net alterether

we differ from the Missionary Baptists in acveral respects. Our rules are in part about the same as those of your hurch, though we have some raies that your church don't have. I will church rules differ some from yours and then I will show you how far they

In the first place, where your church

church forbid ats members to a personal injuries or return "evil for the church to help those who are in mie rules and principles which torbid our member to mount mentall cases of nersonal differences beings, also forbids them to sid those Christ said, "If thy brother shall treewho do not obey the Gospel in resist and punishing evil doers. While we hold we are required to be be shall tear theo thou hast gained thy subject to the powers that be so far as brother; but if he will not beer thee they do not require us to disobey the theu take with thee one or two more obey their masters, not parlousing, or nesses every word may be established. showing imputience even to those who. And if any neglect to lear them, itsil contrast with is, Chine's our intended process as all. Methodulic wind feet in terms which and even in and even in and it is in all it cannot be charter. but if it has neglect of purery, to be assumed to his duries the standard of the greatest 66-big to our manifest a spirit for bear the charter. As his to sent to pleas a their presentation were not been presented to save them from all or arcticles we not be sufficient approximation where the presentation is considered, and the sufficient presentation is considered applied to the sufficient presentation of the presentation is considered applied to the sufficient presentation is considered applied to the sufficient presentation of the presentation is considered applied to the sufficient presentation of the pre

and to the rules of God's church: that themselves God, in his wisdom, knowing that all governed by the surit within the heart, do not need

those who will not obey the Gospel do not need them, he has ordained nevers arete from the Church for the man ment of those who will not the church is to be separate from the corld . that it is the duty of the Church BTB PAGE-EDITORIALS-The WEI to "sudge that schieh is seithin," and that ch is without God judgeth," by his our nouses which he has ordained outside the Church for that purpose. We believe that when the time has come, when "the saints shall judge the corld" and even angels, 1 Cor.

judgment from that which we have in prither will it be a partnership basiin promisenously. We hold that the saints have but one government to A Temperance Story : Religious Injudge with, namely, that which will make those who become subject to it happy, both in this world and in the

> Third, the rules which make it the duty of the class-leader to vivit each, member to see how they souls prosper, who might need help, or any who walk disorderly and will not be admished, are rules in our churches though our visiting brothien are called rules also forbid the weating of itwelry and gaudy apparel. (When the

the members would have to be their own judges in this matter. | We also another, and in the your element are similar to our rules We just rend them as they are in the Rable

First Sucuker-Do you mean that ron don't allow your members to go to

law with one another at all? Second Speaker-Yes, slr. We are tomakt to walk in love with one on other. Claust says, "By this shall all

re love one another First Speaker-Well, what do you do if a member ower you and will not

pay, just let bim go? Second Speaker-That depends or

digumstances. If he is able to pay relies forbid joking and jesting, vulgar and will not do n, we have to put him language and profane swearing, ours out. A man who will not pay bin go a little further and forbid our debts, or try to do it, is no Christian, and he should not be owned us one: but if be can't pay his debt, and the une be owes nee de it, it in the duty of We have bowever, a rale to

pass against thee, go and tell him his tault between thee and bim alone. el; that believing servants should that in the mouth of two or three wit

of obedience; that is not our business thee as a heathen man sad a publican." low-man, and these things he intended steadily along according to Divine beto ald in governing those who will not This rule will apply to all possible castresspasser from the church, and if with all quarrelling and lawing between breti

> know there was such a rule. When anything comes up between brothren at the law takes hold of, they gener ally on to law and I never know there was any other way and server th

A thought fixed itself on my mind at hie frank confession of never baving in No. 19 of the PRIMITIVE CHRISTIAN, thought about it, and I have thought through this unfriendly world with all the desofvantages that a colored man line was inwardly convulsed that they will have a very different without even a primary school education, is under, is entitled to a good share of allowance, for having thought about it." But to be a member of a church over two years, in which street rules are required to be read in each congregation four times in a year. and yet not know that there is 'any other way" to do with a brother wh owes you and will not pay" then to to law, is rather strange.

It is very evident that such a loose i-position of church rules was never di-position of church re are given in language too definite t be misunderstood and the manner in they were intended to be earried out is not questioned by any who are sequaleted with the rise of that

outgrown itself that little more is left of the rules which once distinguished it from other popular churches, than the written testimony to what it onto sus, would in itself be no proof that they had denarted from or grown law in any Gospel principle.

We have the Gospel to tesufy to primitive Christianity and the early history of the Co. story of the Church to show us how the execution and their faithful, successore understood its teachings, and how they carried them out, and we have the history of Mothediam to show us men know that we are my disciples, it under understood and car

ried out its rules and principles, and if in the lutter there is a departure from first principles, there is in the Church ut large a prester depurture from re Christianity. Wesley was only a man and in independ he mucht bave erred, but for the principles of Christianity and rules more strict and more comprehensive than any of the reles of the Methodist church, we have the authority of one greater than John Wesley. Jesus Christ has drawn the lines between the law and the fire pel in language as definite as the writ

tee rules of any church.

From the law which forbids profan ity as well as perjury, his "but lany unto you" introduces just the change which he intended and this change is defined in the unmistakable wording, wear not at all." In his disposition of "sa eye for an eye and a tooth for ours standard of justice, be gives us in

os of purely personal offences which in ciples, or he would never have taught themselves would not exclude the them and "accordinated about" touching them. "With whatever judgment faithfully adherred to, it will do away ye judge ye shall be judged, and with whatever measure ye mote it shall be ween brethren. measured unto you again." Finally.
First Speaker—Well, that's a good brothren, let ue hold fast the protessees over of our faith without wavering

#### WEAT IS BERIND US? BY C. B. BALSBAUGH

To Elder R. H. Miller

took held of my inmost soul I was thrilled with the granduce and solem who has been brought up as a clave mity of our mission as the deputy of and had to make the seat of his way an absent Emanuel, yet present in authorisy and nower, and my whole berighteous indignation against the move ment that would fetter the hands and heart of Christ, and keep couls out of

"What is before us," grows out of what is behind us. Wild, false, ruinous ideas of progress, have engone and confirmed wild false rainous ideas of conservation which are sought to be stereotyped. The first error is atrius-Gospet When progress is symphy intended by the original framers of the mous with Reenticusness, the devil rules of the Methodist church. They puts on Christian airs, and the fieth assumes Christian teller, and religion is but a name and a sham. When serratism makes tradition tanta mount to revelation, and essays to keep the Infant Jesus always in swe dling bands, the mend of God will not But the well known fact that the be met, and the work of God not done. Not this age or that, but the essential economy of mind, sin and grace, determen, and man to bimself.

the hard is the task of "knowing nothing but Jeous Christ and him cru How imperceptibly people slide into the subtle treason of exalting in some form above the Godman and the Gospel. Such mysteries are mind and on that a conjunction is possible not only to mistake a ' pet not for the very pith of revelation, but to invest it with such importance as to make it the ground of conte contemplated briet? Three or four meetings" the limit of protracted effort in preaching Josus, opening blind eyes, unstopping deaf ears, and oniekening soul \* desdin tresposses and us!" Is this the dictate of anotyfied reason? No, preach till a "rushing mighty wind" fills the house and ficods is by hundreds and thousands. Preach till, and as long as wrath-smitten and brothron what shall we do?" 10 ton three or four mostings are required to kindle the divine flame, and then to decline fanning and feeding the penteostal fire for fear of a precedent that might weaken the authority of tradi-Christ-dishonoring. He that cannot living "nothing but Jesse and him preach twenty sermone, or any number crushed." Boware, ye opposers of a awaken the world without any excite-ment save what is essentially connect-day much blood be found on your ed with a Spirit-wrought sense of sin skirts. Souls are worth praying weep and conversion, is

such a space, as produces and the o enside indicate. Three or four sea mons may be preached without appar ent effect, while at the close of twenty or thirty, sinners come fleeking "as doves to their windows." Inc. 60: 8 Why cannot a series of a dozen or two

ermons he delivered in the element of the Incarnation as well as "three or Why not put Jesus and the Cross into fifty successive sermous as well as in a few? Who can formish a reason against protracted efforts of winning souls which is not wholle up. The manger at Bethlehem, the work shop at Nazareth, the Cross on Gol goths, the Mediatorial Throne in the Heavens, all the Angels of God, and all devils and damned in Hell, whisper in entroaties of love, and command is tones of thunder, go, preach, labor, weep, pray, and keep on preaching, praying, weeping, fasting, for the resof the lost. The very fact of a devil and a bell and eternal perdition are mighty incentives to mighty amcontinuous efforts to "plack at brands from the burning." M

crowding the bread way to destruct tion, every hour plunging into the bot-tomiess abyse of damnation, and ac tomless abyes of damnation, and ac protracted efforts allowable for their rest on the Hellward career! and Christ and the Angels are ashamed of such a thought the devil wants. If Felix trembles let Paul be gagged. Hash the thunders of Sinai, hide the glorice of Golgotha hold up Christ with his bleeding bands and feet, and death-glaced eyes, and pain distorted face, twice or th or at most four times, then send the ungry, unwilli ing multitude away lest the Cress might triumph at the expense of tradition! ovangelical effort is a movement which brars the seal of his informal majesty. Many who endorse it may be since

and mean well, but this changes not the intrinsic character of error Six cerity is the common support of wrong. Christ and Paul are Nodels in the grand, solemn work of soul-saving. Always calling to repen tanco, unfolding God, exhibiting portraying heaven, outlining the great damnation, whether the audience ten thousand or a single sinner. There is delusive excitement apports and reselfish metiors are allewed a large share of inducere in strengous and to swell the number of secessions, but this has no necessary connection prolonged, earnest endeavors to awak on a community, and offect as many tearful, importunate presentation of the Cross will allow. Christ died for all, and he wants his Heaven full of redressed, blood-washed sinners, and

our duty is to second his wishes, show the world the meaning of his life and death, "going forth proenceurbore" depending on the cowork on or prejudice, is preposterous and ang of God for success, preaching and quired to revive the church and self-sacrificing. Christ-proclaiming, not qualified to ing and working for. Christ

Essan. WATER

We feel perfertly at home in our or quarters. Such is the disposition dence is catablished, all reserve and strangeness are laid on one side, and converse as it we had been acquain ted for years. This is more conscially of whom our landlady formed a part These "public houses" are place where friends meet in the evening to converse drink heer etc. There is a rorerons "ein unlaues" of England and the saloons "sample rooms" of Ameri There as a role several private rooms in which friends meet and spens ne in social chat. The boor brought to them and they sig it a they go to a bar and drink their beet at a draught in American style. on that the devil is very can tions not to disgnst the human family by bringing temptations before the that would say with their ideas of right and wrong. He generally suite them to the behats and costoms of the neonle. It would be no temptation to a people iske the Weish, who are gen arally of an economical turn of mind to have a handsomely and highly dec ornted bar, thinking they could duced to come in and spend their bard carned money for that which satisfieth not No; but being of a very social disposition the temptation is put thea in a very different way. Opportunity and privilege is given them, that they as and converse pleasantly and also sing(for they are great singers) with out fear of interruption. And of course while they are together, they mus drunk beer, until a habit is formed and an appetite greated, which, if not ecked in time, will eventually them in a drunkard's grave. We no tice that a good many of the persons that visit these places, do not o the sake of the beverage but merely to enjoy themselves soc soon will it be changed the other way After a good night's rost, we get up

nd partake of a plain but hearty broakfast. Here it may not be out of loce to say something with respect to the manner in which the meals are caten in Wales. The American three meal system would not work ove in the towns and cities break fast from eight to nine o'clock is inva visibly the rule, which consists of bread atter, boiled eggs or a little ham and orgs and cofice or ten. We will and oggs and coffee or ten. We will not find the table spread with a varien sever-oru ban esdaib lo vio in the country. Then we will have a light lunch at 11 o'clock. Dinner betweet one and two, which is the near ciple meal of the day; ten between r and five which is a second cilitio to breakfast; and supver before going to bed. The working men, mechanic day laborers, etc. so to work at say have balf an hour for breakfast. The then work on until one o'clock what an hour is taken for dis mer, and the The 'up per crust" have breakfast any tune the morning, lunch, which really ought to be called dinner, as they make as great display as at any meal during the day) about two o'clock, dinner at six and supper any time before retir ther of the above, in that they have theer breakfast earlier s but little difference between them and the first mentioned above. An it the reader is not too tired w

will take a stroll through this old town. There are very many peculi we are so many years behind the tix other nations. The streets are irresular, moderately wide and well macad amized and the payements or side walks are well paved with large flag And we learn that the street are kept clean by a class of men calks

ongers," who are paid by the cor-As we walk along, the poration. under of houses with large sign heards over the deem, with the repre sentation of various wild and foreclous nimals, aroners our eminesty and we are informed that they are "tayerns them. And these animals represent known . for instance, we see a leroca looking namal which the artist signed to represent a bon painted in

white which denotes that the house is Then again, ther is a "Red Dragop," Office Real Green t'ow," etc. It looks as if enti proprietor vied with the other in lection the strapurest and most ridica lose names they can think of. Th house which we had made our quarter houses are yet manp places of interest in the old town, such as the Old Castle (now n roins), The Gool, Parish Church etc. which we will notice in the new fature, if the reader is not girendy tired of the subsect.

#### OHRIST THE CENTER. ny a. n.

I wish to try to prove by the teach ng of Christ and the testimony of the ostles, that trine immersion is Chris turn bartism. The prophets who ote of Christ, in clesing, say, "Hear ye him", or "him shall ye hear is all things whatsoever he shall say unto you for example" Deut. 18: 15-18 When Christ came we have the evi-dence from heaven, of the Spirit-When he was baptized be wen raightway out of the water : and the heavens were opened unto him and he saw the Spirit of God descend g like a dove, : and lo! a voice from heaven, saying this is my beloved Son in whom I am well pleased", "hear ye him" natur ally follows from the prophecy of Mo

In the shore we have the news other than himself or his apostles, vi-Moses and the Spirit. ear the testimony of Christ himself All power is given me in heaven and Matth. 28: 18 left to any one cise. See John 1: 3 2 10; Eph 1 22; Phil. 3 20: 21 The apostle's evidence is, 'd'hrist is

all and in all"; Col. 3 11, "and which it has body, the fullness of hun cially to the bousehold of faith. that filleth all in all," Eph. 1: 28. With the above evidence of Moses, God by the Spirit, Christ, and the apostles. o think it sufficient to establish his nower or authority.

Christ in the commission says tizing them in the name of the Father and of the See, and of the Holy Ghost." Matth 28 19 Here Jesus Christ places betweelf in the center, and he with the Eather on one side and the y Ghrest on the other. One Lord, one faith, one haptism,

Eph. 4 : A. This shows single, but us action here for the Holy Ghost. \*Cas that there should ny man forbid water not be huntized, which have received the Holy Ghost as well as we? be commanded them to be baptized in the name of the Lord Jesus Acts "Only they were baptized in the name of the Lord Torus?

writes about the terr very origing, then anywer, that he merced and sold, or hands no day, we came up, and other brain. Thus to risk provide the terr in the contract the real metal for contract the contract the real metal for contract the contract the other short them to be about the metal metal for the contract the other short the contract the con

There recent to be an absence of all the "Their Peter said unto them, from great reaches. Oh foreign one, I ap-was a manufact difference between the modern architectural embells themses and to be hapticed, error; one of you, in pent to you, will you not spend and the garness or non-manufactural embels the manufactural embels to the same of Jesus Christ. These of Christ? These of you thin here derived. The recent set of the same of Jesus Christ. These of Christ? These of you thin here were view. The recent set of the same of Jesus Christ. These of Christ? These of you than here were view. The recent set of Jesus Christ. These Jesus Christ. The Jesus Christ. The Jesus Christ. These Jesus Christ. The Jesus Christ. These Jesus Christ. The Jesus Christ. The Jesus Christ. The Jesus Christ. These Jesus Christ. The Jesus ye not, that so many of us as were baptized into Jesus Christ were bap-tized into his death?" Ross. 6 2-

also 4 and 5. or the Hely Ghost. Now in the mouth shall be established. solf in the heart or center. Here, the (treasure?

ly Ghost, . . . and lol I am with you alway even unto the end of the would. Matth. 28: 19, "for the promise is unto you and your children, and to all that are alar of, even us the Lord our

God shall call? Acta 2 39. Now let us see if there is a conflicon between the saying of Christ and the sayings of the spectice. Christ is day whom we know personally ears or contor of the commission. when the spostles, 'in the name of Christ" the strike out the beast or con

and Peter said "in the name of Jesus Christ and of the Huly Ghost." Now. if my single immersion neighbors can ze in the name of the Father and the Son, let them hantize in the name of the Father and of the Jeons Christ and in the name of

the Holy Spirit. No let us make a figure. If an napil ant were to meet us and say, "buptize me in the name of Jesus what would or could we do? know that it rould not be done without in action It follows that single in servion is not apostolic, but it is

daimed the three are ore they are one in Spirit, must and holi-I think from the above it will be seen Christ is the single figure and the memission. It seems to no the nou For there is one Shrist put them "For there is one lod, and one Mediator between God

and man the man Christ Jesus who rill have all men to be saved and Tim. 2 . 4, 5. 'If any man hove not o Spirit of Christ he is none of his "Joses said, I am the ray, the Truth and the Life . no man cometà unto the Father but by me. rove all things, hold fast to that which is good. With my heart's de sire and best wakes to all men, espe

MIGRICAL WORK ... POME AND POPETON

The question of more effective misinnary work on the frontier is receive ng a little more attention than forme amongst our brothron, yet when we are out amongst the people preaching as hest we can the glorious news of free and full salvation on the easy terms of full and complete obedien we hear again and again, the invitaion to come again or stuy with us a little longer, &c . &c. Now, door broth ren and sisters, we would like to do so; nothing would more gratify the wishes of my heart, and many others

and him crucified to the people, and then fill other calls, and so on, thus fulfilling really what is our duty to man and God. Yet as we have before

the name of result which the terms are the state of the s mortgages and various other ways, woman's garment, for all t Master; of propagating the Gespel God." Dent. 22 5. Thus far we here and elsewhere, home and abroad? have the word of the Lord on the sub-I will be seen in the above quotations. Will you send your mite to push the ject of dress, some things are not set that so mention is made of the Father; work along? Will you order some work dress, some things are not set. brother in the field to work and see of two or three witnesses every word that he can do so? Will you, I ask dividual First, to cover our naked-Here we have beseechingly for Christ's sake, help in ness; second, comfort; third conve the evidence of Paul, Poter and Philip, His work? or will you read, and go oye witnesses. They all point to away forgetting this call to you bewho, as aforesaid, placed him- cause it may cost you a little earthly solf in the heart or conter. Here the treasure? For one moment thick of Ghost while the aposities are seignt of of all they possessed. Think then have their claims upon us in the range to Holy Ghost, which, to me, looks again of those that have preceded us ner in which we mill have our gut and see how indomitably they have Now Christ says, "in the name of the worked to raise buildings, and propaather, and of the Son, and of the Ho- gate the work of the Lord. We are receiving the benefit of their labors The time has now come that we can belp others and ourselves also, by con-

and to all tributene to the support of the cause in extending the borders of the church by senewed and continued effort, and by giving of our means to spatoin the ous Gospel we profess. M Conside, in England, and in Australia, have heard of the tenets of the faith and have called, veg, repeatedly, and What Christ said must stand to-day we stand unbeeding those calls He said, 'in the name of the Father.' We hear brothron say that we are peculiar people who will practice what the Lord e emmands us, a and sisters. I really believe we should

teach others also. Would to God that, the mission pirit pervaded all, and that every in dividual could see he or her duty. act in the matter as in the sight of God. Let every one become interest ed in their own church district, to supply a long felt want-a missionar er seriously the establishing of a For eign Missi on Board, that our mi abroad may not suffer and others be supplied. May God add his blessing

> Burt Oak, Konst TO IT TO THE CLORY OF OUR

to hasten the time.

B) M.S. HOLSTNAN thether therefore ye est or drisk,

whatsorver yo do, do all to the giory These words of the apostle less orne on my mind with a needing force after reading a letter from a dea sustee, who snoke of certain things

trouble. First, then, I will call the at tention of the reader to the subject of dress as this, perhaps, is first in th way of church discipling Paul surview when he says, "Let us hear the onclusion of the whole matter. Pear God and keep his commundments, to this is the whole duty of man." Erel

The shore texts seem to be address ed to the conscience of all manking, And since it is so with man to be Sad my fould with his fellow-man, and in ing this be generally magnifi of his neighbor and dimunishes his own This being so, I wish to call the atten tion of my readers to a few thing with the view of a more careful self samination of our own heart; because "the heart is deseitful above all things nd desperately wicked. Jer. 17: 9. sturn to the subject, the

matter of dress is one that has and still does cause the children of God much anxiety. We should begin at the beginning, hence I rend tion, 3 21. "Unto Adam also and to his wife did the Lord God make costs of skin

nes. name of the Lord Jesus." Acts 17.5. and see them pass by unborded, to a of time and ovents we learn that there what do you think of the work of the are an abomination anto the Lord the are things to be considered

The first needs no comm the second we went our clothes to be occupation or busines, will all, perhaps ments made, or the materials they are made of and the amount we put on If these things only are bad in view than there would be no apoin for any operfluity. But I fear that too often e glory of God" is lost sight of a well as comfort, and the glory of the world and the desires of a depraved nature are the moving cause in the selection of materials and the style in in which our garments are made. Pe hans what has been said of comfort would say that when we precure ma orial for elothing , when we make or have them pando, that we have the four things in view, first, to cover mak sionee and fourth and hat but great of of all, "the glory of Ged"

when we do this we certainly will give no cause to offend our weak brother e sister. We should over remember the examples and instructioned those Paul. He says he "would not ext men as long as he lived, if his weak brothr were offended at it. Now what I have said has been

eather disposed not to confirm to see these who aree conformity to such or ders very streneously. To such I nould say, study well Paul's words at the head of this article, that "whatev or ye do do all to the glory of also what the Savier says in the fire Judge not that ye be not judged but judge yourselves by these, and it the Word frees us we are free indeed. Again Christ says, the words which I spake shall judge thee in the last day." These is per haps danger of destroying the whole ly by using too severe means ! the more especially if there should be a beam in our own eye. Let us always unil the bears, year even the smallest win to look into the eyes of our broth ren and sisters to pick out the mot-

that might be there Then let me say to us all, in dealing he that Christ died for them too. Hoy ing had a few things in my mind a the contact to which I wished to call the attention of the render, I will take up the second part of my subject be fore me to wet the missioners come the minds of many at present, and well it may, when the Savier of man kind so emphatically commands his disciples to "go into all the world and And it is to b wondered at that there should be these tound who claim to do all the commandments of the New Testment that would oppose the cause in the The untions, people and tongue, and in plied with mon most understand the language of the people to whom they be most successfully taught. Then, motive that will or does induce us to again. I would say to those who urge bare them. It the motive is to glorihigh schools, that only have "the gle of find" in view, and that you ask Him He surely to help you to this ond. e you. To those that oppose also remember that our only motive it doing all that we do should be to glo ity God, and seeing that we are commanded to teach all nations, it would seem that we were not glorifying tied your highly when we will not do anyhing towards the fulfilling of this ovent command and byside, are werne at breed Wight we not be found ng that class of whom Jesus speak when he says they would not enter themselves and were hinddone gaire or woold enter? "Whather therefore ve out or drink, or whatsoever ye do. to the glory of God " The next which I will speak of an

as I molerstand, at a certain District Meeting, or as a kind of a compromise or as an office one against the other The inquiry might be, will one wrong justify another, or will two wrongs tobacco and instrumental music. those who use tobacco I have no ground moon, which to been a defense at I do deeply sympathize with this enslaved to the filthy wood, which at hest is a very filthy, noxious, inconvenient, useless, and expensive babat, and it is a babit from which but a very small peresutage of the users recei any benefit whatever, while many are more or less effected by it both physconsequen eally and mentally, and also morally; and these things considered should at once be sufficient indisconnent to sause every follower of the merk and lowly Redeemer of mar kind to at once quit using it. Yet I rould say to the uter if you can old rify God in or by the use of it, then it is not for me to you that you should deprive him of that glory that you ulan him her the man of that which to me seems very objectionable. Paul's words to his Corinthian brothess "! will cat no ficah while the world standeth, lest I make my brother to offend." I Cor. 8 - 13. Oh. what love and forbearance the spostle had for his brethren! I pray the Lord may help us to exercise the same spirit towar our fellow servants. But a few words to those who with poyself do not use offensive, We do not always know the cause or motives that have induced those who use nd their whole physical eyetom has become poisoned by it so that they are restless and uneasy without To a great extent, many have inherited the taste from their parents, who before them were slaves to it, and hence it is to them a kend of second These are to be pitied rather than consumed and will require the operation of the Holy Spirit upon the art both of the accused and the necoser. This beings to mind what Je-John 8:7. stone at her.

sus said at one time, "He that is with out am among you, let him first cast a we would proceed according to Matt. 18 in the right spirit, we could do more by telling them of their faults between "thee and him slone" than by making complaint in the shurch, there to implore its power of excommunication upon the offending member Ab how many, if their con sciences were appealed to us were the cribes and Pharisees, would feel its pallid face lashes as did those accurers of the adulterous woman? May the Lord help us that our hearts may be fit temples for the indwelling of the Holy Spirit, and "abstain from every appearance of evil," and thee glorify

all these things there is an object or the gallery on high. Preshylernes.

fy God then the metive is good, yet in r zoaf we may sometimes make mistakes and may give offense uncon These things can be viewed from different standpoints, and we should always criticise our own acti very closely. We know that our tastes are very different; while one is a lover ie, whether vocal or instrumen tal, another perhaps can scarcely dis tinguish between the sound. Th ing the case their view would differ very much in regard to the use instruments in the worship of God. I wish here to say what I heard a superintendent of a very large Sun day-school say some time ago. has an orchestra band in his school, and he claims that he uses these inatraments to the glory of God, and that if one violin will a

purpose, he will procure another, and This man is a special lover of some and also is a so od performer of both yoral and instrumental, and honce he feels that he would fall short of rendering that glory to God without instruments that he does offer with thom. What I have written is, I hope

written with no other view than the glory of God, and honce is submitted to the reader with the desire that it may do some good in removing error and of assisting in exercising patience and for hearance one toward another May we then hear the apostle so that "Whether therefore ye eater drink, or whatsoever ye do, do all to the giery Roychole, Kan.

# PRAVED

I noticed a piece in yo spor some time since about praying. was greatly moved in the spirit whilst reading those precious truths which some done brother had so ably I do think and believe with all my heart that prayer or praying is one of the greatest and first of comands and how little of it is practiced by many of our members, and it grieves me to say by ministers of the Gospel too. I could name a goodly number at whose bouses I spent night and morning, and I heard no praying, only a hasty bicoing at the table; no fare ily altar; only occasionally, if some ne would come, preachers or the like consider prayer the safeguard of the Christian, or why is it written, "pray that ye enter not into temptation"? I ink that every head of a family who is a member ought to pray aloud with their children, and not strangers to come and then praycould name children, and one only ten are old, who has been asking father to erect a family alter. He is a descen and has been one ever since that child was in this world, and yet he does not comply. Oh! I know, too ow I used to wish I could hear my father and mother pray, and no doubt id I would have been church while I was young, but I not dut hear them pray I Seel thought. I remain your sister in Christ.

#### "ONLY THE ORISELING."

A Christian mother by dring. de ber a loving daughter moothing from the death-damp brow the matted bair. Prolonged suffering had made deep line as on the once bear tiful face: but still there rested upon those features a calm, peaceful expe sion, which nothing but a lope in Jeous could give. Tears fell agen the pallid face from the eyes that were closely watching the "changing of the Concious of the agent that canned them to full, the mother looking housesward, whispered, tience, darling, it is only the chisching.' Reader, the Master Sculptor "sceth not as man seeth." There are many A few words to those who have more deformation that must needs be phisoled cal instruments in their houses. In off before thou canet find a place in BAPTIST-DUNKER ISSOUSSION.

o 21 The Band

D. D. RAN'S THE STIFL APPROXITION.

Mr. Stein has become excited. He has not enough of grace to withdraw foul charges.

He persistently accused Baptist harches with granting "logal license to do evil "the works of the flesh;" he charged that Bantistchurches "hold that we may do evil, fight and kill; he charged that Bustist churches are guilty of the "crime of periury." mony in favor of immersion and the se charged Bootst churches with just forward posture remains unumraired. ifying the "rapacious, cruel, fiendish," "unbridled, carnal lusts and passions?"

As a Plantist preacher by "was a soler" in a political army doing the ot answer the work of war," yet he pleads that he was their emilty. of the crimes with chich be charged Baptist churches If he is not guilty he has made-falsely charges against Buptist churches. Baptists on citizens, as well as others, may engage in such war as is necessary for the "punishment of is necessary for the "punishment of evil doers" without committing the crimes charged. Baptist churches do not encourages their members to commu the enmes of war. The insinua-

tions are "simply helse and slanderous. Mr. Stein did not commit the historica and of quoting the Catholic liturgy of Bobbio to prove that the ancests witnessing Waldenses, were trine imts! Where did he plainly admit it to be a "Catholic lituror ? ily affirms that the "Walden our more than Catholica themselves! On the same principle he might offirm that the Hantists were once Methodists because so many Methodists unite with We have another mple of Mr. Stein's during historical

ud whore says I have proven that the ancient Van-lois or Waldonses were trine Immermists from their use to the Asstronion whee which noutriely requires true im-

In his eighth affirmative, Mr. Stein Thank: They honestly confess that the p. 364.

"Muston the historian expressly continue the Ambrotion ofter which ie says, 'the Vandois were rep for house retended after it had been abolished elsewhere." Imael of the Alps, 1, p. 12. The 'Ambrosian office nired franc immersion. Rob, Hist f Ban 435, Lon. Ed. These were mesent Vaudola, my friend's 'agrient itnessing Waldenses, with the cations " Donatists, &c., which he

makes the same people." The Waldennes were charged with nting their own children. Does that prove that they were guilty? charge that they used the Catholic "Ambrosian office" was false and slan-We repeat that Mr. Ston cannot avoduce one line of proof from any authentic Waldensian document

that the ancient Waldenses practiced tripe immersion. Is it reasonable to suppose that a vast body of people should practice trine immersion for enturies and forget to mention it in their writings? Another example of the "pious fraud." Mr. Stein finds re Mr. Brown and others

the fact that the Novatians of Italy and the west were called Cathara, the ure: he then says. These are the Cathari" (not some modern sprinkfors illed Purstane, Mr. Ray of whom Robison speaks, as his references ca says, "They baptized all that joined their assemblies by trine immersion Rols Ecrl. Res. p. 72.

This is a fraud, for Robinson actorred the Cuthari dissenters from the Greek church that held that "Christ These were not the was only a mon Novation or Waldensean Cathori, Mr. tein seems to adopt the doctrine that the end sanctities the means.

We farmth one more example of the

Dr. Judson, by addition and suppress forth as sheep in the n The percented passage stands. "The primitive me le of baptizing was preserved among the Waldenses

and Albigenses also, as appears from the present practice of the German Eaptists in the State of Ponnsylvania and other parts of the United States. The costern charebes have, it is true, introduced trine immersion, and kneeling, and pouring on water before or on, and ancieting with by which the simplicity of the primi ve mode has been marred, a glory turnished, but still their testi-

wison on Baptism n. 114. In his garbled quotation, Mr. Stein out in the word Brothron after Banists, thus adding to the words of the nuthor. Why does be do so? Also,

be left out-suppressed-the testimoay of Judson showing that "trine un "ancinting with il," are "adventitious ceremon nosinced by the eastern churches. It must be a sorry cause which needs 405 such support When certain writers speak of the

Novatians and Waldenses as have practiced the same manuer of bantiz my as the primitive Catholics, they ersoon in contrast to nite son. They purarded at an the same de whether the set was one or more The exections rather ambbles about Seet-washing, on the etc., have no bear ing on the subject. Some of the modera Baptists wash feet in their meetcountries of Europe, were put to death because of their Baptist principles This does not destroy their Bap tist identy. They do not, like th Tunkers, make a saving church orth during the dark ages. nce of this enstore It will be observed that Mr. Stein is

brewd enough to pass around our historical arguments. Will be try to answer them? First, The Tunkers have admitted

that the Eible teaches church succession. Second: They deay that the ist church—Rome or her branch

Tunker church originated in 1708 And, as there is no other church holding ammersion, that has any claim to the Bible succession except the Baptist, therefore, even the Tunkers themselves must admit Baptist succession,

r he driven into intidelity

This organient with another drawn wilderness history of the chusch My. Stein does not dare to tace He must surrender. He admits the cesion of the true church. Will he tell us what present denomination ion? Dr. Judson be-

fieved the Bible doctrine of church speciesion. Ho save: It is the peculiar privilege of Baptists a have defended in every non-the in church, and that on the sumple ground that, so far as the mode is concerne

minmersion, however administered and that alone, is valid baptism." Just on on Baptism, p. 115. The leading Disciples of Mr. Campoll are forced to admit that we mus-

accept the doctrine of Baptist success mon, or be forced to infidelity. The ngdom of Christ shall never stroyed, it shall have no end; the gates of hell shall not pr al ago The change to be the original apoetolic church must be Acrided between n the Baptists and the Catholics. Modern man-reade churches can put in no reasonable luinas. Our fitch characteristic that,

"BAYTIST CRUECTES POSSESS THE NEW TESTAMENT GRICKS" IS ITELY SESTEMBED CHARACTERISTIC SENTER. - Boudest choicelrs possess the Bible characteristic of being The Master said that purs.

would be a part of the inheritance of his true followers. Mark 10: 29, 30. Je sus said, "If they have called the Musof the house Beelzekub, how much ions franci' of Mr. Stein. He has more shall they call them of his bonso unimode for percent the testimony, of hold?" He said, "Rehold I send you Christ-like."

Ye shall be bated of all men for my same's sake." Matth. 10. 16-Paul said, "Yea, and all that will live

godly in Christ Jesus shall suffer per secution." 2 Tim. 3: 12. The trusaints must pass through "great lation" to reach the glory hand. While other denominations have their quan rels among themselves, they will to friends to persecute and oppose the Eaptists. The kings and princes of the earth have combined against. Bap tists as they did against Jesus, founder of the Bantist church hom, the historian, says

arginst whom the real, vigilance and severity of Catholics, Luthorans, and ing whose sottlement and progress these three communious, forgetting their own dissensions, soined ther most counsels and endenvors. seets of their common sweet the Anabaptists, and those that denied the divinity of Christ and a trinity of persons in the Godhead." Ch. Hist. p.

There were certain sects and doct

Those bostile denominations could make friends over the perspections of the Baptists. Many Baptists have been lodged in prison even in one free than thirty Bantis' preachers have been put in jail for prenting the Gorpe of salvation to somers. They have to bow the knee in submission to th traditions of men. Thousands and seillions of Baptists, in the different

sus, a learned Catholic, says: If the truth of religion were to be judged of by the readiness and cheerfulness which a man of any sort shows in nuffering, then the opinions and persuasions of no sect ora, be better or surer than those of the Analogei there have been none for these twelve kundred years past that have been more griovously punished," Orehard

Cardinal Ho

During these dark ages the Babylnish woman was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." These mar tyr saints were not Catholics they rore not Tunkers, and they Protostonte in the modern historical sense. They were Baptists.

In addition to the line of Baptist succession through the ancient Wal denses and Novations, it is evident that true Baptist churches continued in Wales from the apostolic age. Davis, the historian of the Welsh Baptist, sove

"The Welsh Baptists contend that Baptist principles were maintained in the recesses of their mount principality, all along through the rue and jaithful wit regular chain of t from the first introduction of Christ mity to the present, who never reecived or neknowledged the pope's supremacy like the thousand an millions of the inhabitants of the valof Piedmont, residing in the green and feattful meadows succeended by high and lofty mountains, reparated from other nations, as if the all-wise Creator had made them on purpose as places of safety for his jowels that would not how the knee to Real "-Hist. Welsh Baptists, pp. 16, 17.

are regarded as a "sect," Bantisty and they are vererywhere spoken

"Did it over strike you," said o "what graed mea we ought to be, who have been praying so many years? prayer to me has

odes being petition it has been communion with God, how near him we could to be by this true, and how like him we ought to have become ion with Chere should make ne

#### The Brimitive Christian. PUBLISHED WEEKLY. RESTINGUOS. PA

June 1, 1880. ADITORS ) ELD. JAMES QUINTAR,

U P. EEDMBAUC

South Bend, Ind., has changed his place of residence, and his correspond ate will be reafter address him at Eu ternoise. Dickenson county, Kan. Now is the time to send in your to

ders for a Report of the proceedings of our coming Appeal Mosting. We can suprantee these who stay at home more satisfaction by reading port, which will cost only 25 cents, than those who spend from 810 to 850 to go there and hear.

Bao, S. W. Bollinger, says that or the 15th of May an appointment was are glad that we may be there in made to meet and organize a Sundaymirit and school in the Myers school-hor McVeytown congregation. Rrethres A. J. Keepps and J. B. Dunmire were ly bless the labors of a elected as principal and assistant. This is a result of the Sunday-school who may assemble, to the promotion of the interest of our Holy convention by way of "Mission Work," self is left at home and only the new Let us hear of others born in Christ Jesus goes up to the racoting, the result will be good.

Av 6 o'clock on Sunday even there was singing and prayer on the of the Juniar some and another student added to the number of believers. A number of our readers' hearts will thrill with joy at the mention of baptismal scenes the green bank of the Juniata, a there it was that they first experienced fully the power of redeeming love. May many more realize the same hapto enable him to escure a pension which he could get if he had a little BY experience.

Bao, H. M. Sherfy siks older Isane Price to answer through the P. C. how to make wise so as to keep from Sermontour If we are not mistaken, a receipt of this kind was pub lished some time ago. However we are not certain about it. A httle light on this subject may be of general no coptance, as a great many of our mem m would prefer to use for sacremen tal purposes the pure juice of the grape instead of the alcoholic wines now

Bao. H. M. Sherfy, of Limestone commended in such cases is to first an Tenn: has changed his location, and ply to the home church, and if it de bis address hereafter will be Millbrook, Washington county, Tenn. He says is not able to give the necessary aid. that they are having very pleasant weather and that the wheat crop is promising-attended the Pleasant Valby church meeting and anys that they had some good admonitions, especially al application for belo unless the peron the subject of pride, and then aske why there must b pride. We suppose because there is a standing in the church. great deal of it getting into the church, and the buelbeen, have to talk about it to get it out. from the fusions (Pa.) Democrat. W.

WE have just received a copy of are glad to learn that the doctor leaves "Close Communion" or "A Plen for the Dunkard People" by Bro. Landon so many good wishes behind him, and hope that he may be coughly sporess. West. Although we have not yet had ful in gaining a large circle of friends time to fully examine the work, we and a remuncrative practice in his now are pleased with the positions taken e main and hesitate not to recommend it to the brotherhood as a work Brollier and his estimable wife and worthy of its patronage. We may amily, of Cherry Tree, this bave more to say about it after we departed from this place for Chambers have given it a fuller examination. It burg, Frenklin county, Pa., where they in div ded into twenty chapters, conwill bereafter reside. tains 192 pages and is nicely bound in friends and patrons of Dr. Brallier in cloth-price not given.

Wire is a very common name and it Clearfield counties, will regret to learn s natural to suppose that everybody is that he has finally concluded to locate meaning, and indeed permanently so far away from those we suppose that everyhedy has given whom he has so well and truly served ag, but that meaning differs in times past, and cornectly hope that very much according to the fancy of his path through life may

slave, a burden bearer, a house cleaner resided by his gentlemanty conduct. and a cook. And with still others, it and pre-emisent skill and t sense a master—a relentless tyrant, protession. His practice was large But the original meaning of the word and extensive, and was a "Weaver," and such they can in a moderate degree inerative, the re-We do not menn sult of faithful labor, and skill as a that they should weave woolen and physician,

-there is hoe

wife and R. H. Willer, our Western od-

at home generally. For the last ten

especially when we think of the large

will be there and with whom it would

rive us much pleasure to meet. Hat

thile we cannot be there in person w

pirit may be there to over rule the

....

to be published in our paper.

fore us just now. One brother

can attend church and rear their chil

dren, surrounded by proper religious

and indeed they may all be proper sub

ing has thought it not best to exercise

rother or sister should make a gener

Tux following complimentary notice

The numero

is way. The course

nual Magi

influences. She says that \$250 v

re might continue to give

jects for charity, but the A

Wx, of late, have been seccivis

number of boothren and sisters wh

for us now to remain at home

linen fabric, but they can be weavers Dr. Brallier is a graduate of Jeffer of men's fortunes. Where the true on Medical College, of Philadel wife prosides there is prace and pros-Where the true | son Medical College, of Philadelphia institution in 1848. In the same year be commenced practumng modicine is Tuts year Bro. Quinter, J. B. B. and cherry Tree where he has since resided. He as a prominent member of the itor, will represent the P. C. at Annual Indiana Connty Medical Society, havd we have agreed to re- ing held different offices in the somety, and it its president at the present time We can confidently recommend him to vers we have attended every Annual the citizens of Franklin county as an Meeting held, and it does seem a little honest, capable and conscientio socian, in every way worthy of the

considence and natronage. SIT MONTHS ON TRIAL

with home-

In order that the Paintrive Court TIAN may be more generally introduc-ed, we continue to offer it for six and the scats are all taken up. months on trial for 50 cents. friends, and especialty our traveling will afford good opportunities for introducing the paper.

THE WAY OF SALVATION.

A correspondent of the Christian quite a number of applications for aid "What did Jesus mean when he we have been laying such aside as are id: "He that believeth on the Son of a local church character, when not properly authorized by the home church. We have several of such behath everlasting life"? On that qu tion I desire to know the exact truth Did he mean that we must accept any some one to loan him twenty dollars particular system of theology, special theory as to his york in the ale of being? Interpreting one parnoney. Another sister who is now of his teachings by another, I can living away from an organized church, think so. After diligently and prayer is the brothern and sectors to furfully reading the Gospels, which contain the sum of all that we know of nish them with enough money to buy him, it seems to me that to Pholiogra on him." in the sense in which he neant to be understood, is to recog nize him as a tencher sent from God. be sufficient for that nurness. And so to account as true the great vital prininnressed with the excellency of moral and spiritual, which be claiming charity from the churches, taught with his his and illustrated actor, to imbibe his sparit and follow his example. Is not this a full compliance with all the terms of salvation ? Or, may we not at least be certain that whatever class is required will follow es favorable to the application and this as euroly as the tides obey the

then let the call be officially extended "To scorpt as true the great vital to the adjoining churches or he made oral and spin al, which principes, moral and spiritual, which he taught with his lips and illustrated general as may be thought best. No by his life . . . and to imbibe his spirit and follow his example" is cortainly the great all and in all for the socker he official brothres who have a good and observe, but how many an willing to practically accopt this way of salvation? This fuith is as com prehensive as the Bible itself and we of our brother, Dr. E. Brailier, we clip feel unite sure it would be safe to ac-To imbibe the spirit of Christ and follow his examples is to make Christ the man of our counsel, and oboy and carry out all of his precepte and examples. Yet in the face of this young man's loyulty to Christ, in the latter part of his correspondence. On Tuesday morning last Dr. E. he turns right around and ignores th very fundamental principles of the doctrine of rolligion, and declares that all that is necessary to be a Christian is to observe n few good works, forget-ting that some of the truths of the Goopel are: "Ye must be born again;" the Northern part of Indiana county, as well as portions of Cambria and that believeth and is baptized shall be saved:" "Ye ought to wash one another's test. I have given you an example," &c. But such are

popular views of the day. It is "be-lieve and ye shall be seved," and modorn liberalism says that you can beeve what you please only so you be-

EDITORIAL CORRESPONDENCE MOUNT MORRIS, ILL. Dear Princeto

and rister Gitt, of Adams county, Pa. we lets our home for Illinois. we stenged aboard the train at fluocompany on our journey, but there about midnight we were was none on the train. were very much erounded, on account out and of a medical association at Altoona, Pa. There seemed to be a general tursout of the physicians, and all scenard to think they were going to have a good time. Our little company awake, almost concluded were sucressful in getting a seat, but at the next station some ladies entered the coach and then some gentlemen's politoness was tested. It is remark able how some mon's attention be-

comes fixed on outside objects in

and so we sode standing to Altoon We have excellent opportunities for to and the of serving eye sees many examples e different phases of it. Wife obtains different places of it. a seat with a contlemus from Phila delphia. He was an elderly gentle man, very kind, and sequed to admirwhat he thought was the Quaker cos tume. After we left Altoona he had a sext to himself on the shady side of walked out and when he came book he und his seat taken und his burgung changed to the sunny side of th He looked supprised at time but finall united and remarked that some up onsideration. It is true, and it was fully illustrated in this incident. The too, we had an example of forburral If it had been many a man, he w have become more at such involence and stoutly demanded his sent. As it was no trouble ensued, and we we

Christian forbear We arrived at Pittsburg b one and two o'clock and could have ont on to Columbus at 4 p. m. and at Il a m. could have went on directly to Chicago, but we did not want to have done had we went at that time and concluded to lay over until next reorning. We put up at the St James hotel and toward evening went out to see the city. Pittsburg i properly called the "Smoky City." We went on the heights at the out skirts of the city and could have had an excellent view had it not been for the smoke. We went up an incl plane on small cars with wire rones at ached and drawn up by an engine at the top. Wife and sister Gitt did not like the idea of coinc up at first but on being assured that had ever happened, they concluded that the ropes might though they were in the car. It is rather dancerous looking to those nor customed to it, and it an accide ever does happen there will be som ouls hurled into eternity in the of an eye. There are four of these inclined planes and the other three w were told, are still longer. On the heights at the eastern suburbs of the a great many of the men work in the shops live, and these cars run up and down these inclined planes every five minutes for their benefit, in going to and from their work. If any of our readers have occasion to lay over a few hours at Pyttsbury, we think you should take the street at the Union Depot and take a vide out to the first inclined plane. To ride

night's rest, and the next morning started on route for Columbus, Ohio We did not go out into the On Wednesday morning of last week, in company with write pretty. What note to the american Western towns is their brond streets When and beautiful parks. The time for our departure saon arrived and we tingdon, we looked for some of our were off for Chicago. We were t brethren, thinking we might have there would be no more changes, but The conches by the cry 'Change curs" We hurried land a wait of about fifteen minutes in a wayside station k There had been a ram storm that afternoon and the sir was proand our company not more than bal that resirons traveling is not, after all, the mospleasant pastime in the world.

very picusuatly. We then had a road

to the Indiana Nac. After we left Columbus we through an excellent country, but we crowded railway couch, especially surprised to see so few good when they know ladies are entering farm buildings. The greater pathe buildings we saw wore more buts istful look of the ledies however Perhaps the land owners live off from the road as subseded manages At any rate if the persons that own the and live in the dwellings we saw ennest commend their taste. The land is certainly good and we do see uny reuson why there should not good buildings on it. We arrived to Chronco about eight

was at Bidgeville, I think pretty close

o'clock. We were somewhat disap-pointed as we expected to bave a fine view of the lake, but did not comenough to scent at any point. The barrage agent went three train a low males out of the city and for 50 cents we got a buse transfer to the Iowa Central Denot, where we had to wait about two hours. this time we lead not race a bree was somewhat surprising to me as we thought there would be ber of them on their way to Annual Musting. We met a brother from Maryland in Chicago, and another one own on the train from Chicago to this place. There was also a m on the train who was one of the first sottlers of the city of Chicago. record is kept of the names of the original founders of the city and they have a re-union every year, on the Dith day of May, This centlemen had come all the way from

to attend this meeting, and it seemed to be a great source of enjoyment to him to most his old companions once again and as he said "talk over old This we thought was all well anough, but when he come to describe the night was spent we were somewhat surprised. The first exer cise was the calling of the names ac cording to age, the youngest amo them being about sixty years. After ercise was the dance and music. I seemed strange to us that such aged men, men on the very brink of the . It was accortained that sever torn of them had died within the last year, and yet at this meeting, perhaps the last one for some of them, would spend the time revelry. such is b ch is bumacity. We arrived at Mt. Morris yesterday

(Friday) afternoon. At the station we met brother Olier, of Pa., and Bro lory, of Virginia, Some young six ters belonging to the school we at the station. We went directly to brother Stein and family. Last night they had services in the chapel. Bro. Flory, of Va., preached. We put up with brother D. L. Miller in the ballding, and are now writing in his office The school seems to be prospering sed overything moving on We expect to remain in this visinit and attend the services over Sabbath these who have prove over or govern and pleasant out that the skill and tab. [ive that, James in the Chrise, This leavage the share will be admitted presented with, makes the very of salvations very on you revent your five points very only provided the control of the control more to say in our next. On Monday, of spared, I will send you some notes and comments, and next week and during the meeting I will try to keep you and our readers posted in the passing ovents.

# Charational Denariment.

Mr. J. Early, of Washington College, Pennsylvania, is going to Siom to better in work, act as Professor of English language and literature in the Royal College at Bangkok. He will receive \$1,000 a

Tax Regents of California Universiformally disapproved of Sc. crot Societies and require students entering the institution to refrain from coining any such while under the col-

-From Bro. S. Z. Sharo, we learn that Prof. Huber of Ashland College has united with the Church. This is good news, and we hope that he may prove himself an ornament both to the

Tuyan are several flourishing schools in Chies conducted by American teachers, and through the translation department of the Empire more than uu volumes of translated works in science, art, etc., have been sold. In schools of this country 129 Chinese

We are now at work on the Catalogue of the "Brethrea's Normal" 1880-81, and expect to have it out is a few weeks. All thinking of attending a good school should send a three costamp and get one. Address, J. H. Brumhaugh, Principal. Box 290, Huntingdon, Pa

-The Institute Term of the Norcontinue six weeks. This term is tended senerially for teachers, and the course will be made as practical as possible and will be of great benefit to such as expect to teach the coming Fall and Winter. First class teachers will be employed to assist. Send in your applications as soon as possible that necessary arrangements may be

-No where in the East can a more beautiful view be had of natural scenery than from the tower of the Normal building. In front we have a most beautiful view of the town with its glittering towers and church stoopies-its green trees and shady streets. A little to the right, stands n all their primitive granduer, the cks," while beyond, the Shelving R eve skips over hills and ridges of the most varying folinge, until it catches the prominent terminus of the Terrors mountain, and at last, rests upon the rugged sides of Jack's mountain and the Blues in the far distant. On the est side we have the Penn's Central Railroad, with its ever passing trains cast and west, the clear and beautiful waters of the Blue Juniata, Woodrock valley hedged about on both sides by ridges thickly timbered and beautifully decorated with trees, in kinds, too numerous to mention, while just a little farther west stand the old Tussy as In fact, it is "a besuty" all around and

# Welestern Department.

PLUZE E. H. NILLER, EDITOR LADOGA, IND

ly is rother wet in Illanois this Spring, but the farmers are energetic

Oru health has been poor for som

We are now (May 17th) at the home of brother Philip Moore, in Rosnoke, Woodford county, Ill. Writing in the hom day and preaching at mights it is slow improving our health in this way, but we look for more rest by and by The church here is in good condition and in the order and union of the platter may add to its appe brotherhood; xealous and hopeful, and

in much a field.

THE brothren in Illinois are full of to thousands it will be zeal, and the cause is prespering, but made it had for meetings generally. Still the brothren here have great reason to be thankful because the disturbing elemente in our brotherhood does not affect them much. They are well settled in the general order of the church in humility and plainness, and they are realous missionary workers for the surancement of the cause Probably no State in the Union has the order of the church, botter outsh lished generally than Illinois. union and openess oxists among them with comparatively little exception.

Wx spent the 19th of May visiting prother Christly Gish, at his home reedford county. Ill. He is from in Woodford county, Ill. He is from Botetourt county, Va. He is nearly eighty-eight yeurs old; is blind and very deaf; has some cough, but otherwise pretty good health. It was a de light for us to talk with him, because be is so well prepared, so ready to go home just waiting the Lord's time His memory of vounter days seems vivid as in the prime of life. It is a delight to see in him the rich transverse of a long life spent in the service of God. Like the beautiful setting sun going down, but easting its brightest lingering glories behind it.

In No 19. of Gospel Preacher, broth er Bashor, under the head of ing House," strikes the right note that is just the need of the church to day, in the matter of uniformity and non-conformity and humility and union in this question of dress. We hope such ac enterprise in this interest the church will be sustained. We shall give it our copport, patronage, and encouragement. Our brethren can make our plain apparel as cheap as any other clothing establishment. This will give uniformity in dross, and system that will commend it to all, bringing it is the reach of all, and extend it to all. This, too, would give employment to a number of our brothren and sisters, and make more oneness in this matter.

#### ORPHAN'S BOME.

Our brethren are making efforts in tle farther west stand the old Tussy as that direction by districts. We think a most sturdy protection against the States should join in the work, and winds from the west. On the cast we make it large enough to be self-sea-have the same varied scenes before us. taming. It should have a farm, a or Rooks. With all Libbs infinitely industry, detection, economy, and to cite class and ant econolingly; and indige noted in.

But and in the contract industries the contract industries that in the contract in the policy contracts are supported in the policy of the contract in the cont

#### PROB PREACHING

When a neemed is full of the cell inpartition of the provables it is prote, 25, 16 tours to the processing. When it is made up of 10, not be subject they are head to find, ing to the words of the nearest tour excluding, or reflected of sense one, the land certainly are of no principal learning, on, the case is again deferred by A. M. Deep reseables. When it is adoptly scales. I mean some one will have to locate a whether from Kannas sales of hearing, and only wouldly window, replain them, and as all one establish the area of the arms of the sales of the s portsace of the preacher it is poor spirit nor life, and is but following a time, which shows some lack of short form and presching only formslity, it is articles in our columns; but we are poor preaching. When it is preaching better again in health and hope to do to please the itching car, and to sait the

popular feeling, it is poor preaching. But when the spirit and love of Jesus is in the sermon, it is not poor preach ing . it may be broken, nolearned and ely in delivery, but if Christ ac his Spirit is in it, the preaching is not poor. The richest repost may be served in a wooden bowl, and none of the richness lost to the bungering. The golden not to its sinkness. Then if you have we feel our labors can do some good a little learning, all it all with the rich es of His grace, and love, and spirit; and it will not be poor preaching, but better, and do mere good, then if given in elequence the past open and muddy winter has of style. In the present age many bare fixed a kind of standard for perfec preaching in its formulity; but the true standard of preaching is inside of it, not its outer form; When it comes in spirit and life it may care little for forms style, still it is not poor preaching. When the true spirit of the Gospel is

in your conversation, that is not poor preaching. When your business and conduct with the world is full of Chris-tian love and truth, and good will to all, that is not poor preaching. When you visit and help the poor and the afficied, that is not poor preaching. When you talk kied to all, when you show to all, even to enemies, that is not pose preaching. But when you bite and derour, telk against your brethren, that is poor preaching. When you try to run a sharp bargain, and get the advantage in trade, that is poor preaching. When you neglect your religious duties for the se of the world, when you neglect the church, its meetings, when you per lect to do year part in helping on the cause of Christ, it is poor preaching.

#### THE COUNSEL THAT ABITHROPHEL HATH GIVEN IS NOT GOOD AT THIS TIME

presching out of it.

Charity suffereth long and is kind, and even covers the multitude of sine; therefore those in whom this grace ada will endore all things, for this, too, is the fruit of charity; hence my brother R. H Miller, who knows well how much I love him, will not be much offsaded when I tell him why I think the Lord by his overruling providence the counsel he gave in P. C. No 3, the advice of 1888 for the charches to page 21, to a brother from Kansas on act cautiously, &c., stands correpealed; the divorce question, is not good. He and the churches choosing to do so "Though our own views are a litto follow our owa convictions. Bro Miller well knows that brother Sayler

In fact, it is a benny? all rement and school, a charely, a third term, with a few filters in the pablic about blong Blev with them; than we wish is the over weather. Or the bender of in the action challenges between the week, is not ext, or action. The decided. The filtering menting, former the asserts: We offer a matter of policy, not of principle, and were possible of the contraction of the street of the pablic about blong and the propriety of the parties of the in the pablic about blong and the propriety of the parties of the in the pablic about blong and the propriety of the pablic about blong and the propriety of the pablic about blong and the propriety of the pablic about blong is a start of policy, not of principle, and the propriety of the pablic about blong is a start of policy, not of principle, and the propriety of the pablic about blong is a start of policy, not of principle, and the propriety of the pablic about blong is a start of policy, not of principle, and the propriety of the pablic about blong is a start of policy, not of principle, and the pablic about blong is a start of policy, not of principle, and the pablic about blong is a start of policy, not of principle, and the pablic about blong is a start of policy, not of principle, and the pablic about blong is a start of policy, not of principle, and the pablic about blong is a start of policy, not of principle, and the pablic about blong is a start of policy, not of principle, and the pablic about blong is a start of policy, not of principle, and the pablic about blong is a start of policy, not of principle, and the pablic about blong is a start of policy, not of principle, and the pablic about blong is a start of policy, not of principle, and the pablic about blong is a start of policy, not of principle, and the pablic about blong is a start of policy, not of principle, and the pablic about blong is a start of policy, not of principle, and the pablic about blong is a start of policy and the pablic about blong is a start of policy and the p

this case He has plainly spoken. No 1879 the question is again asked of A let the brothers be still, and not sik A. M. whether the inspectations according M. to give liberty to bear His word 33. to give interty to ment it is worst 2d. If there are any decisions by A. instead of A. M. naswering you accord M. on the subject they are hard to lind, ing to the words of the Savior they

their own views and opinions, the ex-planation may, or may not be satisfac-tory. Let us observe. the Savier, 'except for fernication,' as the church for admittance, and in many

they stand connected with his other cases refused because some they only suspend it until fruits worthy Any act that will impose a penalty on part of the transgressor to the satis his righte and liberties, civil or rollig the District Meeting of the Eastern reason, religion, or Christianity District of Marriand. Not because the brothrea through District or A of brethres as opportunity during the they can remainte themselves, as this constion clearly shows. Where did the

Savior give the idea of smacroon and or satisfactory to the church in the case in aucation? The onery however, was as intelligently discussed and voted on by the District Meeting as it ever was or will be by A. M. and deeided that the words annul the m riage contract. But the query was tak-en to Annual Meeting, which disputed of it as follows: "We portpone question indefinitely, but advice the charches to proceed cantionaly where they have cases of this character to set This disposition of the query just, and admits that it had no a thority to chappe the words of the Say ior, 'Except it be for foreigntion' the advise to the church to set captions ly. &c.: amplies only to the making out of the en e whether it be for fornic or some other cause, also was right.

Many of us thought this disposition
was finel, and some churches baving

such a case acted accordingly and bap-tized such applicants, and as far as I know all such made good mem! But in the course of two years come one conceived the thought that much Good prenching is not in great clo-quence, but is the great spirit getting dissatisfaction existed because the auswer of District Meeting in 1868 was before the answer of A. M., and in 1870 into every little thing, to make good brought it again before A. M . and that meeting made the extraordinary d ery that a majority believed that formi ostion only suspended the marriage contract, Ac, and agreed to leave out the decision of the Eastern District of Maryland Thus giving a becase to commit formulation to their lust's concomman formation to the profession of repostance go seef free. I don't suppose
A. M. thought she was doing this, but known his love is appreciated and recipthis is just what she did do. But theak

could act according to the law of the M.) decisions natil there is liberty given 12 1877 A. M is again called upon to reconsider the divorce question poses the majority of 1879 could not is a strong advocate for the observance of the decisions of A. M. on all quees 'Except it be for fornication' I belog tions on which the Scriptures are slient, moderator of that meeting, I determine But as soon as A. M. will assume the ed to test the mind of the members of authority to decide a queetlon contrary the Standing Committee whether they to an expressed word of the Lord, I am would sestain the answerranted idea of and will be her likter opposent, and suspensing only. Accordingly 1 put though the expression, "Except for for will never submit to a decision contrary the question: "Do the words of the sication," must sallify the marriage to the expressed word of the Lord. In Series and or supred the marriage the case in question I object to wait, &c. contract?" Of the twenty-three memtracting. It should have a farm, it is because the code of that the classification of the code of the the classification of the code of the the classification of the code of the the classification of the classification of the code of the the classification of the

to the Gospel can be received, &c. But

ory. Let us observe. is not good. For many years innorest to 1868 the query, "Do the words of souls have been knocking at the deer of bargoage, in Matt 19:9, annul the wants A. M. to make void the words of marriage covenant or contract or do the Savier, Except it he for formication. Except it be for fornication. of reprolance are manifested on the or deurive an innocent person of any of faction of the charch, was forced upon ions, in any way whatever, is neither the District Meeting of the Eastern reason, religion, or Christianity. If because the discrement for in any other way will make rold the query, but simply because the District words of the Savier, "Except it be for Meeting, as well as A. M., affords a class for incitation," they can make vold the fornication," they can make vold the word except to every instance in which year to study out something on which he need the word. Let us see how this

would work "I say anto you, that except your righteourness shall exceed the rig ness of the Stribes and Phariston, ve shall in no case enter into the kingdom of God." "Verily I say auto you, except yo be converted and brooms as little children, ye shall not enter into the kingdom of heaven," "I say unto you. whosever shall put away his wife except if be for formication, and shall mar-ry another, committeth adultery" "G my Father, if this cup may not pass away from me except I drink it, thy will be done." "I tell you, nay: but except ye repeat ye shall all likewise perials." "Verily, verily, I say unto thee, except aymen be b cannot see the kingdom of God "In one onewered, verily, varily, I may cuto thee, except a man he born of water and of the Spirit, he cannot enter into the kingdom of God." "No man car come auto me except the Father which bath seat me draw him." "Verily, verily, I say unto you, except ye can the fiesh of the Son of man, and drink his blood, ye have no life in you." Brethren, what say you of making void or disregarding the word of the Savior, except? I am glad however that the advice of A. M of 1868 to the churches to set cautiously in such cases still stands carepsaled. And whether I am sheent from, or present at future A M.,

I hereby record my solemn protest against it ever being repealed.
D. P. SAYLER Double Pipe Creek, Md.

rocal In the follows of charity we ca the Lord by his overruling providence love him none the less on account of some difference there may be in our views of a matter of policy. We agree in our principles and doctrine on the divorce question, we only differ in view of the policy, or best mode of proced are, to get our principles on the subject accepted by the brotherhood. We so lect the course we believe to be the most effectual in bringing about that object, in a way that will be harmonione and general

We believe the divorce question is settled in the word except, as brother Sayler has well shown. It looks as contract, or the idea of suspension only unlifies the word except. But we need

# Bome Department. DOMESTIC WIVES.

Mon of a certain order are addicted to talking of domesticity in women as if it were not only a sove irtue, but the sole virtue worth their having. They seem to think doleity so m entous and absorbing as to leave little, if any, room for cultivation of personal attractiveness or the social graces. Just what they mean by the word it is doubtful if they could tell, for they are apt to nee it vaguely and variedly. They are unanimous in the opinion, howe be her condition that every weman, what it may, should be domestic, resselessly, obstinately dome tie. Asked if they would have her rirtually an usper servant, a house held drudge, a kind of compafact in the nursery, the other in the kitchen-they would hardly ass but they would still declare that she ought to be domestic, that domesticity crown of a woman a excellence.

By this they wish to convey the is to render home materially comfortsble, to make things run smoothly, to satisfy their notion of convenience They have small concorn how this is effected they record only the result. When the result is reached, they feel confident their wires are demostic. when it is not reached, domesticity is lacking. It solden occurs to the that they can be in any way responsible for corporal defects or pics of the household. Their habits may be very irregular; they may forget or neglect every domail committeen with which they are intrusted; they may be capable of introducing chaos anywhere, but if the internal economy eo wrone from any cause whatever it must be that the feminine head is not domestic. Are they domestic? Pshaw? tie. He has nothing to de with domeeticity, which is purely a woman's province. Indeed, it is noticeable that the less domestic a man is the more he desires, as a rule, that his wife should he demostic, the more he unsists on the indispensableness of the thing of which he has none, and to which he lays no claim. When you hear a mun putting particular and persistent stress on domesticity, you may reasonably infor that he wants his wife to mesopolize it, and leave him free to do as he

How many husbands, both young and middle-aged, there are who give as an excuse, for indifference to, or neglect of their wives that they are very domestic. They are continually seen at places of amusement, in socioty, or pleasure excursions, either alone or with other women; and if some-hody, ignorant of their marital vagaries, inquire about their wives, they reply, after this manner: "Oh, she is no, as usual. She nover goes out you know. She is absorbed in her She is altogether domestic. I try very hard to have her visit her friends occusionally, to have a change of some sort. But it is useless, cannot be content away from her family, [the erratic husbands obvicusly understand that they are no part of the family,] and I am obliged to let her have her own way. When a woman is entirely domestic demosticity is her life; she cannot be persuaded out of it.

ony have declined to this condition that she may have become a victim of has been copi ously oncominged by her husband to surrender the pomps and

ness to escape from what he fancies to plate. He does not leave his coffee-

they are leath to speak of anything of ciousness and leaves a lasting scar. While many women and low town, and by nature unquestionably demestic, in laughter.

family of their own, they care for lit- fuse in his apologies, but shows his retic else, there are more women who gret in his face and manner, rather are forced upon demesticity by the than in words. Some writer has saidunwilhngness of men to afford them any diversion from it. Any weman will grow domestic when nothing but domesticity is left her. We may not leve rocks, but we will cling, after shipwreck, to a rock with a grasp that

scarcely be severed.
The husband who is really fond of his wife, who is in full sympathy with her, who admires her, who is proud of ides that her duty as wife and mother her, is rurely troubled as to her domesticity. wishes her to be mindful of his wants and solicitons for her children if she have any : but he does not think al should hug her own hearth-stone and never catch a glimpse of the outer His lively affection urges him toward her, not away from her. When be goes out, he likes to take her with . he desires that others should see the woman he has chosen for his mate. he wants to have his taste approved, his good fortune in securing her made manifest. He is glad that she should be demestic, but not demestic alone. Ho knows as all men know, that a mplote, rounded, large-minded wo on can adorn, home and society at the same time; that she may be a mode wife and an excellent mother, and yet

a charming companion, a delightful entertainer, an inspiring friend. He believes her too agreeable, too worthy, too helpful, to be awallowed up in one sphere of duties, to be dulted and stunted by one sphere of activities, by one form of development. He seel for her some diversity of occupation. some variety of experience, an ample

within four walls and the enactment of a single part. His love for her expresses itself in comradeship, and in omradeship there is semething be sides demesticity.

Who are the women commonly stamped with demesticity? Are they

their liness that are vivacious clover interesting under all circumstances; that can smile away care, talk off moodiness, bring sunshine into dark places? The best and finest and dearest wives are domestic, but they are not ingulfed in domosticity; they no bly refuse to be only one thing. And when wives are constantly mentioned simply as domestic, it may be suspected that little else can be said in their praise.-N. Y. Times.

# TABLE MANNERS.

Among the most trustworthy to of good home training is placed that of table manners; and no individual can hepe to acquire and to keep them who knows any difference in them when in the privacy of the family cir ele than when in company. The prop-It is quite possible that the wife those next to whom he site by fident ing in his chair, moving his feet, playing with his bread, or with any o rautino, of stay-at-home habit. But, table equipage. Noither does he chew in such case, it is very likely that she his food with his mouth open, talk with it in his mouth, or make any of those noises in esting which are vanities to which he greedily clings, characteristics of vulgarity. His feed She is pretty sure to have received is not conveyed in too large or too

waters. It the absence of this, the etc), and not reversable the second process of the etc. It is not a second process of the etc. It i tended to like it, he has shown impa- as this is the signal which a well drilltionce of it, and unmistakable eager- ed butler observes for removing the

warrious transform.

Warrious transform.

Warrious transform or teaspeen in his cup H.

warrious transform or teaspeen in his cup H.

avoids using his handkerchief unnec space or teaspeen in his cup. Ho ensarily, or disgusting those who are this sort, but once detected it burns cating by trumpet like performances with it. He does not converse in a

lasting scar. While many women are loud tone, nor indulge in approaches

"As it is Ill-mannered to express too much regret so it is the essence rudeness net to make an apology not Tittlebat Titmouse, when he broke a glass dish, assured his hostess that he could replace it with the best in London This was rather too practical

a form of showing his sincerity.
The well bred youth breaks his bread instead of cutting it, taking care not to crumble it in a It is needless to say that he He does not besitate to pass any course of which he does not wish to partake, instead of playing with it as on tuble etiquette advises. He swallows his food before he leaves the to ble, and sees no occasion for autonishbecause eating on the street is forbidden. All the details of good breeding are as familiar to him as his alphabet, and he has been taught to think that attention in small things is the true sign of a great mind and that he who can in no esity, consider the

#### ROW READEST TROUG

"Of making books there is no or The volumes deposited yearly with the librarian of congress for the purpose of copy-right number many thousands The vast accumulations in the great libraries of our own country and of Europe indicate that there exists a feverish activity in book making as well as in the other industries of the world

orld. In addition to the countiess reams life in short, then can be contained of paper manufactured annually into w books, there never before has an are when so many periodical journals were manufactured and circulated. The United States is the land of nowspapers. It publishes a far larger number than any other country in the far exceeds those of any other try. It is evident that these books and periodicals must find buyers and readors. To publish them requires vast sums of money. These sums must be furnished by the public, but the public do not hav that which it does not care to use.

able that we are a reading people.

There can be no doubt that we are high to in one sense. It reading is to be mustly measured by the square yard we we easily outstrip any other people on the earth. Still it is far from settled that we are a reading people in the sense of reading what brings to us real ben-

ofit. The body must be fed. It is bene fited when it receives the nourishment of wholesome food. It is injured when it is crammed with pernicious and poi-sonous aliment. While the body may perish of starvation, it perishes with ual certainty and far greater colority from intruding into the stemach dele-The same princiimproper principles and motives that

There were already, he said, too many riot, playing at "chuck," and curin the world in his time. melancholy minors of my own, but the to coavey to any serious mind an idea desires of better heads, that there of hell, rather than of any other place, were a general syzed-not to unite the incompatible difference in religion, me that it would be at least a barmless duce it as it key at first, in a few and good, should some plan be formed to solid authors, and to condemn to the check the deplorable profunction of fire these swarms and millions of rhapabuse the weaker judgments of schol-

with such scrupulous care as they ought over the babits of reading form their children, or pupils, form intimate upon the printed page as well as by the oral word? Thousands of bright young men and women pass yearly from our high schools and academies with boads stuffed with text-book

teste for reading, they have no knowledge of authors Like the theological student who, when asked if he had but I have read the Warrely Maga-

that branch of education which, of all in his J hers, is the one from which, in ordineground that thereforetions for their smallest, can also compass the largest nary lives, the greatest amount of true use will be received by the printer of enjoyment may be obtained in after Newspapers, frivolous novels, pickings here and there without alm or thought, absorb all the attention, a goodly share of which, at least, ought

of healthy reading? Place the right testimony to the value of his he ortality and he sure, if any work of a less known author is placed in your selection that its tone is healthworld and their aggregate circulation ful. Eschew the dime novel as you would poison, and place in the same class with it the weekly seems story papers, whether they be "Boy's and Girl's Wooklies," "Ledgers,"

urday Nights," "Sunday Mercurys," or whatecover name. If your local naner is vulgar, filthy, slangy, banish it from Hence it would seem indisput- your household, and in choosing your newspaper, he sure to choose one of o which will instill lessons of purity, integrity, and honor,-Record

# THE STORY OF BORERT RAINES.

The small city of Gloucester, England, scated on the left bank of the Severa, has passed into history as the honored place where the first pin was made and the first Sunday school v gathered. Robert Balkes was a citizen of that town. In a letter written by him in 1783, he says his first school was cathered among the pin-makers. It was entirely by accident. 'Som business leading me one morning into ples are true of the mind. It must be fold or it will become diseased, take distorted rices of life, be the seature of the people, who are principally or the plant of the people who are principally or the plant of the people who are principally or the plant of the people who are principally or the plant of the plant ing, chiefly dwelt, I was struck with improper processors will lead to raise.

It is then a matter of just as much importance that the miled should be inceed. I state of just as much importance that the miled should be inceed. I stated in indicates whether the inceed is a state of these children belonged to that to risk he as Windown, and tell her these children belonged to that to risk he as Windown, and tell her these children belonged to that to risk he as Windown, and tell her these children belonged to that to risk he as Windown, and tell her these children belonged to that to risk he as Windown, and tell her these children belonged to that to risk he as Windown, and tell her the children belonged to that to risk he as Windown, and tell her the children belonged to that to risk he as Windown, and tell her the children belonged to that to risk he as Windown, and tell her the children belonged to that to risk he as Windown, and tell her the children belonged to that to risk he as Windown, and tell her the children belonged to the children b

"Tis not a and awearing in a manner so horrid as

This conversation suggested to but for the benefit of learning, to re- attempt, if it were productive of ne the Sabbath. I then inquired of the sodies, hogotton only to distract and weenen if there were any decent, wellare, and to maintain the trade and who kept schools for teaching to read mystory of typographers." I presently was directed to four. To eso I applied, and made an agree ment with them to receive as many children as I could send them on the by the young They mourn when Sunday, whom they were to instruce in reading and in the church cateassociations with vicious youth. Do chism. For this I engaged to pay they not reflect that the vicious speak them a shilling for each day's employ

Robert Raikes was no ordinary citicon in that ancions riverside From his tather he inherited the Glou veter Journal, the only periodical pub knowledge, and yet they have not, in lished at that time in a wide district the higher meaning of the term, and he brought to it forming and tast, learned to read. They do not know and for forty-and-five years he under how or what to read, they have no it the medium of general intelligence and the advocate of every good In some degree he anticipated the he-nevolent tolls of John Howard, and served in their behalf, and an

this Journal," even if they are but "the boilings of pots and the every ings of pantries." He often gave these He often gave these wretches sums of money ire purso, and such small contributions as to be directed to the systematic mass the kindly disposed put into his hand tery of the "few solid authors" who In 1773 John Howard visited the ester goals and dised at Mr. have adorned the world.

What shall be done to form baldies Raike's table, and bere the following food before the young and keep the prison labors: "In September the felwrong food nway. Just as we do with one were pitiable objects indeed-half ce to our tables. See that the naked and almost famished. In Debooks in your library are well selected, comber, their appearances, was much If you have only half a dozen books altered. Mr. Raikes and other gentle be sure that not a single one of them men took pity on them and generously is trusby. Prefer the great, standard contributed to their feeding and cloth authors whom the deliberate judgment ing. Mr. Raikes continues his unre of the world has declared to be worthy mitting attention to the primary For years he gave the wide influence of his Journal to the prison-reform movement that had been so nobly espoused and arged by Howard. It was through the same

that he brought before the public the ay-school cause. In a letter writ ton in 1787 to a Mrs. Harris in which he refers to the movement "as my pro ject for civilizing the rising gener of the poor," he wrote, "I made public world the scheme of Su schools in my paper of Nov. 3d, 1783. For three years be had given his heart and hand to the cause in a private way, and when at length he had no ore doubt of the pow of the project, he published it alread and the idea at ence sprung into great favor. He often wrote it up in his pa-per; his correspondence concerning it came very extensive, by invital he contributed articles in its alucida tion and defence to the Arminian Mac ozine and Gentleman's Manuzine, and other publications. His aim

make the cause national, and it may he said he came near realizing his aim Alike into the reyal palace and the noorest cot in the land, did his idea and its way. It seemed to fly as on the wings of the wind, and to find the people everywhere waiting for it. The King and Queen were well awakened by its nevelty and evident fitness to under practions comment effected, point , and previous to his smooth, he must be provided by the smooth, he must be provided by the smooth, he must be provided by the smooth of the provided by the provided

#### OUR MISSIONARY FIELD.

About eighteen months ago brother D. N. Workman, in his journey among the churches, came to Perry county, Ohio and haptized twenty-seven appl cants, and then learned that the churches in the adjoining counties, churches in Hocking and Fairfield, had been lying under a heavy cloud for a number ears, and the Brethren's children drifting into the wrong channels. Some of the members from this church happening to be in the church in Per ry county at that revival, and tracting it with their own sad state at home, beyond brother Workman with many tears to come and help them He convented to do so and in Angust last paid them a visit, and truly found a sad state of affairs, owing to troubles that had once existed and the ravages unde by the enemy. But by hard labor and the co-operation of the edder, brother Stoner, who had the ovensight, and the resident ministers doing their part, the scattered forces were collect and inspired with new real. About 60 v members posttored over a circuit of as many mike, was all that could be railied: but by the usual energy of

brother Workman all were induced to enter into the work, and in three weeks the Lord had nonred out such blessing that fifty-four united with the church. During a subsequent visit nine more were received. A choice for a minister and several deacons be ing deemed necessary, brother Work man called on the writer to assist him in the world. On the 8th instant, we with the brethren in the Rush Creek about in council and all being ous to go on with the business before them. Almost a ununimous voice selected Dr. Jacob Rutter to in the ministry. Brother David Hondricks, Noah Grim and Augustus Palmer were set apart as dearchs and duly installed. We think the nembers displayed great wisdom in all their Brother Rutter is an intelligent and consequentions young man, and able to do much good, while the three descons live in the three sections in

grouped, so that there is a descen gear we went to the water where three were baptized. In the ovening we sat down at the Lord's table, and for the first time after a lapse of fourteen years we had the pleasure of sitting the table with brother John Hunsicker, now one of the ministers here Simply to say we had a good moeting d not fully describe it The spetators seemed to cutch the sperit of the oreasion and observed une-unigood order. Sixtwaceen new meners in their first love sat with me at the table at this feast In the morning we again met for reaching, after which two more de-

clared themselves ready to go with us, nd at the wateraide another came forth and was received, and in conversation with others we learned that their minds were about made up to come. I think I never saw a better spirit prevailing or a better opening for doing good than at this place. And I have been especially minute in my details to anable our missoners bear to judge of the character of this gold Having taken a culm view of th whole matter I give it as my decided our district to operate in than this which extends eastward to the Ohio River, and I commond it to the hearty consideration of our Board. After having prayed and wept together we took the parting band, the members begging brother Workman to come back and continue the work so favor ably begun less than a year ago, by which seventy one were added to the church

S. Z. SHADI

#### 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 or several blocks we were the only or tupante. They were all excited, and as I glasced more closely, it was plain that they were under the influence of liquor, and the white-haired old man re unmistakably so than the rest.

"Just let them try it again," he reared: "last let them, if they dare. into my son's store and de manding that he give up his business -specifice the means of maintenance for his family. If he'd been there they'd have gone out considerably quicker thus they did, I'll warrant you, for Ben nin't a follow to be trifled with. Nico business now, isn't it? Women round making fuols of them-

"It's a disgrace to this nation." is right-hand companion. "The idea that a man has no rodress when has

egitimate business is interfered with a lot of crazy-headed women." 'Infornal Shame," growled number three his bloodshot eyes almost refus

ing to semnin open Next time, if I'm round, they v have the least quarter," continued the drunken patriarch. "I was a little onfused, you see, the first time, but if Ben had been there we should have

had some fun. I don't see where boy is. He have't been down all day, Five minutes more and the trie were dding, everything unpleasant forrotten, even to the moddling crusaders. was a heart uching sight. Three men intoxicated, two in the scienc of life, probably fathers of families. the saddest of all was this old man whose feet already stood on the boun-

daries of the other world "Isn't it dreadful!" I whisp

seat by my side "That old man has been in the liquor business for years. His son succeeded

which the congregation scene to be him a short time ago. At the requ each meeting-house. After meeting of one of his children, a heautiful girl, I went with some ladies to his place this morning. The oaths with which that old man drove us from the establishment ring in my cars yet, and as sure me that I can never be a successfel crusader. It seems to me that nothing but demons could use the language they did."

A moment more and the car had stopped in the midst of a crowd of in Pacific Seminary at Oakland, Cal

ndly about them.

set blacked." Nor any one olse, I guess," respond. | man at last ed one of his communions

They are bringing him in here," aid my neighbor with a shudder.

The effects of a drunken brawl." "Make room for him on this side, if commanded a policeman

apporting, almost carrying, the sense less form of a man 'How in thunder did it happen"

mired one of the three opposite, rising to make room. "Ob, they were both drunk," an-

"Got to go ered the policeman. reling, and this poor fellow got the Just here the dying man's face v lifted, and the blood almost froze in

my voine as a shrick from the old man ng out sharp and clear."
"Ob, say God, it is Bea."

RELIGIOUS INTELLIGENCE. -There are 64 societies of Sweden

borgians in England, with 4.987 mem The Mormons have \$2 churches and the Jews 30 synagogues and 150 ministee

-Another important old manuscript has been found in a famous Greek aconstery on Mount Athon, which, it is believed, may throw some light on difficult passages in the Epistles of St.

-The late heathen people of the Sandwich Islands now contribute an nusity for the support of the Gospel

beyond their territories some \$24.000. Some churches average more than four others ollars per member. One church sustains five foreign missionaries. A prominent Mohammedan in

Bombay began to study the New Testament in order to overthrow the ar ments of the missionaries. The re uit is, be has been haptized, the he has been obliged to endure hittor -Toe Buddhist numerics of Chine

have all been closed by impurial order. The days of Buddhism are evidently numbered. In Southern India sixty thousand people have formally re nounced Hindoosen, and placed them selves under the instruction of Protestant Christian missoons.

...This is the way they do things in New York | The Second church Harlon needed a house of worship. and four leading brothron put their hands in their peckets and took out the necessary \$40,000. So the paster and finance committee will not have their lives shortened by money worry.

-Ahmed Tewlik, the learned Turk ish scholar, arrested on account of his connection with Dr. Roelle, of the London Church Missionary Society in to death has recently been noticed has at length been released. But it is stated that he is to be banished. Rid. Issae Price, who was ap

pointed postumater of Schnylkill town ship. Chester county, by President Andrew Jackson, and is now serving his fiftioth consecutive year in office has tendered his resignation, and his son, B. F. Price, is recommended as ssor It is also recommended that the name of the office be changed to Moore Hall .- Lancaster Expects. -Walter Wolden Bagster, a stud

and boys, and the way blocked and a grand-on of the English on all sides. The men opposite remsed publisher, has been appointed by the from their slambers, and looked stud.

Américan Board to take change of the work of cetablishing its new It is always just so on this line," in Africa. He is familiar with mining growled the oldest of the group. "I've and engineering can build a house, raveled on this road fifteen years, and and turn his hand to almost any kind I never went a trip yet that we didn't of mechanical work, and the commit tre feel that they have found the right

-An English society journal says "A negotiation is on foot between members of the house of Rothschild and the venerable Sir Moses Monteflore on the one hand, and the Ottomat tiovernment on the other for the conon, under certa-n condi-Holy Land, The Ottoman Empire is n great want of money, and as the Greeks, though a scattered peop ing for the most part in Turkey, hav-

a Gruck Kingdom, so the Jowa

to have a Hebrew Kingdom. It is

thought the plan will be effected -The question of the re-ordination Presbytorian Church in Canada The decision of the Prasbetery of Montreal offect . "That the was to the following

dained presbyter without the impo tion of hands is re-ordination suffi

... The Partiet missionaries of the New Congo Mission report that they have attached to themselves man new friends, including the King of Congo: bave begun a school, and have taken some of the scholars to page fourteen of the spelling-book, bold a well-attended service, with an average of 150 hearers, for four souths; have had Bible reading and prayers in the Portuguese language or those who understand it, have collected about a thousand words of a bitberto unwritten language, and have made several journeys and contemplate

-A blind man used to set in one of the London streets and read from a Bible with raised letters to payetre-by among whom the charitably disposed gave him money. On one occasion he lost his place, and while he was search ing with his Engorafor the place where had been reading, he kept repeat ing the last words that he had read there is none other name. "none other name." A passer-by, whose mend had been sadiv troubled by cormin false doctrines, beard the

reposted again and somin, and felt the nessage come home to his heart there and thee. He said: "No, only Jesus, and there I will ching." These words ere to him as life from the dead -Rev. S. F. DeHass, formerly U. S.

Consul at Jerusalem, in this way de stroys the foundation for some fancial speculations that are occasionally met with: "There is not an American mis sionary in the Holy Land, nor a Sab bath-school. But one Protestant church in Jerusalem, another outside of the walls, and one at Nauszeth. The Jew ish population has increased during the last tow years, but the popular the work of translating the prayer of the country has more rapidly de-book in the Takish language, and crossed. The lews have no intention of re-occupying the land. They go of re-occupying the land. They go around Jerusalem owns or cultivates an arre of ground. The Jews of Eqope and America will never return to

> point of the bayonet." missionary having lately retur ed to Berlin from Asia, reports an interesting discovery which he and two friends and co-laborers made in Galilos. In the mountains of Galileo hetween Aces and Nacareth, and north of Shofa-Anner, they found a village called Buensh, which is inhabited almost exclusively by agriculturalists, professing Judaism, who appear to

Palestine unless forced back at the

bave been there from olden t have no tradition of the calle by Tirus They are distinguished from their brothren in the cast and west by sovernl poculiarities: first, they speak only Hebrew and Arabic, not being acquainted with the Spanish or the German languages, as the rest of the Jows are, and second, that they limit themselves to agricultural pursuite without having any communication with others.

-A missionary who went to Minfound that fifteen possessed no Bible a very obedient to He started a Sunday school, and in call to his father, five years a church with hatween have not made their roace with God five years a church with between lave not mode their poses with 600 Fun-tivesty-five and thirty amounts was and secured by betters Mirchael Clear and organized. One year ago be founded John L. Holdney, to a hirge and sympa-a school is nontheir place, where he had been told the leading men were better the statement of the purents to bear up under Mirchael Clear and the presents to bear up under and he has since organized a church to more. of Roman Catholic priests on their there with a membership of seventy-becoming Protestants is before the six. Again, he went into a village concly, Va. May 18, 1890, brother 4-shr. where gambling was a Sunday amuse

ment, giving no heed to warnings, which were thrown out to him that ordination of the Church of Rome is he had better not go. Soon he had also superintendent of our Sanday sainted According to Dr. Offstitish a good specific spec

### DIED

WITNESS ... (TINEMAN.—In the Johnstown congrega-tion, May 6, 1899. Emery Cloyd, son of Mr. and Mrs. Jacob C. Stineman aged 7 months and 3 days

D. F. RAMORY LINGER -In the Cedar Creek church Dekalb county, Ind., April 10, 1880, Ionec Kinger, aged 57 yazza. 6 months and 3 days. Funcral services by brother II. Einer and the writer, from Eccl. 12:11. MARSH -Atto in the same church, Dekall

county, Ind. April 18, 1880, friend Jonet, Marsh, aged 27 years, 6 mouths and 19 days. Functal services by the writer, from 1 Peter 1, 24, 25, GRAGG —Also in the same place, April 22, 1889, friend Mary Gragg, aged 55 years, 10 months and 19 days. Forcest services by brother Jeremish Gomp and the writer

from Matthew 24, 44. GRAGG.—Also to the same piece, May 1, 1880, John Gragg, the hurband of Mary Gragg, and father of Joest Marsh, aged 90 years, 11 menths and 25 days.

LARK -In the same violate Man 4, 1993 Honry Clerk, member of the Methodist church, aged 79 years, 5 months and 18 days. Funeral services by Rev. Hunsy. ROBST -In the same vicinity. May 2

1880, friend Charles Probst, aged also PROBST —In the same vicinity, May 11, 1880, alster Almeda Probst, aged 22 years, not 7 days. Funeral discusse by brother

Jeromish Gump, from Rev. 14, 18, Sister Probet leaves a husband and four ildren, a daughter three days old, to mourn the keep of a kind and effectionate with and mother. We have remon to believe that our loss is her eternal gale. We feel the loss of our orighbors that have passed away in the last month. They all resided made of our and a half males

(Brothren at Worl, please copy.) ESHORE.-In the Lost Creek congrega

tion, Jan. 26, 2690, of pnrumonis, brothe Poter Berborn, agod 38 years, 10 month nd 4 days Brether Rechord leaves a widow and five was loved by all who keem him. Heather Peter was loved by all who keem him. He was a consistent bestor, a kind father, and so al-fectionate inchand. His exemplary lafe

made him almost an exception amone men having such a meck and forgiv my prayer is that we all try to follow his ex-ample, in all his upright walk and deport-

BESHORE —Also to the same place, May 12, 1850, our father, David Brahere, Sen., aged 71 years, 3 months and 17 days He heaves widow, 5 children, 37 grandchildren and 0 great grand children. He has been a member of the church shout 47y We secrew not as those who have no I but believe he died in the Lord, and that h will have part in the first resurrection The Lord belp us to the that we be considered among the worthy and sithful Pascent service by brother Wm. Store, from 2 Cor 5 1-5 M. R. Barnons.

POTE.-John Z see of Adam and size Namey Pote departed this life May 11, 1890, aged 28 years, 7 months and 20

in the State of Hisson. He and some other parties were fishing and being affected with heart disease, at was supposed to be the c of this death, lafe having first before he gotten out of the water. His parents His parcats l in Baker's Summit, Hedford county, Pa. His hody was brought bonze and by the grave yard near this piece I took piece May 15, 1899 Thus : vacour man has been called away in the primi of life, one who has led a moral life as souri several years age, writes to the freeds in the East that in 1874 in a like by put off that one thing are fifth, though we were think by his mother that be

freeds to the cast time to cortain village of twenty families he was seeking for rath, and had always been found that fifteen possessed no Biblo. s very obtdirt by. Nay this he alcold not in call to his father, beether and silver who tion will be

ventety, Va. May 18, 1899, brother John Varner, eged 33 years and 11 meeths. Brother John died in the full triumph of and faith. He was a minister in the first degree

Dear Rections

#### Clerrespondence. From Halliand Ohio.

May 15, 1880

mest, according to previous arrange-ments made by the brethron of Northtern and North western Ohio, beloved brethren P. Brown and S. T. Bosserman cause to us and delivered eight discourses, generally dectrinal in character. Their preaching seemed to be appreciated by both saint and sinner. Had large congregations, considering the busy season with the farmers, good order and the best of attention prevailed during the services. Some of the aged some of the poorer class in the neighborhood which are seldom seen in the sametonry of the Lord, attended the meetings. We are corry to say that the brothren had to leave in order to fill sppointments elsewhere, just when the neanly were beginning to get deeply ined in their preaching. The doc trine of the Brothren is not as congrally known through here as it should Some came to hove them selected never before beard the Brethron preach, and found the truths of the Gospel exsounded in a nurer and plainer manner preached a very able sormon in our the meetings were all held but one. He spoke from Hebrews 6: 1, 2, to an attention andience. As those was on appointment left for them to fill at the inle church in Hilliard we con ed there there in the evening and Bec T. Besserman spoke to that people from St John 6, 68, in defense of the Gospel as taught by the Brethren.

er one year ago a part of our doc trine had been budly misrepresented by one of their municiters, Rev. Kling, but our dear brother in he kind and gentle manner, in one sermon leted the obstruction out of the way and did it in half the time that Re-Khne was in putting it there. W were gird that this people could see and know that we have able brethren who could nobly stand up and defend the truths of the Gospel. Brother like one of old, also stood up and told them while there that if there as anything in the Scriptures that they wished to receive instructions about, to come to them, and they would teach them to the best of them We tender our sincere thanks to the

ren composing the Heme Mission of North-eastern and North-western Obio, for sending those evangelists to us, and are also over grateful to them for their labore while here. Their sojourn and neetings with us were both pleasant and profitable, and we would be pleased to have them come again time in the future, if the I will: if not, hope to meet in that bliss ful chme above. Other minis brothren passing this way, will be cor dially welcomed to call and preach for us Sinns our region of most age I feel ore than over to encourage the Home Mission, and would say to you, who live is a locality where the Brethren have preaching often, please think of and pray for us who live so isolated from the brotherhood, and have prenching so soldom. To those who are not in favor of the missionary movement, when you withhold your mite from those who would bear the glad tidings of salvation to the sinner, you with hold the pri-c of precious souls. MART HEL-SS.

Last week having receiv ed a call from the scattered members of the Sait Creek church, near Scan-

school, which seems to be in a good on the evening of the 7th Lugemped is now meeting with the members at that point once a month, of these roads might stop off and preach but they are sadly in nord of a resi-Who will volunteer to dent minieter. go? The land is good, and only four or five miles to town. Good schools. mills, and overything in abundance. Sister Daggett will answer any oues tions relative to the country that may be asked. Brethree, think of our

The good cause is still moving on. Last Subbath, May 2d, we organized a Sabbath-school with a full house, by electing as superintendont S. C. Johnson; meastent, O. L. Cover; librarias, A. Johnson, trunsster, S. C. Cover This is the first offert toward a Sobbath school for conrai years, but with the apparent good On last Sanday brother P. J. Brown day, I have no doubt it will be a sur-If he is living, he is now past lifty years

We intend having the Sabbath district school-house, at which place school paper and perhaps a birary
the martines were all held but one, which shall be only of choice select shall be only of choice sele tion , I say choice because I think that there are many books that are not cal culated to properly instruct the schol-In the Subbath-school our great aim should always be to teach the children the will of God, bringing them up in the nurture and admonstion of the Lord.

On Saturday the 15th we held an election for a speaker in the glorious work go on until sinners sep Addison portion of our congregation. and it resulted in a tie vote, the shurch decided therefore to have two, and the lot fell on Jacob W. and Lowis Peck, who are both very worthy and respectable brothren; men of good taients and liberal bravia and we befleve that it was truly the Lord's

choice The installation was deferred until Sunday. Brother Jacob being absent from meeting brother Lawis was only usufalled. Beather Jacob we ust will be at our next meeting. Our lovefeast, the Lord william will be held June 13th, commeecing at 3 o'clock, p. m. A general invitation is extended and especially to the minim ters. By order of the Biebop.

# Perm Cause, Til.

May 7, 1880

I moved in November, 1879 from Northern Indians to Cumberland county. Illinois and found a few room bers here. We have very good meet ings and have good attention. Have baptized ton and expelled one from the church for disobedience. We We have granted him a robenring and the privilege to call for elders from any church be may choose

N. B. 16 there should be a call for committee from Annual Meeting to visit the Cumberland shurch, as there are very few of us here and all in limited circumstances, it must be at

### the expense of the expelled brother. From Praceysburg, Ohio

Dane Rodbeson

dia, Kan., to come and preach for I like the P. C very much them, I accordingly went on Saturday 1 think the sermon department is an im-These members live forty miles prevenent, especially for those like mythat I need measures two lowy minutes providing and the providing

Eld. James L. Switzer. Preached for Ease and West. The B & O. R. R. on In the Shade congregation, Summered Co. thom on Saturday evening and Sunday on the South Pittsburgh and St. Louis morning at 11 a. ss. Found thom besly engaged on Sunday in a Sunday. railroad has not so many privileges for stopping at small places as the first a few sermons of they knew where they would be welcome. I would prefer brethren in order with the Brothren. and also non-asers of tobacco. The main body of the church (Johnsthan's Creck) is near twenty miles away. Brethron travellar over either of these roads at any time would be welcome GROUP HARMOUGH

# From Signaton Station, Taylor Co., W. Vo. Rothern Eddores

Please meet in your say one knowing the where shoute of Isone Purkey and John Pur-key would confer a favor on me if they would please let me know through the C , or address me at Simpson Station Tavl or county, W. Vu They and their families went to the State of Chic cich or nine years ago, and we have not heard from them for five or six years. Isaac and his wife, when they left here were members of the Dunkard church

# DANIEL G. PERKEY From Brown County, Kan

Deur Reethren Brother Suyer has charge of our little flock here and we are permitted to have preaching every We would be glad if some of weeks. our brethren seeking

West would locate with us. Our soil is fartile and crops good. Wheat is in bloom and corn mup and looks well. We live twenty miles north-west of Atehnon. The church is in unlos, but the laborers are few and the fields are white unto the buryest. Oh! may the the error of their way and accept the mency of God before it is forever too late, and may we, brothron and sisters live faithful until death.

# NOTICE

To those who think of attending the Annual Meeting at Lunark, Ill., com mencing June 1st, 1880, arrangements ate made, via , Dayton, Union, Ander-Gushen, Chicago, &c. good going from May 20th to June 5th good to return to July 8th, with priv ping over at North Manchester Ind

ctifying the conductor of the O by notifying the conductor or the co. W. M. train. The D. & U. R. R. will CREEK DESCRIPTION at Londing the meeting all points on the line of its road via., Dayton and way stations to Lanark and return for \$15.00. Teckete on sale

at Dayton, Trotwood, Brookville, Dod Baltimore, Gordon, Arcanus, Jays, Greenville or of conductor on Parties of ten or more by tak-6 05 p. m. train from Dayton at 1:10 p. m Passengers by this trum are at Chicago at \$30 a.m., and 9 a. m. By order of John L. Miller, Gen. Ticket Agent, D. & U. R. R.

## A. W. Prouzz. The brethren of the Thorn Apple of mia county, Mich., Jose 19th and 10th, at

she South Campbell church The brothese of the Manor shorth. Indiinty, Pa , June 18th, at 10 o'cleck The beethron of the Brooklyn district, lowerblok Co , lown, June 5th, at 10 a.m. The Bethel church of Carleton, Neb . June 19th and 19th, at 2 o'clock, p. m.

The Salamonie church, Huntington Co., ind., Jose 10th, at 3 p. m. In the South Waterless church, Iowe, June

In the Lost Nation congregation, Cityonty, fews, June 1986 and 20th

The brothese of the Maumee district, De-Sance causty. Obio. June 12th.

In Waterlee, Iowa, June 19th, commenc-ing at 10 o'clock a m The brethren of Central Illinois will

hold their lovefeast in Florid, the 19th and 20th of June, commencing at 4 e'clock, to which there is a general invitation Brethren come end assist as C. S. Holstnorn.

see announce that the brethren of the Ogans Creek congregation expect to hold their communion meeting on the 10th of June, commencing at 3 o'clock n. m., 6 miles south east of North Manhester where brethren coming to the meeting will be met at the tenin with conveyances. All are invited, especially ministering brethren. Cannot some ministering brethren returning from A M., who may chance to see this notice stop off with as.

Please announce in your paper that the brethren of the Farmer's Grove church, Juniata county, Pe, intend the Lord willing, to hold their lavefeast on the 11th of June, commencing at 4 p m The usual invitation is gi JOHN R. BERREAT

The brothern of the Markleysburg district, Payette 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. UNBAL. (Grapel Prescher, please copy y The brothree of the Grandy church. Grundy county, Iows, will hold their communion meeting June 16th and 17th ommencing at one o'clock. The usn-

al invitation is given H. P. STRICKLER. The brothron at Fairview will hold heir levefeast on the 12th and 13th of June, commencing at 16 o'clock a m. The usual invitation is extended. JOSEPH J. COVER.

# The Young Disciple.

The Yorks Discorts is at interesting weekly poole guaranty accepted to the wants of our young locks. It is grown on an interesting poole guarantee and the prince of the ground case, though the least of the poole and it quite a fewer acres of the pure people. It is well suited, etc., et let come resting of the bountsy-school. There is it cannot prairing our the bountsy-school. CLUB RATES ONE VEAR opics, each in cts
opics and openeds, each in cts
opics and openeds, each in cts CLUB RATES. SIX MONTHS. PF, Felb. 20 rts for and appeared, each 51 cts plot and appeared, each 16 cts

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for poper is designed for the Senday-Sebest and beer circle. We desire the heatest of every Sen. is chost begreinsteded to the Britherhood, and by an appeal as every charter Sent for seasife the Address, QUINTER A SHARE. Address, Address, Address.

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redicion With Explanatory Non-I Observations, Cuplous Vinginal Indones, etc. 3 Vals. Boyal Sec Jaies to the wrest of car Santon, tone, Thomassand, tep. Blootnand, leek-Bught Salotton of Sarra, down and Frener of God, (Nead.) Core sant by postal order, deal sarries and the salotton of the santon of the salotton of th New York and Heavy not

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# HUNTINGDON, PA

A HOME SCHOOL

The Science de charrel, Hintington Co., and the Proceedings of Hillston in the four of the Joseph Control, Whilehold, P. H., space will personly measurements usually assisted in the types of the process and the process of the types of the process of the process of the types of the process of the types of the process of the process of the types of the process of the types of the process of the types of the process of the process of the types of types of the types of types of the types of types of the types of types of types of the types of the types of the types of t

Ben 250, Ruelipudes, Pa.



# GHE PHIMITIVE THRISTIAN.

QUINTER & BRUMBAUGH BROS.

"Earnestly Contend for the Fasth schick was once Delivered unto the Saints. HUNTINGDON, PA., TUESDAY, JUNE 8, 1880. 81.50 PER ANNUM NO. 23.

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## Sermon Department. THE JUSTIFICATION OF ORRIGH.

#### Sermon by Elder James Oniater

"And without controversy, great is the sutery of wedness. God was manufact in mystery of wollness. God was manusating the first, jurisfied to the Sport, seen of an-outs meaning unto the Gentiles, believed

estyreation of Christ This is what-Sunday or white-Sun-

Church observed in commemoration of 22-24. the descent of the Holy Spirit on the the times in the ancient church on construed that claim as a symbol of spirit

the history of the church, and its name said, I have selected my text as an approwill be the justification [Hence, be taught, "Except a man be knew him not; but he that sent me to course from heaven, made its way to

the excellency of the knowledge of are the nature and sparituality, of the Christ,"-Phil. iii. 8. He further says, "Heing justified by faith, we have the kingdom of God, or of that king- tification of his character as the Son of peace with God, through our Lord Jecoss by faith into this grace wherein we stand, and rejoice in hope of the glary of God. And not only so, but we slory in tribulations also, knowing that tribulation worketh patience, and hope and hope maketh not a you the love of God is shed shroul in our hearts by the Holy Ghost which unto us."-Ross. vi. 1-5. Here is the precious fruit of justifica-

to many blessings, is obtained through Christ, as Paul tought when he said in speaking of Christ, "by him all that believe me justified from all thines from which ye could not be justified by the law of Mosos."—Acts xiii, 39. But before summers could be justified by Christ, it was nece-sary that he him-self should be justified. His justifiestion is the ground of ourhave already seen, we are justified by bellering in Christ. But to believe in him we must have confidence in his authority, in divinity, is his ntone-ment, and in overything pertaining to him. Hence, the necessity of his justification or approval. He was 'jo fied in the Surit."

In presenting my subject, the Justija m of Christ, I will first notice his Confennation, and then his justifies

First his condemnation. It is said. Mark xiv. 64, "And they all con ed lum to be guilty of death" What ernelty, ignorance, and grass wicked-nois? The holy Son of God, con-demned "to be guilty of death?" How and bear for us! And he shd it without s murmur, though he was innocen Who did no sin, neither was guile towned in his mouth who, when he

in the world, recrived up into giver "- he suffered, be threatened not be committed houself to him that judg-I select for text the chuse "justified will rightcoasty; who his ownself bore or the Spirit," and my subsect will be our sing in his own body on the tree, that we, being dead to sins, should

live unto rightenismess: by whose the festival of the Christian stripes ye were healed."-I Peter if

day of Pentecost. It is called Whit-He stureth up the people," said his Sanday, or to give it the full name accessers. Luke axiii 5. And because because it was one of he claimed to be a king, his accessers which haptism was performed. And with Cusar's honor and right. They nal purity which said, "whoscover maketh himself a baptiess supersocal, the emildates for king speaketh against Cour "John bag compared death and the grace, the sacred rise were clothed in white xix. 12. But this charge was altogarments; hence, the day was called gether falso. He sought not Cectar's White Sunday. The first of Pente-bone, nor his throne. This was provcost was served works after the least of ad by the unswer he gave to them the Passorer, and the descent of the that tempted him, and sought to pre-Spirit oreming at the frest of Pente. Julies the Roman authority against lawing loosed the pains of death; be ent, Whit-Samby romes seven weeks him. When they brought him to cause it was not possible that he after Easter. The descent of the penny," and he found that it had shown the Sales and the Cesar's appendix upon it, he

He sought not Cavar's king. Suvior at his baptism when it came I there extend any circu as no appear of any 2. He songlet can Crearra king skyricer at bits appeared as the country of the co

the natural or unionewed mind of his disciples must be justified as well man cannot appreciate or enjoy them. man cannot appreciate or cupoy them. as his confractor. And these were all one over instance by the Hol"The natural man receives not the most gloriously justified and vindicaas well as by God himself, bo things of the Spirit of God: for they ted by the Spirit on the day of Peutefoolishness unto bim; neither can cost he know them, because they are spiritdiy discorned,"—1 Cov. ii. 14. He was condemned, second, for blas-

power that did not belong to him. brought to bine, he said, be forgiven thee."-Mark it. 5. Our Lord in this case did not examine vety man as physicians exumine distance, he directed his attention to and twenty." mics? who can forgive sins but God The scribes knew enough to

God, and his law and government, no authority less than his the pardon it. But they failed to know, though they had evidence enough to prove it to them that Christ seted by the authority of tied, and hence he could forgive He arregated no power to self but what was viven to him by though he pardoned the sinuer

Other charges were made again and he was tooked upon by many of the Jews as a malefactor, (John not a little strange that the human mind our become then it commits the most terrible blanders and errors. The Jews under their litter prejudices, looked upon the Savier as a root out of thy ground, having no form and comeline condemned him to doub. And the

But God is just, and justice and glet must have their duce.-The sentence of condemnation and death was executed upon the innocent Son of God to its fall extent and he was crucified upon the tross. this he was tulten down and hurried But the grave could not contain bins, and the third day he rose again, hav and justified by God, as is declared by

Christ, Whom God bath mised we But there was to be another vindica-"Rondor, therefore unto Cresar tion and justification by the Spirit aries may be observed with profit the things which are Cusar's." - Matt. It is true, the Spirit had justified the

of Clerkt. The justification of the born again, he cannot see the king largetie with water, the same said ratio the upper room in Joreans in which simer is a precious Goopel destrine data in a Ged (John iii.3) and "Rs. me, upon when then that each the was meanified the listent shared for Takow that the same, though his competence of water, and of Special devending, and eventaining of Clerk, and the left inflator their forms of the same than the control of the place. termine have been great and mony, can the Sport, be cannot enter into the hyperts we-coming, now remaining out (right) the Sport, be cannot enter into the high that the hyperts have been great and mony, can the Sport, be cannot enter into the high the same is be which sportford its light being the pushfired, is a part what Paul calls, kingdom of God."—John Hi. 5. Such with the Holy Ghost And I saw, and that the institutors of Christ were the are the nature and spirituality, of the bare record that this is the Son of honors, privileges, and enjoyments of God." John 5.32-34. This was a jus-

> dom which Christ came to set up, that God. But his work, his doctrine, and as his character. And these were all has been justified by the Holy Spirit

> and their insufficiency to perform it It was biaspheray in the without divine aid, and to them after faith, since it has been justified in the sense of arrogating or taking to him be had given them their commission. Spirit. It is some times more than in Behold, I send the promise of my Fa. timated that it is not necessary to be When the man sick of the palsy was ther upon you; but tarry ye in the so particular is adhering so strictly to Son, thy city of Jerusalom, until ye be endued apowith power from on high." Luke us no form of Christianity has over remand, they did tarry at Jerusalem, in tolic form has, it is wisdom, in respect their patients to know where the an upper room, the number of to a matter involving interests so desents is located, or the nature of the rooms together being about a hundred great as that of our salvation, to risk

> the root of the trouble, and this was significant. Hence, he said, "Son, thy sure he callon." Acts 1. To the disciplet and cd in the Spirit, and approved of by the rotte the trotters, and that was the state of a proced in prayer and supple a form of the prayer and approved of by single returns the prayer and the prayer and approved of by forgiven there. But the seribes said, infant claurch this was a time of heaven, appendix Christianity has why don't this man speak thoughes isolemnity and interent. The whole these instituted and approved of the prayer and the pray number of disciples was engaged in and consequently it is "worthy of all prayer. Perhaps the character of the seceptation." (1 Tim. i. 15), and "Israel blessing for which they prayed was shall be saved in the Lord with an not very definite to them. But they everlasting sa

with power, which would prepare them for their work. They prayed and wated. The anxiously looked for period at length came, and with it the divine Spirit. "And when the day of Penterest was fully come, they were all with one nevert at one place suddenly there came a sound

four howen as of a rushing mighty wand, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like essed between two criminals. It is give, and it sat upon each of them. And they were all filled with the Holy so percerted and Ghost, and began to speak with other prejudiced by sin, that truth and argu- tongues as the Spirit gave them utternuce." Acts it. 1-4. This was the baptism with the Holy Ghost. As in the baptism in water the subject is overwhelmed and entirely immersed,

o when the spostles were buntized in the Holy Glast, their entire by ight under the influence of the dithe Sparit when it came upon the spot-tles as at did on the day of Penterost? In coming as it did with its gifts and

omforts, and power, upon the wniting disciples of Christ, it showed its approbation of them, and its profere miracles, but because ye did eat of the them. And so they were the disciples of Christ, and believed an has doctrine, and imitated his lite, its descent upon the followers or diseig of Claist, was a virtual and manifest and his doctrine. And though he had condemned as a triminal by the divine messenger. Although the Jews thought they did God's ser maing the Lord, the Holy Spirit did not come upon the members of the Jewish Sanbedrim to tostify of its approval of their conduct, neither did it

ones which heaven delighted to hon-

tification of Christ in the First, us the system of Christian truth are its claims upon all men for their belief in it. And how reliable are all The Lord knowing the greatness of its facts, doctrines and teaching.—
the work his disciples were to perform, Secondly. To my Christian triends I would say, hold first the apostolical

stolic procepts and practices. Non 19. In obedience to his com- ceived the justification that the apor These all continued our hope of heaven and immortality But they everlasting salvation : ye shu out end

## MERCHANDISE OF CHRIST. BY J. O. S MYESS, M. D

This reproving rebake was worded by the Greatest King, Author and Law Giver the world over knew, the fact of whom healed the sick, eleansed the lepers, restored the blind, raised the dead, subdued kingdoms, stopped the months of liens assesshed the view lence of fire; and w say, for time would full to tell the power of the word of God and the infuence upon the human family. The Lord know why the people were serk ing him, he know their motives, he understood their deception; no doubt ther were load in their formulities in neeting him, protending their love for his company, and even following him to Capernaum, professing their attach ments for him, calling him Rabbi; but hear what Jesses says concerning these hypocritos: "Verily, verily, I say unto you ye seek me not because of the

brethren and sisters, in your traveling from loreflest to lovefesst as is the costom of some during the mucht it not be well to meditate unor the above and accortain, if you have the good of the church, the good of the meanle, or your own good in view or, if it might not be possible you entiro vocation is a rathless ramble Hence examine yourself carefully, it may be possible you, too, are after the loaves, and it so, the rebuke is intend ed for you as well as the multitude come upon the Jews in general who ine well your motives.

Lowliness of mind is not a flower

exercise it. The law of

inbracing all the saints, and those

regards the

dissan. WALES

BY KOWARD HARON

Heping the render will pardon me for my taidiness (which was unavoids, ble) we will now continue our mary trip, into the interior of Wales We were comfortably seated in a third class corriege at the first Westorn Railway. As we flow on our nour miles per hour, we notice that the country is hilly-recy billy, and is well No frame legiblines can be seen. The loud seems to be farmed to the best meanance, which contrasts favorable with the ankedness that fenced hand, appears to impress the need with The fields are very irregular-no attention suemed to have been paid that repetation. belong to look soons everything begues to have a dingy an But we me test long left in the dark. We seem find out we are riding on the outskirl of the world renowned Welsh roof the inviropolis of Wales. The firthe works. And we are not disappointed here we are Limbore Junction where we change cors for Swanse which is about two miles distant. But as we do not intend to so there, and baying a few moments to source we get on the platform to look around us and we behold a perfect forest or channey stories, towering high and of which makes as almost widdle to And we are informed that these are the copper-anolting works of Vivian & Sons, the largest of its kind in the world. During the Spring and Fell, in heavy domp weather, the the whole country for builty a es its effects may be seen within a

contract, and as we proceed westwood there is a decided difference in the upnearance of the possengers as they Even the names of the stations ar a foreign aspect, and as the Lianelly, Kidwelly, Carmarthen, &c. strange to our ears' And as the last mentioned place as called, we make rendy to leave, us this is our soon nerive at the old county seat. we alight from the has properlying strange Laage gay colored bars, which make us think of time long muce gone by, when sailroud were unknown. And us that is the rounding towns and villages, they still

If we expect to find the hotel are nodations, for which the United States is celebrated, we will be mistaken and disappointed. This is a first-class hotel where we have stopped and though they may suit British lone, they come far short of entire

hospitality than shown by the cold After enquiry we make

up our mind to stay at a house, which the high-sounding same of Etc. phant and Castle. Here all our in quirtos were prowered by a good patured stout lady, all smiles and bows, others, hoping to receive again. whom we were informed was the hostess. We were favorable impressed by the tordial manner in which we were received, and we had no reason to regret it. And as this is a fair excepte of dozens of houses of the same charand forming an exclusive circle in which to Christian benevolonce is amy out the interior of Wales, we will say

## Congress, O. INSURANCE ASSOCIATIONS.

Air Matrel Pay Insurance Asserta in their Organization, Principles and An organization for insurance of

property in its very inception indicates standard of firth us nobly all things to enjoy? Can be not in a moment deprive us of our by any association we may form? faith in God? (Mark 11; 22). Dose that self-interest is the primary upon earth," and tell us, "Ye cannot a moneyed class in which the poor of Matthew, 6th chapter, will forever church; two parties considered as obexpange lustrance associations of jetts of Christian benerolegge and follow where there are no was only to be observed by the first to whom heretpeets as much in return. Christians | Do we not chain to be the other without restriction because and shall we his best is in it, and for Jesse' aske primitive Christians?" not "carne-tly contend for the faith "Now I besereb you, brothren, mark was used delivered unto the them which cause divisions and offen-

The following Scripture referred to as Gospel authority for matual mour. Home 16:17.

expression, "one another," the latter spring out of the crudle of the Chris term, "another" refers to one of many. tran Whatever duty is to be performed by tion? Just the martyrs of Jesus annul "one" to "another," is to be receprocal 'Ye ought (Heb 10.30). one another," and "greet one another "expediency" and 'policy tor the train at the waysule stations, with a boly kess," are reciproral dusinsurance as a means of furthering putus to be observed by all the saints ety among us, and of increasing Now, mutual resurance companies are faith in God and love to man? What caused much hard feelingcut, the names exclusive in the rharseter. The do these organizations propose to do?

Armarkon, &c. poor are not included. In a word, I've they propose extending the Chrisbelp in return. "Beating one anoth- they moved by faith and love and extended to all the saints without any

separate organization; it demands such a bearing of one another's burdens as smance had its or will fulfil the law of Christ. Mutual Fire Insurance companies

claim to be purely Christian henovesociations. Christian benevolence? It is to do question would have nover engaged who made larsh a good to those who have no claims the attention of the brethren at An- We not, however upon us and from whom we do not smal Musting.

"If ye love them of the church so much desired in this next Ananai Meeting decide that brother to asswer scripturally but thank have ye?" matter? If there he a wrong in any churches only have the right, which is yo one another's burdens." which love you, what thunk have ye? matter? If there he a wrong in any. churches only have the right, which is for sinners also love those that love thing, shall the church assume the also their duty to correct any disorder for sinears also love those that love the growth seams the latter than a Sundayarkoul. But er, upon thy shoulders? Any The them, And if ye do good to them wrong and bear the responsibility? arising from a Sundayarkoul. But er, upon thy shoulders? Any The them, And if ye do good to them. which do good to you, what thank No, let the church stand free-and that no majority nor minority shall church. Who, then, after have ye? for anners also do the same. let those who practice things of doubt have the privilege of objecting to an this burden upon thee, pre here yet for ammers and so the Sinke, jet comes were practice as engages outsill.

And if ye leads to take at or the control of the property bear the respectively. Probability. Probably Samulay-rebool. This we blink a stand faithfully by to see hope to receive, what thank have ye? Let our Acanal Meeting keep a pure would effectually settle tumbé arising that work? Ass. The 

around awhite and seeing that we can shall be great, and ye shall be the | that world, that they be not high-minds be understood; that when the Annual not Red at bone, we make up our shallers of the Highest." Lake 6: cd, nor treat or not entire viries, for m. Meeting decides a thing to be right, the three we will find more? 32-36. the hing God, who giveth as richly all that no church shall have the right to Now in the light of this pa age, things to enjoy; that they do good, vote against it and thus everturn An what is the practice of these who form that they be neb in good works, an association to help each other in ready to distribute, willing to comcase of losces sustained by fire? It is municite, laying up in store for themsimply the practice of sinners. There selves a good foundation against the is no benevolence in it. It is paying time to come, that they may by bold

bevoes according to contract—belping on energal life." 1 Tum. 6. 17-10. others, hoping to receive again. We Written by remove of meny he Written by request of many brothunticipate the objection which may be run who express the hope that Ananal here, "What harm se there in Meeting of this year will reconsider Sculpts decision on Sunday-school meson color, to mak makin it casers in Mercing or two year will recommend forming an association to help one articles on Insurance Companies of another in case of loss?" The harm is last year. in calling it Christian benorolence,

#### ANNUAL MEETING AND SUNDAY-SCHOOLS,

ny a. 13810

held together by the gentle sway of that law of love, practice it wherever tind a sufferest and they do it for Je. ed the right to hold Subbuth schools. conducted by the factions, and ever True Christian benevolence permari, since, the Annual Meeting has decided suffering indigent by the leethren but has denied the saints, whereas this becomes a secondary consideration to the mand of a privilege of the popular demonstra-tions that the world has in Subbothmember of an issurance company. The primary object with him is to re-&c But to have them conducted here his necocates-persons who selnothing cos, than the lowering of the dom or more reach a suffering comil. Government which is the order of the MISSION WORK-HOME AND FOREIGN He may claim, as is frequently brothsen, which commands done, that he is as willing and ready more our children in the nurture and administrated the Lord But as there to relieve the poor church member as earthly possessions by fire, sword, those who have no connection with funding or positives? Can we stay the insummer. This is samply a plus of position to Subbathschooks, the Anna of God, and we be used in his power good intentions, and bencefort fact. I all Weeting has invariably distributed in the contraction of t subject, the calls have been made to ings; but the first stand as it did be, when they are conducted in order are Witness the other futility of a similar fore. He as moneyed man has an right which evoketly is true. But attempt by the builders of the tower secreted with moneyed men for the
the opposition regardless of the deof Babel. Does not the Author and purpose of recurring his property from
taking of A. M., are determined that loss. His action in this matter proves they shall not be introduced into their emgregations, while in those congrehe not forbid us to "lay up treasures with him. He and his associates from gathous there are brothers who much labors daily to support his little famiserve God and mameters C. A visid and breather can have no connection, on in. In teach their children, the Scriptures. faithful observance of the latter part interest. Here are divisions in the and prevent them from following many go Institutes associations of pretts in Currouse selection and the pretty opposing the other financially be had become, and had de-originate from the Brether, less primitives moder days for the description from the Brether, less primitives because he must, and re-decreasing or clustering the right to translate to see by all aside and the Will may one argue that this three-the-life because he must recognize the moderate at massive rate, may be recovered as A. In a telescopic A. What the demand is required. that they are right, thus causing How then shall we proceed to e

acco companies. "Burry one noch. Let us come up squarely to the school, while others desire to have can do, then let the same be brought or's burdens, and so fulfit the law of point and sak, Where bad insunance them to prevent their children from to the Diarret Meeting and be there their origin? Did they in such your anuscementschgion? Did Christ and the two that came under our observation treasurer and soliciting committee in 1. A church agrees by an over-1. A church agrees up as wholning to have a Sanday-school a meeting. Let these particles of the Anoual the tires of persecution project a plan Boarding the train we receime on | | extended to all of the same team to prevent a plan branch small or yes trained to make the same team to prevent a plan branch small or one new to prevent on the Sudday-School go on. The three when the subject of my Did the exemplary subool was organized and conducted in to wash one another's feet "Tove fathors of our traternity advise the order for awhile with the best of proof property perts. Through the Annual visit objections were ladged against it. The our Samlay school was broken up which

they constitute a moneyed aristocracy. Unan religion, and anteliorating the school to prevent their children from
They help those who are pledged to condition of the human race? Are following the above vant anymements. ers burdens" is a church work, to be self-denial? Are they a benefit to the tures. They went to the church and church? and if not, why should the asked the paivilege to organize in their here's sanction them?

The truth is, property and life in Sunday, wheel, and ten's their childigin in the world ren the Scriptures. The church and belongs to the world. It has no (though not as the privilege was ass connection with the church of Christ Wi Christian honore- and can have none. Had it not been would not have been so, but from the What is the law of for "outside pressure" the insurance induces of some pressure, present who made harsh speeches against it. We note, howes this state of things Why was the sanction to be prevented?

and Meeting, and set up congregation al ideas. Let the Annual Meeting maintain her rightful authority, and hold those responsible who trample of Annual Meeting is to try to make both unijerity and minority. so Art. 17, A. M. 1871. If we are to an Annual Meeting (and we cannot get along without it), let men and churches know that they have no ught to set her authority made. If the August Meeting is the church of head, what rich Annual Meeting in 1857 first decid the body to set the deliberations of the peal to Annual Meeting for the repen f any question that may not be decusions. This brings in trouble and

BY M. P. BRINGWOODS

North Manchester, Ind.

Since hot we wrote upon the above

come and preach, some over forty miles, some over twenty, others ngain nearer. The thought occurs why not district whoreby these applying may have a chance of securing the much desired request? The minuter sometry be expected to fill such calls of the vanities that young people often Were he to undortake to do the same, Sunday- soon would we hear how crippled missionary work that shall supply the outposts, the preneer work, the arduthem that they say they would rather ous tasks of which but few being in would fish and hunt and the Eastern States imagine Let every church commit her Lord's day, then to allow Sundays bring a submitted report of what she

approved of, officers chosen in each burch to carry on the work, and a each congregation appointed by said plans i comes un. it can be referred to where it belongs-to the board appointed that purpose Missionaries can be sent who will work in the field until called home, should their judgment dictate that the work was necessary "that it was the duty of the ministers to 're and teach all nations' and

therefore if they (ministers) did not go they were n ot fulfilling the Sc ture." This cortainly seemed all right yet there was a side not looked at. it is the minister's duty to do the work, whose duty is it to see that he can go? Who will take care that the family suffers not that is deprived of the chief number? warfare any time at his own charges?" (Paul.) "How shall they go, unless they be cont?" (Paul to Romans.) There questions we ask some lay Who laid The we think stand faithfully by to support thee in

of the ministry, yet there are opp ers to this work We sak, why? receive so answer. Brethren and seters, will we do our individual duty in this matter? If so, home and foreign tus, and much good would be done.

#### MEMORY IS SCIENCE

DY ALLEY A. OTHERS

Cheerre what is embedied in the term memory, as used historically. What a field of thought it overreaches it not only bears a record of past events, but it portrays to the in tprints in the sands of time, of great and gigantic minds. athful a busy world has been, in preserving the memory of

or illustration we will refer to come of the sciences. Astronomy is only a memory of past discoveries of the stupenduous solar system, termed the science of heavenly bodies, by which the lefty mind is embled to look still forther into the yet undis covered regions of the uni science, the completion ch is left for ages. The innumeramy yet appear as planets, by the aid the mammeth telescope, but indiente to us the great work of a past

The names that designate the r ing planets are exponents of the mirbty mind that once existed in a scientific world. Geology, also is the scientists who have explored the suiterrances world, and closely observed the rocky strate, in which footprints of water fowl and tortoise are distinctly visible. They is but an indication of what was a sandy beach untold ages The deen hidden timbers when exposed to our vision in a petrified state and adamantive now, by the aid of the great microscope, will om its disfigured side, and by the impression left of the connectine its foliage, the direction of the wind of long forgotten summers. descriptions from the gnut to the mon-

This arrangement is also ar unknown eternity. We notice in this arrangement, form, and along the strata still bigber up, those more clevated in character, ntil we reach the monkey, which is the bighest of all.
History too, is but a key to unlock the transactions of past generations of

almost numberiess extent. Expenmenting is not science, as presumed by e, nor can it be regarded as such unless established in the minds of scientists, and placed as such upon the records of past events. Theology ranks also as a science among the rest, and as such needs no commentation White Surnay, Pa-

## FEET, WASHING.

TV S. S. V. HANNER

I wish to offer no apology for plain and honest scatiments. Not being in tellowship with those who put to prac-tice the commandments of our Lord and Savier Jusus Christ, yet I do not wish to see the examples and injune tions of Christ pass into neglect Some time ago one of the learner

divines declared from the pulpit that funt-weaking as a religious rite was with the ministers of roost cinations and through them it mar meant not only feet-nashing but the whole New Teatament. If these so called learned critics have the right to set feet wash-The control of the co

also ought to wash one another's feet; hungdon of God" Gal. 5. 13, 21. (4) for I have given you an example that It is a fact, that Esptist churches are ye should do as I have done to you," responsible for whatever they covered then the learned polpit crators tell us age or covered to in their members. that feet-washing is unpopular with Born. 16 17, 2 Thess. 3:6, 14; 2 Jno. them, but at the same time they fail to 10 11. Thus, Mr. Ray has not denied.

say how their dectrine stands with the I now ask him if he can deny that the Judge of bigh heaven Well says one, apirit of write "rapactous, truel, field if I were the indee or the strength of lish?" or that war "unbridles carnal

nance of perpetual standing in the sout, and Orchard was priling of feet as a religious rate. You may take it as a symbolic act, teaching the duty of humble, loving service

don't stand on this point alone. the communion is a command. Now tors stand up and accept the communreally it may be termed but a begin ion and reject feet-washing, when one the house of the Lord as the other? I will yet suy that if there is a being who can reach heaven by leaving off feet-washing the same being can MSS, of (iap , p. 263), was not set up reach heaven

Scriptures. This is saying a good deal but I know whereof I speak. Now, dear reader, you who have chosen a ation among the professing Christians, admit of all the examples and commandments of the Savier without

a doubt Gettusburg, Pa.

# CONDENSED ARTICLES - 80 8

I pover yet asw a cross person gaged in singing, nor did I ever hear of a person who was near death wared in the same. Thus trackes un that t takes a pleasant spirst to give forth ounds. In the second place, it also teaches us that when the body ices not feel well, or when the though are occasied with crare things, we do not test to encare in singuagerden with James 5 : 13 enform com where he says, "Is any among you asflicted? let how pray. Is any merry? let hom sang Psaims." But we should be careful in singing, so that we get the meaning of the words we utter, so that we sing with the spirit and with the understanding al-When we sing, we often use words that consti should therefore be careful for God is not mocked? He does not so much do light in the tunes as he does in the spirit cent forth. Singing is a gift, and cannot send forth sweet melodies But when we can once help to energy in the song of Moses and the Lumb,

BAPTIST-DUNKER DISCUSSION. p 26 The Rapin Charles presente Uniteracte the Uniteracted the which entitle them to be regard to burning of Jesus Christ.

I was not "a Baptist preacher" when 'was a soldier," having been put into the ministry after the war, 1863, & D. when I was 23 years old My oppo My oppoments. Notice: (1) It is a fact that Bantias engage in carpal (2) It is a fact that no member of the Banries church can encare in war on any secount without doing omulations, wrath, strife." Gol. 5 : 26. This Mr. Ray bus not been able to de-

10 11. The, Mr. Ray bee not deni-

is I were the judge or the strength of the Geopel, I would say, unipoint. I today biliers feet medium in the little strength of the strength o and I believe it to be a positive ords vient Waldenses, in the valley of Park

the Lord's Suppos. Ac. For the sup-port of the practice of feet-washing when they referred to the liturgy of see the example and injunction of Bobbin requiring "frac immersion".

Christ recorded in John 13 1-17, I stoted the truth. If Mr. Ray denice. which certainly, without a doubt, was this, I propose to refer it and other designed to incoleate a literal washing references which he disputes to acc tes of learned contiemen, neither Eaptests now Brethron to inform his read facts in the case. Will be agree? Itid

Orchard commit "a daring hyderes "As oft as ye cat thus bread and drack | troud," Mr. Ray, by not telling us that this cup," certainly everybody exclaims this was a Cotholic htargy? (pp. 295-29%. Dad I not show from both Hobses were a party in the Catholic chards time? Muston says. "The Andrewian other, which the Vandois were represented for having enterned after it had been abalished elsewhere (Fornier, Hist. ibs Mps, Re

> independent of the except in the 4th century." I ruel of Alps, vol I, p 12. Notice They were reproached "For harms retained If they had not used it, why did not Muston, their historian, repolit as a relic accountion? Let Mr. Ray desprove it, if be can. Judson does char, plan confission that "the Wal-

denses and Albigonses" practiced the forward posture" in baptism. It is not to be expected that as a Baptist be rould force true immersion, yet be gives no more proof against it that Mr. specting questions of discipline that Hay in his assertions. Mr. Ray has produced a single testimony to show that the Waldenses practiced I call and Mr. Ray says of my to Robinson's about the trincimmension of the Cethe or Novetiens, that "This is a fraud, or Robinson referred to the Cathory dusenters from the Greek church' that hold that 'Christ was only a man' The reader may now see clearly where the found is. Robusson says of the the fraud is. Paninnests" and the "Arana," "They all thought Christ only a man" Bob.

es. p. 72. Lot Mr Ray dony Robinson says . "The Cathari " \* \* held the dectrine of the Trinity, as the Athanasians in the church did, but thinking the church to be a worldly community, they baptized all that sion in the name of the Father, Son and Holy Ghost on their own personal refession of faith." Idem, p. Did the doctume of the Trin Sty. 10

Fork R

taught by the Athanssians, teach that "Christ was only a man," Mr. Ray? Please accwer, yea or bo. I ask my How "the Novatians spized as the Catholics did, and after the same manner" (see Do Pin's Korl

Hist vol. 1, pp. 126, 339), or how "the Donatists" and Catholics" "both agreed" in the ontwerd form of baptism, and were alike bantized" (see Bingham's Antiquities, vol. 1, p. 476), if the Novations and Donatists did not bautise Res. p. 92 :

by true immersion? Notice: use witnesses prove clearly that the Novatises and Donatists (Catheri)

(2) My Ray says: 'The same per plo, called Novations in Rome and Italy, were colled Waldenses in the ralleys of Picdmont" and "the Dona tists of Africa possessed the some pot collurities with the Novations." Ren coliarities with the Novations." qc. pp. 145, 328.

(3) Therefore, according to Mr. Ray's own testimony, the ancient

proof to the centrary. The persecuted Anabaptists of whom Mesheim and Cardinal Hosius speak, were the tripe immersion Nevations Donatists, Walderson, Athiremes, Ac.

In addition to the nineteen wered facts, given in my eighth and ninth negatives, I submit the followng for my opposent's consideration:

instical historians inform us that trine amorsion was the general practice of the three first ages of the church, that it "was first used" and was "un doubtedly the most primitive manner. Du Pin's Eccl. Hat. vol. 1, p. 581 Chamber's Cyclopedia, Art. Bap., Rob. Eccl. Ros. p 92, Campbell and

(21) It is a fact that the most promnt ecclesiastical scholars and wriimmersion to be the practice of the primitive ages of Christianity. (Cave's Primitive Christianity, pp. 155-157. Chrystal's Hust, of the Medes of Bep. ol 1, p. 537; Du Pins Eccl. Hist. vol. p. 587; Whitetolical Constitutions, vol. 3, p.

Rob Hist, of Bup pp, 113, 435 ; Hist of Inf Bap. vol. 1, p. 419 Moon's Lafo of Wesley, vol. 1, p. 425 Watson's Dictionary, Art. Tri Scripture Guide to Bap. p. 78; Principles of Catholies, p. 187; Camp belt on Bap. p. 191; Itoh Brel, Ites. p.

(22) It is a fact, that the curly wri tors, whose testimony is generally support of immersion, sustain nothing short of trine immersion. Hist of Foreign Bap, pp. 41, 45, Com-pare Du. Pin's Eccl. Hist. vol. 1, pp. 222, 261, 242; Hinten's Hast, of E p. 157, Wiberg on Bap. p. 228). (23) It is a met, schisms existed in the early church re-

tholies, Montanists, Novatians, Donstiate Arrana Meletions Maradesians Marrionists, Appolinarians, Nestorians Soverians, Acepbali, Malakar Christians, the Jacobites of Syria and Meso otamia, Monophyrites, Monothelites Abysinians, Armenians, Chinese Chris and others were tripe immersionists Read and compare Bob, Eucl. Res. pp. 72, 92, 93; Rob. Hmf. of Baptists, (Lon. Ed.), pp. 69, 71, 177, 178, 486, 488, 489, 492, 498 Hinton's Bist. Bap. p. 190 , Can. 16th of Council of Arles, Last Cap. of 31 Council of Constat: Du Pins Ecci Hust. vol. 1,

рр. 83, 118 (воде), 126, 272, 337, ), 600, 617; vol. 2, pp. 318, 329, 482, nol 3 n 703 Can 7th of 2d Reamen Council (Constat : Chrystal) Hist, of the Modes of Ban, pp. 91, 95 Hist, of the Modes of Bap. pp. 98, 95.
Tortuffian's Eccl. Hist. p. 437; Donn-tist Controversy, pp. 3, 4, 13; Augus-tinos Letters, vol. 1, pp. 132, 433; Burgham's Antiquities, vol. 1, p. 476). (21) It is a fact, that dontiets, in their controversies with sprinklers, an nest to the haptomal offices and pr tien of the tirroics as a true and forth-

tice. (Rob. Eccl. Res, p. 193; Campbell on Bap, p. 26tt.; ed on Bap, p. 200.)
(25) It is a fact that the rubrics,
agerhisms and baptismed offices of the recks and Oriental churches have muss recovered true immersion. (Hipton s Hast of Bap. pp. 184, 188, Rob. Hist. of Bap. pp. 65, 79, 71; Rob. Eccl.

(26) It is a fact, 'that Baptists appeal to the rubries and practice of the Greeks as a correct and reliable expeaction of baptize. (Judson on Bap p. 21, Graves and Duxlor's Debate, pp. 18, 312; Rob. Feel, Ben. pp. 91, 92; Bonedict's Hint of the Baptists (ed. of principles on which all other 1813) p. 81; Campbell on Bap. p. 4315

commission (Matt. 28, 19) to require

(28) It is a fact that the Greeks Orientals, including the ancient Wal-denecs and Albigonses, &c., did not dip transversely or backwards as the Bap tists do, but bowed forward in hy-(Rob. Hist. of Bap. pp. 545, 547 519-351; Judson on Bap. pp. 112-116. Writings of Huppolytus, vol. 1, p

(39) It is a fact that the churches by whose unanimous consent the scoke of the New Testament were re coived and counseled into the enered anon, have, without any account of a change in their manner of hantising transmitted the Christian scriptures to us through the Greek, Latin, Novatran Donatist and Waldensian churchs which trine immersionists. Hist, of Bup. p. 511, Rob. Eccl. Res pp. 72, 92, 471, Donatist Contraversy, pp. 3, 1, 13, Augustine's Letters, vol. l, pp. 432, 433 , Bengham's Antiquities i, p. 476, DuPun's Ecol Hist. vol I. p. 126 ) (30) It is a fa

moscousts, of which we have any acpount in or-lessastical history prior to the 7th contury, not only d divinity of Christ, but did not ever pretend to baptise according to Mast 8: 19. They were regarded as street ly herefrent, while the general church did haptize as ording to Matt. 28: 19, "In the name of the Father, and of the Son, and of the Holy Spirit." (Justin Martyr and Athenagons, p. 59) DuPin's Eccl. Hist. vol. 1, pp. 91, 313 Bingham's Antiqueties, vol. 1, p. 487.) (31) It is a fact that we have no acof any organized body of pro forced Christians, ever changing from stuple to francimmersion, but we to the contrary. (Bob. Hist, of Bap. pp. 315, 514, 515; Rob. Eccl. Ros. p.

Mr. Ray's sieth characteri prove just as much for Luthernee, Presbyterians, Independents, Methodists, Quakers, and other Protestants sa Bantista for they all have been my , but he will not admit that they are therefore charebox of christ No it proves too much for him.

Mr Davis, "the historian o Welsh Baptists," like Messrs. J. New-ton Brown, Orchard, and Ray, has waddled together twigs of any His so-called "Welsh Bantists" include he early trinc immersion Cathol Anabaptists, &c. He makes even the trine immersion Roman emperor, "Con stantine the Great," "a most wender-ful defender of the fastb." History of the Welch Baptists, p. 10.

Why does Mr. Bay so per dodge the plain testimonies of his own shurch writers, addeced in my 9th and inst negative, showing the real origin of his people? His church commenced with Spilsbury, in London, September 11th, 1633, A. D., by beginning their own buptism, for which Mr. Crosby, their historian, offers a lengthy apology from Mesure. Spilsbury, Toomba, and adds: "The Baptists were not a little uneasy about it at first, and th hantists thought to tender all the bar tiguer among them invalid, for want proper administrator, to begin the practice: but by the excellent reasonwe see their beginning was well de icaried upon the name principle which all other Protestants built their Crosby's Hist. of the retoriustion."

Baptists, vol. 1, pp. 166, 167. Is that a "historical fraud," Mr. Ray? Notice (1) My opposent's church began Sentumber 12th, 1633; (2) they burns as references, (3) they defended their beginning as Protestants; (4) they defended their beginning on the same built their reformation. These are monuments of Baptiss history which (27) It is a fact, that the early Mr. Ray will never overturn, yet he Greeke understood the original Greek pretends to unbroken personal church

succession from the sportles through a people of like faith and practice

## The Brimitive Christian.

## OUNTINGBON PA June 8, 1880.

EDITOES ) ELD. JAMES QUINTES, AND H E. BRUMBAUGH, PROPRIETOES: ) J. B. BRUMBAUGH

Di nixo Saturday night, Sanday, and Sunday night we were blest with freehing showers of rain. Troly on beavenly Father is nondful of our wants By next week we expect to be able

to tell our renders all about Annual Meeting. We will try and give you Tures will be a lovelesst in the Snake Spring

of June. The usual invitation is giv-Bao D. D. Fahrney informs us that the Frederick City, Md Mission is growing in interest, and that things look encouragingly. They will have

services every two weeks. Wa were made sorry in leasuing o the death of Eld. Andrew Miller, of Upper Colorus Chineb, Pa. He was a faithful laborer in the Lord's vinyard and always found at his post when able. His work is now done and be to his reward. May the neare that is undestrobed, he has

We notice that our heathron of the press have all given their views in re "Brethren's Clothing House." Last week we gave a bit of our mind on the same subject, but was As we then said who we intended should go out, we shall not now unaggle it on account of its

To say the business of a Printing House and Book-hindery, play copy editor, help to read proof, take less and write editorials, keeps one man about busy, and if we should say a few hasty or crusty things we hope our readers will make due allowauce, by considering the attendant cir-

Tuzne sceme to be an unusual amor of interest manifested in regard to the forthcoming Report of Annual Meeting, and we do not wonder at it, as it will be one of more than ordinary interest to the brotherhood. We shall make all possible effort to have it out at a very early date. Send in your orders for it Only 25 cents per copy, or \$2.50

ONE of our agents writes us that if the delate does not soon close his subscribers will refuse to take the paper. We are quite as anxiens as anybody to have it through, but we must exercise the prace of nationee, as there are some as anxious to read it as others are to get the paper rud of it. On Mr. Bay's manner of debating we forbear to comment. Our readers will come to their own conclusions.

Mr. Gressess, the stranger that was haptized by Eld, James Sell about a year ago, called with us the other evening, representing himself as a brother. He acknowledged his past shortcominies and and that now was a better mun-that he had ngain been received into fellowship with the church. As he could not produce satisfactory evidence of his membership we could not accept him as such. He we could not accept into as such. He is a pointer and varieties by trade, and we had reason to tear that he ap-propriates some of the alcohol to a had purpose. He should not be re-

Etn. Grabill Myers informs us that legislation. It has already been decidhe intends to take a trip east and re-mean several months. He desires to man soveral months. make a visit to the bome of his nativity and spond a season among the scenes of his childhood. Bro. Myers has devoted his whole life to the clareb, and we hope the brethren everywhere will give him that friendly reception that an aged servant of Christ to richly deserves. His correspondents will please remember his abnce from home during the time

Orn potch is the only place which do with such things, by which so is understood by anybody in town as a religious sanctum, about all that will be of interest to therefore, it is the only porch which answers the divine requirements, as sanctum. not see the force of our migument, now ply because there is money in it, and commencing at 10 relock on the 18th the point in our conclusion, but there must be force in it or our mind has keen somewhat muddled by a conclu sion of the "covering" question from which we have just been partly deliv-od. How plain logical reasoning

> A PAPER of correspondence from Kansas has been consigned to our waste basket for the want of a name. Even the initials, W. H. H. H. are strong out too long to be genuine. It nermorts to be an advice to the most to Contemplate moving to Ka There is nothing especially objectionsin the article, but as our Kansas neeple do not like to be talked about promisenously we must exact from all

our correspondents a compliance with our very reasonable rule of giving the full name of the writer to overv article. The withholding of them may be op tional with us but not with the writer Sour of our baethrea are very any

ious that more stringent means al he resorted to in order to have more that they may promote style. mity among us in dress. We were proud of Dunkard honesty, and the inside. Then everybody can see we hope that our reputation in this that we are "Brethron."

principle, may never become tamished.

"At a conference of the Brethron, or Deakers, held in Lancaster coun

ty, recently, two practical duties were impressed upon the membership. One extravogance in funeral feasts must be disc or. That the signing of torone Brownes is regarded as unbecoming to those who profess to follow Christ.' A curione bit of ecclesiastical legislation is the probibition to serve 'in any 'civil aster, overseer of the poor, school director, and postmaster;" and also that "hirthday and surprise parties are

not permitted among the Brethren." We are glad to know that our brothren in the East bave at last takon measures to discourage funeral Death is always a sad affile tion for a family to bear, but as it is generally providential, it is wisdom to bumbly bow to the strake, but to is uose another in the shane of a feast, is truct-is trong. As to signing tavers licenses, we are surprised to know that there sh sald he any occasion for such a prohibition. A brother who

would give his influence in favor of so are about saving their souls. green purpose the second and set yet would give us memories in nature of no average of the second set indicated an area of the second set indicated here. Second set in the second second section second seco

pose of manufacturing ardent spirits. Let the next decision be, that no brother shall devote his lurm or fields to the raising of tobacce. Decisions of It is true, if an enterprise of this biassed judgment ought to tench them this kind is in harmony with the "old kind was started and the whole church letter. order" but are winked at by the professedly old order brethren of to day. The following decision was made

"Concerning members who engage that members should have nothing to spoil the business. Who says, yes? much mischiet is done, and so many men (and women too) are led captive, as is the ense with tobacca? restates et literation et panetnution. As thus de cision has not been repealed it Now, we suppose you will been allowed to become obsolete sim money makes the mare go."

## SIX MONTES ON TRIAL

In order that the Parmirive Cours TIAN may be more generally introducoffer it for months on trial for 50 cents. Our friends, and expectally our traveling ministers will please note this as it will afford good opportunities for introducing the paper.

## THE BRETHBEN'S CLOTHING DEPOT

With due respect to the opin Rid, R. H. Miller and Bro. S. H. Brade or as to the propriety of establishing a Brethren's "Clothing House," we take the liberty of entering our protest agnizet such things. While we love and respect what is termed the "Order of the Brothren," we do not see the propriety of getting up such enter prises, because we see no necessity for them. While such moves may promote uniformity it is equally possible

Take for example the late invention love uniformity and me in favor of of Brethren's hats. It is true, they ng all Christian means to accom- are nice and just a little comfortable to plish so desirable an end, but this those who have bends to fit them, but ould not be our erentest concern, who can define the division line he-When hycthren owe us large sums for tween them and the "style" after the years and make no offert to pay, we significant name "Brethren" is erased are inclined to believe that there is from the inside lining? But as the searching more accided than a sait is make these days is more significant the order. Let us stick to our "old than the thing itself, and we must order" ideas of honesty. To deviate have a "Clothing & Hat Depot," let us from this is to sap the foundation of bave the name too, but we suggest our Christmanity. When yet a boy we that it be put on the outside instead of

France commonered her "Dress Reformation" on the plea of consistency Triz following we clip from the control of the fishionable world, and Lehanon News, Pa.: Hoose" lead in the same direction 2 Another reason why we feel to prost against the move is, because it

will be placing too much stress upon a subject on which the Scriptures have but very little to say. This may from the fact that there was but little secusion to talk about what should be worn, or that it was a matter of minor importance. "Modest apparel" ought to be all-sufficient and that, office further than supervisor or road-inav tailor of ordinary ability con c, especially if he has the pattern. It is time, we differ in regard to matters of progricty, but we must exer

cise charity towards each other in those things, but if we were to have a otion towards progression, it would be to establish a "Brothren's House" to train missionaries to go out and preach the Gospel.

While we are favorable tousing legitunate means for the perpetuating of plainness among us, we do not believe it product to resert to such measures world, and show that we are more concerned about dressing neonle thun we

Our first and greatest concern should views before these this

successfully to have the Gospol preach- may be both honest and sur of that our brethren shall not sell old and sincers concerted. After ever their convictions of right. But sincer in proper of manufacturing accent spirits, task distinction that spirits can be done, then it will be time advocate such diese we call them enough to consider the propriety of ages, because we doubt their sincority things of minor importance.

would patronize it, it would make a tremendous big business and we ree- young brothren (we hope the a Huntingdon as a suita-

lde location, but then we want it un-destood that we are to have the in the mising of tolunce? Considered whole field, as competition would plick their end they commence aping

## THE LOST CREEK AND WARRIORS-MARK LOVEFEASTS

At our District Meeting we were renested by Bro Seiber, tho elder of the Last Creek congregation, in Juniata county. Pa., to attend their comon saceting on the 18th of May, and we promised to comply with the renuest, as we had not been with the brothren for some years. Accor we attended their meeting. It was attended by a large concourse of per ple both in the day and at night. onnmenred at 2 o'clock in the atter-We had a very pleasant meet

ing. The brothren and sistem seemed enjoy it. And the friendly sli passent were very attentive to the word propolesi, and manifested considerable mationsness We enjo our visit to the bretteen of the Lost Creek congregation, and we separated from one another with the blessed hope of meeting some time in the great fature, to be fearver together, presence of our Lord, whose presence ords his people such great joy.

We returned home on Wednesday ening, and on Saturday morning w left home to meet with the Warrier mark church, in communion service communing on Saturday afternoon The congregation in the afternoon was not very large, but in the evening the house was filled. The order was very good, and the oversion was apparently an enjoyable one to all pres-Lord's day morning

congregation was large, and though the house was crowded, and the day very warm, the order and attention were very good. Bro. Seth Meyers from Hill Valley, and brother Grabill Myers, besides the ministers of the Warriotemark congregation were presout and assisted in the services returned home in the evening after the orning service, with pleasant recollections of one fellowship in our communion meeting, and with pleasant thoughts when thinking that our lahers and travels on earth, will be over after awhile and we shall then re we are faithful in our Rethod's house in which there are many mansions

## WHAT WE MEAN

tainly very cheap. We did not in quire how many students could be fur nished with ledging apartments, but The Garnel Procedure wants to know that we mean by "aping after the excontricities of the aged." We shares age brings with it, boddy informatics. and these infirmities affect the mind and as a rought scoop become even tric in their judgment and ideas of things. Indeed, the judgments of some become so warped that they are unreasonable and unjust in their de-mands and the baneful effects we have bad to centend with for many years in the church. Such brothten as opnose Sunday-schools, prayer-meetings, Bible series of meetings, education, and such brothern as brother Londy in his article on Sunday schools who would eather have their children go fishing on the Sabbatt will become conspicaous in the than to have Sunday-schools, we call overntrie in their ideas of things, and we account for it, because they are

As we said before we have some is very sound) of professed ability amone the old brothern and in a and aping, and professing their regard and esteem for the opinions of the old bucthren, when the whole

truth of the matter is, it is their dear own big self that they love and ea We have seen this game play ed until it became so thin, that eve the old brothren themselves laughed in their electes about it. We make age ability. We entertain as logh a regard for

the aged, as brothren and Christians, as any one should do, but we look upon them as fallible men on ly, and do not believe that the infirmi tion of ago tonds to the development of any special wisdom. The intellectua development of the world, surround ing curcumstances and the pressure of the times bring new james before a and we as the men of the are, and the called of God, are to stand up and ment them. To allo this we use sert ourselves, be ourselves, and not make ourselves repulsive in merel; sping after others to gain their good If there is any one thing that we especially admire, it is the man who is neither ashamed or afraid to stand up for his convictions of right H. B. B.

# EDITORIAL CORRESPONDENCE.

LANAGE, LL., ) May 27th, '89. Dear Primitive:

One last, was writte from Mt. Morris, and we promised to say something more about the place and our visit there. Mt. Merris is all nated on the Iowa Central Bail about one hundred miles west of Chroner, and in the midst of a large com mounity of Brothron. It is b noted among the Brethren, as it is the place where one of our institutions of arning is situated. The college buildings are located in the centre of the town, on a slight elevation. The are somewhat ancient in their appea ance, but have recently been repaired, and now present rather a next and cozy appearance. We think the cozy appearance. We think the brethren did well when they purches ed this institution at a cost of \$6,000 About \$6000 have been spent in repairs making the whole cost of the build ings and grounds as they now stand not much over \$12,000, which is cer

we would suppose at least a hundred. Bro. Stoin, the President, is laboring bard to bring the school up to a prop standard, so as to meet the wants the young of our finternity. a to have the love and respect of all his students, and if kindness govern an institution of this kind, we seel certain he will be very successful His labors, we think, are too arduous and if not lightened may prove detri ture. In addition to the care and oversight of the school, he has the de hich requires time and caroful thought. Bro D. L. Miller, the Secretary and treasurer, seems to be the "right man

in the right place." He has a general oversight over the figuresial affairs of

until Toosday. There was preaching in the chapol overy evening. ry, of Va., and brother Oller, of Pa, did the preaching mainly.

On Sabbath there were services at the Silver Creek meeting-house, some four miles from Mt. Morris. Bro. J. D. Trostic, of Maryland was present at this mosting. After services we were taken to some brothron's house, whose name we cannot now resemble and returned to the college buildings by 3 o'clock for Sunday-school. The school it was said was not as large as sual, and some of the touchers abrent, attending meetings in adjoin-The school mot in ing congregations. the charel, and after the usual opening exercises, the children retired to class ome, where instructions adapted to them were given. The adult portion of the school remained in the audience esting lecture by sister Mattle A.

We had pleasant visits to the h of brethren is the vicinity of the college. All were kind and sociable and ure. Our visit to Mt. Morris was a very enjoyable one, and we feel under obligations to brethron Stein and Willer for the very cordial manner high we were received and onto tained. At this place, we also had the pleasure of meeting Eld. R. H. Miller associate on the editorial staff. We were glad to find him somewhat in health, and ready and willing to work for the upbnilding of our glorious Zion.

Error Mt Morris we woul to Lan ark, where we arrived on Wednesday ing. At the station we met sister Wealthy Clarks and brother Siles Duk sistor Price. (his sunt) with whom he and his father, Eliza Dabbel, have their home, and now we seel that it is our home too. What joy and comfort Christian associations and followship afford us in this life !

Last night we were at prayer-meet ing in the Brothren's church. There were not very many present, and we suppose a large part of the congrega-tion were strangers. Elds, John Murray, of Quarry, Iowa, John Harshbar lyn, Iowa wore ministers present from distance. Bld. E. K. Bucchly, of lows was in town in the evening, but was not present at the meeting. We here met the editorial staff of the bren at Work. A few weeks ago reference was made in that paper so to how editors ought to labor mentally to get up a good paper. Well, if the brains of one of the editors is as large comparatively as his proportions bodily the rest of us ver editors, unless we had the spirit of Anak, would surely feel to go shead; then art the man ' This morning we visited the Annual

Meeting grounds where things are h ing put in readiness for the sporoughing countil. A couple men from Louis are here putting up the tent. The brothren are coming in from all directions, and it is thought by Tucslay morning there will be an immense crowd. There was some little excitement a few days ago in some localities about the small pox. It was once re sorted that there was a case in Lanark but was false. We were not scared as we have had some experience in small pox reports. There are some cases of it in Chicago and at a few other points Last night we had onite in this State. a rain storm. It had been very dry and was much needed. We are informed that the necole of Kansas had a good rain on the 22d last Some people in that State were making their way aring there would be another famine. To day the weather in this locality is cool and pleasant. The dust is pleasant for the meeting. If spared you is the very means that will suit the will hear from us in a few days again. J. B. B. exharter, when the Spirit of God i

## bolestern Department.

KLUER R. H. MILLER, EDITION. LABOUAL IND

WE have some very excellent artiwhich will appear soon. We kepe you will read them with care. Some mportant questions are put on the true basis, and we all can receive ben ofit by loarning them woll

... Our health is quite poor this week a account of a little evensure. We become more convinced by experience, at proper care is the best safeguard to health for those who are delicate and of wesk constitution. spiritually. Those who are week need more care, and must often have more attention than the strong. As the in-Most of us will de

event deal to help and relieve the in firmities of the invalid : we bear with his weakness and help him still. But the spiritual invalid is soon loft withhave to depart from the order of plain Not mu nationco with him if he is spiritually ick. Still we ought to dector him as we would an invalid brother : keep on doutoring as long as there is any hope facure. Never give him up till you are core he is dead. I have so were spiritually sick bave been neg and even buried before the were dead : but now we have run the tend it, and draw your own copelu-

The Spirit of God manifested in the minister in his preaching, in his looks, in his words of truth, in his carnest urpose of heart, is the great power and means of its operation on the heart In this strange but humble way all the othe real fountain from which the mighty power of God is to convert and save the world Let the Hely Spert be manifest in all your conversation. When it is full and laden with the truth and Spirit turning all to the clory of God and ringing his glory before all, then shoreh is the light of the world, and sinners are called to God. In all your conduct your very tone and man show forth the Spirit of God, and sin The Hely Spirit is the great nower of conversion but works through you, in your minis try, in your character, in all you say and do. The Hely Spirit comes to alse! Sutum may come to him through your sins to condomn him forover. Then ow essential how cornect and realous you should be who are standing every ay as the ministers of life by manifest ing the Spirit of God - and the ministers of death by manifesting the spirit Satan. May God help his Church to manifost before the world that Spirit

## of Christ which brings salvation in it WORK OF THE HOLY SPIRIT

The Holy Spirit, working through the mind and understanding without wledge of truth, the Spirit can reach the heart. In conversion God's Spirit must come in contact with man's irit to give the scode of truth in his beart that the spiritual life may grow and bring forth fruit.

But how does the Stirit of the heart of the sinner? through knowledge and means. the St irit must be in the heart of the ministry or ministration which most the means and knowledge through which it conrates. If the minister has the Hely Spirit in his own heart when he preaches the word in its power, his spirit will reach the heart of some of is hearers. He may have but one d which will make it much more talent yet if the Holy Spirit is in it, it

it, it is God's means of reaching some. | our improvement into the worldir sporit ord dortrine, and of the age. with the most -r will be God's means of reaching num-Or it may be the prayer, the exerta-tion or counsel of some lay-member, God's means of reaching the heart of ome singer to sow the seeds of life The areat orator and louician may in style, but if the Holy Spirit

not in it, not in his heart, it is worse thus sounding brass and tinking cymbal. The Holy Spirit gives convert ing, regenerating power, when the propor means are used. God called, built and organized his Church that the Holy Spirit may live and work in at and all its members to use the month

appointed of God to reach the beart 1 save the singer

#### OUR PANGERS.

nose in decay, condomning aniformity as a principle of the brotherhood. Th is the erenter danger because it is the key-note to a similar departure from the principles of humility and non con-formity in other things. The one who runs with the world in dress, will seen run with it in other tanities the show the theatre, or any other worldly amusement. The principle that makes one inclined to follow the world in lress, will make the inclination to the world in other things, which do-stroy the poculiar order of the broth-In high schools, the only dang or is this same principle of worldly spirit, will destroy the principle of his allie and plainness of God's poculia people. There is the danger, too, in Sabbath-school, that it be run in the spirit of worldly custom and not in the principles of the religion of Jesus There is the danger, too, in protracted meetings or any other meetings. If the principle that turns the plainness of dress into worldly fashions prevails in the meetings, it will turn them into the ways of the world. This same principle will turn the whole life into the customs and ways of the world. The conversation the character the uses and barns, and all the softu may be turned to the world by this worldly spirit that begins in the desire to follow the wave of the world in dress Some of our brothren with ed messing efforts, but misguid udgment, oppose education. high chools, protracted mostings, Sabbath schools, and helping the ministry, etc They bitterly oppose these things while the great d anger is not in th but in the principle that merces them into a worldly spirit and parpose; and at the same time those who are igno-

rantly opposing these things are letting the principle of the world run them int the same error of following the vanities of the world in many things. The love of money, striving for wealth, spending their means for fine boases, furniture. arriages and other vain and gaudy things, an uscless so fine dresses. want this principle that often begins in fige dresses to adorp the lady like the world, or adora the bours, or adora some carthly object of the heart, with vanities for show, to be watched as a

Humility and plainness and all the

etriasa of aon conformity to the world may be taught, and prevail in education. in the high school, in series of meetings. and in helping our missionary work. trath humility may abound in all the cane of educating and training hildren oven in Sahhathachacla is the great reason why we favor high schools, because they preach the Scriptural doctrine of plainness as held by our brotherhood. It is a sad error in some to oppose these means of im-

When this principle is leadwhen the dectrical preacher comes ing them in the matter of dress it will with the Holy Spirit in his heart, it seen lead them in other things, and all after the world, in free counci

erty in everything, and the world in all a cower to rule the worldly heart. Then lock where and in what the danger is It is in the improper nee of the means God hos given for our impe Let us not kill and destroy all the means of our improvement and growth atropoth. But let us unite to spetulo all the means that will help on the cause of pure Gospel Christianity, and op the one erest only denote that tends to oru those means, to turn all the system ular opinion, freedom of conscience, like erty of individual openion, to spread schirmatic faction and contention over the brotheshood.

Let all who are in favor of a ing plainness and uniformity in dress, the principle of humility and non-conthe world, and union in the The greatest danger before the brotherhood to enstein these doctrines thurch pow is in the disposition some among us, rally around the interest of the church in maintaining there principles and opposing the igroud of danger, that makes its attack first on plaint eniformity: then un the principles of numility in other things; then with freedom of conscience, liberty to each one to be his own judge in what is es-

sential and what is not Let ue all use and maintain every ans of improving the soul, body, a spirit; every means of advancing the cause of the Master, and never lot these seame be turned into the ways and cus toms and vanities of the world, under the willy name of progression. pression towards the world is our great est danger. Progression in the pure pel is as different as day from night Lot nitched his tent toward Sedom There is one kind of progression would nitch the church toward the

## оривор опервинене

The most important patter in ch overnment is to keep in harmony with the teaching and spirit of the Scripture in all its ruling power. The subject and nature of church government is so important that the divine will should consulted in every part of it; from the smallest body of members to the gr at est council in the brotherhood. God' word is the sopreme law of the church and its government is to execute will in his kingdom on earth. There are many forms of homen government there is but one form of divine govern ment, that God gave to his church: to be administered first, by general cour oil , second, for conveniece by churchea third, by the officers; fourth, by individ

ual members. Of each one we wish to speak in its proper place, that each one upon the rights or duties of the other. The first work of church governmen is to see that all the teaching of Gospel are observed by its members The second is to keep the church unit ed in one body ; that all be of one and one judgment, and all speak the same things. For this purpose a general conference is indispensable, as shown in the 15th compter of Acts Without it each church would be independent o

the others and even such minister would be independent of all others, ex sept the members of his own church But the general conference is the great and of union for all the church all the members

The form of church government of dalaed in the Gospel is founded on one

ness suggething much than soone propone mind, one industrant, one enirgt, one faith, one budy, one as the Father and Son are one. Hence a limited democratic and republican form, where every member may speak and vote on all the sacted by the church, in proving the mind and heart, while they lall to oppose the real danger that is be pelling members, the voice of each force as of randong all these means of member must be heard; because each

one is interested and must take cure their own interest, in the fellowship and moness, necessary to the happiness the church. Another feature of importance in its vernment should be noted here, and

that is, in all cases effecting the follow ship and openess of the church, the voice of the church should be anuni that is the only principle on which feloneness can be attained Such as giving letters of merabership ring members, and pertaining to the observance of ordinances, and other things that are resential to fellow ship, should be unanimous, for that the meaning of the apostle when he says, "Be of one mind, of one judgment, But there are many things that are matters of policy or of evandiency. that are not essential to fellowship th may be decided without having maniat; such as where a meetingbouse shall be built, what time meeti shall commence look long at skall continue. These and many other quest of a similar nature new he decided he eneugh to insure peace and hermony in any matter of importance, and wisdom

The council of the Annual M being the highest council in the church, its work is a matter of importance in church government, next to the Scrip-tures. It is not a logislative body to make laws for the church, but as a court, to decide such cases so are bro's before it, by the teaching of the Gospel the law God has given to govern his bear and investigate the testimony concerning special cases of trouble, but do cide questions that may trise concerning them. Hence the business brought hofore it is varied; almost every charactor of questions are decided Matters of doctrine are generally plainly settled in the Gospel, hence they selden

all, even in small matters when it can

ld lead es to obtain the con

come before the Conneil. Matters of Christian duty are connected with so many circumstances that effect them that they make a large portion of its work. Matters of policy or expedience often come up for its advisory council The nature of its decisions is about this when it decides dectrinal questions its decisions are binding and when it decides questions of Christian duty, are binding , but many questions of ex-pediency and policy are decided which re only advisory and may be varied by eirconstances

But one of the prestest benefits deived from Annual Conference comes from the freedom or liberty given to all present, that each one may speak their atiments on any subject present before the Meeting - that all are on conslity is discussing every subject; then all may vote upon it. This equality in its delik erations gives power and influence to the Annual Meeting that it could not have were the delegates alone to do the basiness of the Meeting. This gives the lay-members in our church all the rights of being heard, which makes one of the greatest safeguards in its deliber ations, and gives a general influence to

Another thing which gives additi influence and makes its decisions more safe as a raling power, is that they are spimons. Th rule has often delayed time in disposing of business, yet it has often prevented the passing of queries that would have wounded the feelings of many brethren But in this manner of doing there is one relief that has often been the means of getting subjects passed ananimously that is to defer them

This is done in two ways; cos, to defe till next year, which brings it up as un Enished business; the other, to defer to definitely, which leaves it until brought on some through the District Meating course gives good opportunity consider the asheast well and concraile brings barmony and union.

## Bome Department.

WEAT CAN A YOUNG MAN DO?

What can a young man do? Do He has an immease power for ovil and for good. He can rain his health; he can debase his intellect, he can mur. der his conscience—he can sleaden and destroy it he can deteriorate his moral taste and his moral feelings; he on fill his mind with other and debou ing improry, and his mouth with imurity and lost; he can become a al and disgosting to his habits; he can lose the confidence of society, he can less his signation; he can be east off upon the world as a thing that cannot usted; be can become contempti ble; he can break his fother's heart in make anguish come down like a dark cloud and pross upon the brow of his mother, and upon the counte nances of his susters. A young man can do all this-can not so that his very friends shall never wish to beg bis name, and shall only secretly in their hearts follow him with their

anxietics and their prayers. What can a young man do? Do He can "cleanee bis way" according to God's word. He can took to under stand the Scriptures, to love the Sav ior: to love 6 od's word: to save his soul alive. He can flee to the fountain of reconciliation; he can become boly man, he can be a virtuous citihe may be the pride of his family, he can take his young brothers and lead them forward in life, he can extend the influence of a Christian pastor; he can be his right hand in Morts to do good; he can take an interest in all the great movements of the day; he can die a bappy man, with ldrea and his grand-children arougd his bed; and pass from the dissolution of the tabernacle upon earth, to an inheritance on high can do ali that; a young man can do

Only let him "take heed to his way" according to God's word. Let him begia to meditate upon this word as the rule of the divine government; he will con see the necessity of that med rial and restorative process which is brought to light in the Lord Jesusopened for sin and un cleanness." Let him then go on from me to time, putting away everything that he feels to be wrong, trying to onquer every had habet, and he will to led to re ico in the sanctifying be led to rejoice in the sanctifying Spirit, who shall carry on this work. But it is no use pretending to desire the pardon of sin and reconciliation by the blood of Christ, if you do not put away every ovil thing, and seto "cleanse your way" according to God's word. The two things must The two things must advance together-the putting away of everything practically wrong, and er that truth which is according to God's word. Pray to God daily and forcestly for

wisdom and strength that you may resist all temptation, and that you resist all temptation, may do all his will. He promises to e his Holy Spirit to al ask him," and he will give him to you Then may you confidently hope to live a safe and happy and usoful life on earth, and when life is done, to receive from the hand of Christ an unfading

"Ab I" some onc, perhaps, says "it is too late! If I had only known all this and acted on it ten or twenty years ago, I should have been a happy an , but my life has all been wast Oh! do not despoir. There is hope for you still. The blood of the Lord Jesus Christ can cleanse away your guilt, and his Holy Spirit can renew ven your heart; if you will only go to him believing, he will not cast you "He is able to save" you, and he will save you, even "to the uttermost."

A WIST PATHER In one of the leading towns of Cen

tral Iowa, a wealthy banker's oldest daughter became engaged to be mar-As would be expected, from the position of her family, this young lady and the benefit of the best social and intellectual advantages at home beides baving been a student at Vassar ome time, and traveled considerably from all of which she had attain

of only twenty years. To an ordenary observer it wo om that her training had been all that could be desired; but her fother courbs otherwise. When he found has she had concluded to take upon perself the duties of wifehood, he, knowing how greatly the happeness of families is affected by the housewifery slitles of the woman at the head, referred that the marriage should be layed until she made herself ther-

oughly familiar with the duties of a

To be thorough he know required ore than a more theoretical knowledge, so with wise forethought he whilly provided the means whereby he practical worth of the instructions red could be fully tested, and for has purpose the mother was requested o retire in the back-ground for a sean, while the daughter should assume the remonsibilities of house-keeper. The mother consented, and the young with a will to do her very best. The family was very large, and being exceedingly beguitable the house ras soldom without the presence of meets from abroad, but inspired by the ambition to acquit herself credita bly in the present, as well as by the sweet bone that in the future she

hould have a home of her own to

preside over her real and enthusiasm

ncreased from day to day, as experi-

see added to her proficiency.

In order that her work might be vistematic, she was allowed a certain an of money a month with which to apply the table, and as a special inat to the exercise of economy, to be placed to her private account for ndividual uso. Their monthly allowance being by no means large, she was bliged to exercise care in its expendture therefore the minutest details were studied, and not a dieb made its apprarance upon the table without the cost having been fully estimated preions to its ordering. In this mai she learned many things that might be none of these women, in all those

She was once beard to remark that it was really astonishing to discover many of them toiled with aching the many ways of economizing possi-hearts, because they had not courage 0.00 hor own experience, said she frequently found, for some exponsive dish deired, that something elso caually as wholesome and fully as palatable, ing of very much of the accustomed

ection of vegetables, the cutting of the, thou art careful and tro meats, etc., showing such as are suita- about many things; but Mary hath ble for different purposes, and how to chosen that better part, that shall not avoid wasteful and unwholesome pur- be taken away from her." It is really chases.

Does not this sketch contain a valu able suggestion for the benefit of other parents? This young lady gained, in less than one year at an expense of probably one-third the vital energy expended in the school room, knowl edge that will contribute a thousand more to the happiness of those depending upon her than any amount of school training could possibly do yet how few think to give a daughter similar preparation for home cares and home duties so sure to form a part of every woman's life! Were parents thoughtful in this respect, the work that Monday brings to most of hurden of young wives would be greatly lessened, whi le the amount of mon-

tient to lay the foundation of great to be a difference. If we are Chris The thought is worthy of consideration on the part of all those who may hold the shaping of a young girl's fortune.

WOMAN'S WORK

BY MES M. A. GLADISH. It is really wonderful how much is comprised in these two words. As a atter of course every good woman

knows that her first duty is in her own e, especially if she is a mother; for then she has responsibilities resting upon her that she dare not shift or It has generally been thought by the masses that w man's work is in her own home and powhere else: that she must always be there, soins through with the dally

routine of every-day life, the same old tread-wheel, step upon step yet never gotting to the end-very much after the fashion of the poor old puts keeping the wheel turning by con-stantly stepping. And thousands of comes bave worm out their hodees, dwarfed their minds, and reined their

sonls, by living just such fruitless lives. Perhaps most if not all of us can call to mind those that we know in carlier days, who bid as fair for a life of usefulness as most young wor on, at their marriage, but after the orry and care of ten or fifteen years of married life, always working be their strength, with nerves trung to their utu ost, with their thoughts on nothing but their work mieds have become so engr with their own affairs that it is folly to try to converse with them on any other subject. You can get their minds on nothing higher and how forcibly this brings to our somes the words of Joses: "Whatsover ye sow that shall ye also resp." They sowed to the comforts of this life, and they They sowed

have them. Tables loaded with food great stucks of bed suilts, rolls of now rag carpet, dozens of caus of fruit, jellies, preserves, and firnit butters enough to do a couple of years in case the fruit should fail and exceptions in

But with all this gain comes failing health, eyes that have lost their luster cheeks that have lost their bloom, a heart that has driven all the sunshing and buoyancy of youth out of it, and which is entirely filled by the all-absorbing thought of keeping the whool turning by constantly stopping. Have

years, had any aspirations for any thing better or mo e olevating? Yes to show their independence of charge tor, and rise up out of the groove into which they had slid, to see their higher puturo develos, even to the curtail to show their true womanhood, by do The father often accompanied her ing their work in the way our Master to market and instructed her in the intended, when he said, "Martha, Mardiscouraging when we consider how much time and means are spent a preparing unnecessary, expensive and unwholesome food, and how much precious time and strength is worse

than wasted by Christian mothers in ruffing, tucking, founding and em-broidering their little children's clother to wear to Sabbath-school The moth er has except all her time and strongth decorating their bodies, to the neglect of their minds; and the little th so alone, without any preparation for on, and the mo home to rest up as to be ready for the greend in the same labor of love; for

Is there very much difference be- the homes for the friendless, and the

tions, let us show it by our fruit, and not by doing that which strictly be ongs to the world. "Ye cannot serve God and mammon,"

But the best of us have to mourn er neglected opportu own families, when our little once were instering about our knees, or tramping on our toes, that we did not let our baking, ironing, or even washing, and seize the golden opportunity seal the trath in their little tonder vax-like hearts, when they came to us with their many and varied excetions about God, or any other subject that would help to build, or lay the foundstion on which to build a road noble

And our older children : how often e have failed to understand their true wants-their minds reaching up ward for spiritual food, for something that will satisfy and expand its espace ty for knowledge. We fail to upder them, because we suffer our minds to become enslaved by the many burdens we undertake to carry glore instead of laying them upon him wh said, "Cast thy burden upon the Lord and he will sustain thee."

While it is true that woman moulds society, it is equally true that a mother has a great deal more to de, in moulding her children's character, than the father. How rare is it for a good man or woman to trace their re igious training in childhood to their father, and how often do we b testimony: "If it had not been for the estreatics and prayers of my mother, I now would be beyond the reach of It is the mother hope and mercy that must train her children to habits of industry and pecfulness, which is just as necessary as improving the in tellect. It is really surprising, the influence that a good woman has and the amount of good she may acce plish during a lifetime, by taking up

overy duty as it presents itself. in doing our home duties, it is not re-quired of us that we always keep on omes painfully clean, nor ,our table in apple-pie order, if the morals or the family are looked after, and they are comfortable, we are free to less home for a while to care for others. Mothers, I feel sure, as we stand be

foro the great judgment bar, that the question will not be asked as if we ent those committed to our ears dressed in beautiful garments, and fed them on the daintiest of food-but have you trained them up for heaver nmortal glory? As has been said, woman's work is

hiefly in her own family, but we are glad it is not confined to that alone but that it is world-wide. Very many mothers seed and have some one be side their own family, to aid in the home work. These persons have soule to save, and some of them, perhaps are hungering for the broad of life and all of them longing for that love and sympathy that every heart cravemust have to be happy, and if not finding it where they sh all will anak at alsowhere and ere they are re of it they are in the broad read that leads to destruction. Then have sed the thought that through our neg lect such an one went astray! In one some, we are all our brother's And there is a spot in every good mother's heart that can be reach of if she will examine it by the light of the Golden Rule. Do to this opunder your roof as you would have others do to your child under like cir-We are to show such cumstances. reons that woman's mission is not to pull down or oppress, but to sym-pathize with, to lift up, and point to

none but the pure in heart can

which can be had for a trifle; of the comfortable reading rooms, fitted up and supplied with pure literature, all through women's work, and there is the Women's Crusude, which every reader is familiar with. gone into history, and will stand whiltime endures as a memorate of the rent work accomplished; as fluence will be felt through all eterni And last but not least, while we are doing all these things, we find ome time and means to send the glad tidings to distant lands, where the sands are perishing for lack of knowledge. A great work is being done by Christian women of every denomition. Little by little the work sees

It seems that God has chose weak things of this world to confound the mighty. Russ up, ye enroless wemen that are at case in Zion! Gard yourselves and make you strong, for we have a great work to do in helping to being the world to Jeans - Che

## BINTS ON ETIOHETYE

A lady who goes into society with the simple wish to pleuse and be pleas od, generally succeeds in both objects. ety, must extinguish in herself the de-".ho gaiwoda" to or To dress in a more costly style than the majority more costly style than two mag-in-cun afford, is not in kerping with the but to be indifferent to diese is usually a mark of excessive vanity—as though one would say, "I am charming enough without the aid of outward adorements'

The usual forms of etiquette are the sale guards against importmence, and it is therefore best, in a miscellaneous company to observe them punctillions To be perfectly polite it is only essary to be perfectly considerate and just-to conform to the golden -to render all their due respect courtesy, and attention.

To acquire elegance of manner, obrve these who possess it, and divi their scoret; self-possession is half the battle-a good heart and a little practice will do the rost. The most grace ful thing a person can do in company. is to pay attention to those who are least likely to have attention-that is those whose friendship does not confer honor, nor their conversation pleasure Affectation is the bane of social intercourse; all who would really please, must avoid it entirely.

## HOW TO OBTAIN SLEEP

The following is recommended as a ure for sleeplessness. Wet half a tow ol, apply it to the back of the neck no it unward toward the base of the brain, and faston the dry half of the towel over so as to prevent so rap-id exhalation. The effect is prompt and charming, cooling the brain as inducing awcotor, sleep than any nar-cotic. Warm water may be used though more persons prefer cold. To those who suffer from over-excitement of the brain, whether the result of brain-work or pressing anxiety, this simple remedy has proved an especial

#### A SAVING WIFE

No matter how industrious or eco omical a young man is, his endeavors to save are wasted if he has a careless He might as well be doomed to cound his atremeth and life in an atmut to couch water is a seive effort would be scarcely less certainly that heavenly home where there of every nation, tribe and tongue, high in vain. Habits of economy, the way to turn everything in the household and low, rich and poor, shall all be en affairs to be the best account-are among the things which every methor should teach her daughters. there. A great deal could be said of

The greatest difficulties are always You can profit by the defects of sy which would be saved to young tween such a Christian mother, and a boarding houses with the best of found where we are not looking for there.

There ought wholesome bread and fragrant coffee, them.

#### RELIGIOUS INTELLIGENCE.

-In the old days there were angels to came and took men by the band and led them away from the city of destruction. We see no white-winged angels now. But yet men are led away from threaten ing destruction, a hand is not in thours which leads them forth toward a calm and bright fand, so that they look no more back. erd; and the hand may be a little child's - Grorer Filiatt

"Lion Sermon," Sir Gayer Knight, who was Lord Mayor in 1646, left £200 to the Church of St Katharine Cree, in Leadenhall-str in trust, that a yearly sermon should be presched on Oct. 16, in commencration of his happy deliverance from a lion which he met in a desert as he was traveling in the Turkish dom ions, and which suffered him to pass minister to have £1, the clorks 2s. 6, the sexten la, and a sum of CS 16s. 6d to be distributed among the nocessitous unhabitants. In Hutton's said that Sir John mot the hen in Arahus. Sir John Gayer was a member of the Fishmongers' Company - Yotes

-A conductor, who leaves the city evening, got off at a small station not He was approached by a grimtone that showed he was very pray unto him. moth provoked "Say, did you know you left me this morning ?" The rosdid not, and where were you?" "I was in the depot here" "Well, my dear for, you must recollect that the depot never goes out I never load you want to ride with me you must The anary man was completely nonpluse it, and re-marking: "Well, that's so," he terraced and walked away, apparently satisfied.

-A cuil to prayer on the subject of the Presidential election has been issued, signed by nanoteco eminent mines ters of New York. It is as follows: view of the fact that the nominat June next will designate those citi zens to whom the shoice of the people for the close magistrate of three Unit tates for four years next ousning their brothron of all denominations iunito with them in making Sabbath the 30th of May a special counsion for panyer to Almoghty God that he will couchsafe to guide and direct the suffrages of the people

May it not be well enough then to ontinue the prayers, asking that the best man of the two nominated be elected, as it is just as important that the best man should be elected as that

-A stolen daughter recovered after the lapse of fifteen years -An interesting history is that of the water of a gentleman named Mr. Hopry Most or residing mear Hempstead, N. Y. When only three years old she was carried off by a sailor, who, having a mode of revenging himself. He less uer on a desolute point of the coast. vareless what became of her. gentleman who was on a fishing excursion noticed her, and, pitying her helpices condition confided her to the care of a worthy couple living on Barron Island. She grew up without learning unything of her parents, and ding a friend of her bushand remarked To that of a lawy am some was a possible to the process of the pro

## THE PROFIT OF PRAYER

BY BRY, DR. C. VAN SANTYGORD

If prover to God brought costsin cuniary profit to the person offering argely increased. For the question of profit and cain is as full of interest and collists the beart as warmly to-day, as it did in the times of Job. as careful and anxious now as they re then to know, what benefit is to accrue to them from embarking in this enterprise or making that investment, from performing ubmitting to that self-donal or sacri fice. They are no readier to undertake now what they know or believe will not pay than when the man of Un poured forth his plaintive exper day are very much

And the worldly wise men of that worldly wisdom of this, "of the earth earthy," with vision bourded by the rensures and pursuits of this the things that are seen and tangglis swallowing up those that are unseen, spiritual, and, us seem to them, unreal Their selfish, sensuous natures there. fore find fitting voices in such ques-tions as "What is the Almighty that we should serve him? and what profit should we have if we pray unto him? They ignore both God and prayer these scorning carth-loving man ists counting it about on Collect to oner and serve God, and atterly profthese, as the world estimates profit, to

There are many in our Christian communities who do not pray, and factor responded picuantily "Ne; 1 who yet would shrink from the thought of belonging to the godless chass just described. They claim to honor God, respect those that serve him, and in theory, to believe in the me and offieasy of prayer. It asked, "Why then do you not pray?" the reason is found mainly in a lack of inclination. They do not pray because they do They do not pay to the Almosty daily ecause they are not drawn to him by the sentiments and disposition which make such service not a task but a delight. Possibly the feel ing which they would scuree atter id, instruction itself into their boarts, pasons other sentiments. "There is, after all, but little profit in prayer, and so far their unionoused mind echoes the questions of the scorners in the mind, destroys buints of es as a definere, thus un aspiration lectual progress. Begin with a deter

For persons of this class there is alsays hope of relief. When the ones s bent on knowing what profit prayer

seleration of man's infirmities, God has disciplining of the intellectual powers, mereifully connected rewards with which the whole of life will not oblifaint and obedience. This appears crate—Jaconymore. This appears crate - Anonymous through all the Old Testament appears not less clourly in the New here the burden of man's emcourage means to a Christian big it announced in words such as these: "Do good, and your reward shall be great." man shall receive his own reward according to his own labor;" "Godl is montable unto all things, having nise of the life that now is, and of Shortly after her west that which is to come." Prayer, then profits a man even in a worldly senso. a striking likeness in her countenance it invosts him, when graciously au-to that of a lady she knew who had swered, with "godliness," which has

constant communion it gives him with | the preacher or paster, by making him the Maker and Ruler of all. And as the a subject admitted often to the presence and familiar association of his king, boasts of the honor and finds his

dignity and happiness enhanced by it. so to have free admission to the King of kings by preyer, to be able humbly to say, "Truly our followship is with the Father and with the Son," is dignity and joy greater than words car The profit of prayer, too, is that

rightly used it secures a man from all that change or nature or buman ills can do to barm him stand who is he that will harm you, if yo be followers of that which is good?" no thing. The life of the prayerful man is "hed with Christ in the sight of all mee," she will give and he stands therefore impregevidence of the sincerity of her d to have more and better ministers, publy against the worst assaults, come whonce they may. He is hable, in-deed, to the shocks springing from and God will heed the prayer .-- (%) han of Work. natural infirmities, and whatever "ills firsh is heir to," but his rock is not

the rock of those who scout prayer, and lean only on the roed of man's native resources. While those shrink, power, and faint before each unexpect od blust, ko is sorono tos. Mount, Zeen cannot be removed." peace have they which love thy law," and "the peace of God which passeth tancing" is the abiding inmate of his breast, who "in everything by prayer and supplication. known unto God," Such profit with all that this happy condition implies, results to every one who truly "prays unto him." What an invitement to

prayer is this? What palpable and neneasurable gams, for this lefe and for the ages beyond, spring from the devout wielding of this ereat heaven especed weapon! Strange, that with such sute results before him, it should fail to be said of every weary, heavyladen soul, soghing for rest, but yet finding it, "Behold, he prayeth."

HOW TO READ

Read systematically. Do not take up and read any hooks because they sorely chance to fall in your way, and after wasting a lew hours over some of their pages, tumble over the remainder of the leaves. This method of a quiring knowledge dissipates the of Job, though breathed often thinking, and unfits you for any intel-

mination of confining yourself at all baxards rigidly to it. Secure variety you will outer with more spirit and success into the prosecution of any inquiry, if you engage in it at a time fitting anverer rarely fulls when it seems alluring and interesting normals, a strong manner that you have been so you Avoid gotting into the habit of going over the pages in a listless, prayer, should not be the controlling mechanical sammer. Make an effort stree that leads prople to pray. This to penetrate to the full meaning of o indeed should be quite subor- your author, and think patient denote to that of duty, or obligation, every difficult passage until you under stand it, or, if it builtes your a But man is so constituted that he of efforts, have it explained. Examine needs the motive of profit or reward carefully the title-page and prefixe of to stimulate him in the performance every book you read, that you may of manifest duties. He should do learn who wrote it, where it was writ-

d, do his duty as communded, be ten, and what it was written for. The use it is right in itself to do it, and study of the higher mathematics proirrespective of reward. But in con- duces an effect in the enlarging and

## OUR PREACHERS.

We need the best of monin our p to-the best intellectually, if we can ot them, but, above all, the best in pirituality and holiness of character nescrated men are required for the conquest of the world for Christ. So et us go to God for them in prayer, and, with our petitions, let us take means to accure an answer to our own prayers, and remove, as far as possible. the obstacles which keep so many

subject of spearing, cynimarks, let us begin to honor him more, by giving reverent head to the he speaks in the name of his Muster, and perhaps that will roll a stone out of some young man's way. If we the labors of the minister by giving him a salary su that of many a clock in his third year in the store, then I look to his comfort by relieving him all pecuciary embarrassment, and that may take a stumbling-block out of the way of asother. W ters more, estuding them very highly in love for their work's sake, "at providing for them things honest in

How to Scoure Congregational Singing.

The following we clip from the World Tower as part of an answer to, acts upon the bodies and produces pet-How to scenre congregational sing-"A Romish or Episcopalium priest

will regulate the choir, but Baptists "liberty" (licence?) and do as Nothing but the grace of God and a good deal of common onse can provent their choosing to do some very feelish and wicked things their composed chiefly of worldly copie, even though professors of r icion, as a curse to any church-exept those that do not trouble them. selves about the aubject of coloredns deportment of such choirs has made the very name hate ful to thousands of pious minustors and ul to thousand ... gallery. It was a fine thing to do. To have good congregational singing have a competent leader, or Christian choir, use chiefly the old hymns and tunes that have a history, and that start the tears - teach the people that singing is not a pastime, but worship suppress criticism on discordant pts, and got every ransomed child of God to join the jubilec.

## Is the End Drawing Near?

A contary plant, when the slong years of its missions are coming to an rapidity, the final result for which it has been living-the magnificent blos-And as one reads the signs of

the times, the swift and extraordinary banges in society and governments the growth of inventions and the productions of the human mind, the start ing discoveries that follow : the other he boring to feel that the last of Gabriel's trumpet would not greatly surprise him. We are living n times of such progress, such fulfill ment of prophecy, as these "latter days" have never before witnessed What does it mean, that house has a morticare on all Paliston and that Joses are raindly taking non session of their old homest shall we say of the missionary tellinthe sweet story of Jeans in ever-ined! Who can interpret the break ing up of empires, as in Franco, and the breaking down of old walls of iso lation as in Japan or China! What does it mean when the leading Brakmen of India, hemself not a Christian sups Christ is to-day the great same and the great power is What mighty impulse is everywhere at work, with an energy never before known supong men! Is the great -started by the mighty Hand ages post in Eden, about to burst out into the long-expected consummation, which shall be to the rightoous ctornal blessedness in the

presence of their Lord, and to the un-

Tornel Inte Steer

About seven years ago the body of Mr. William Blandford, a police officer, who died at the age of se renty years, was interred in the north side of the Philanthropic cometery, at Passynink avenue and Morris street, Philadelphia. ast evening the cotlin was disinterred, with a view of its being taken to the Odd Fellows' cometers. Its extrome weight (over four nounds) provoked remark, and invesigntion proved that the body was entirely petrified. The Superintendent of the cometery recalls the fact that about twenty years ago, when the or three years was disinterred, it was found as hard as stone, and so solid that the corpse rould have been placed in a standing position like a b

marble. This grave was in the vicini body was interned, and as the ground in that neighborhood is extremely damp it is supposed that there is son minoral substance in the water which

#### A Guilty Conscience A guilty conscience is a very un

pleasant thing for any man to harbor or try to conceal It is always ill at case and over ready to some m at every stroke, no matter how little intended This feeling is truthfully, though in rather an uncouth manner, portraved in the following little engumenance re lated of a colored man "Alter a tolegraph p pole had fallen

on a Savannah neero's head, he threu up his bands and shouted, "Don't hit mu again wid your club, Mr. Police-man. It wasn't me that stole der It was Doncon Henry." Then he looked, saw what hit be walked oft, saying . "Golly, I's in luck dis mornin'. I 'spected dat de policeman had me shush dat time."

# MARRIED.

YEAGER -SPANOGLE.-By the under-signed, Will J. Yeager to Miss Alba, daughter of Fid. Andrew Spanogle, all of Lowistown, Po Wars I. Smanners

## DIED.

BRU HIAUGH -In the Class congression HRUMBAUGH —In the Claur congregation near Claysburg, Pa., Feb. 16, 1889, Geo., Aikert, was of brother H. D. and sister Sarah Brombrugh, aged 4 months. Fun-eral services by beetlinen J. W. Wift and Michael Claur, from Matt. 18, 2, 3, 4 MARY E DERMINA

YOUNG -In the Monticrite congregatess, White county, Ind., May 11, 1890, slater Juliah wife of Daniel Young, aged about 21, assisted by the writer Three weeks pravious are assisted her with

celly reagned to the will of the Lord, and merch off as though she fell after BECHTEINER SHINABURY -in the Union Chappi charels Perakentas county, W Ya., May

church, Forshontas county, W. Va., May 13, 1840, Christeny Shinsbery agod 27 years Tunonthe, and 25 days

for 25 years. She Jeaves four children to nosen their loss. Funeral occusion improved by brother Benjamin William from Her 14 13, to a large and attentive a MARCKEL .- Brother Augustus.

John L and Maria Markett, May 6 aged 20 years, 3 months and 4 days. eral services by brother Annin Stovely and

Mil.LEft —Is the Upper Codorus church, York county, Pa., May 20, 1880, Elder Audrew Miller, aged 19 years, and 4 Discuss, lung fever. He was sick about

pp. Drotter Aborew was in the maga-ir upwards of 4) years,, and about 26 bousekeeper to our (Upper Cadoras) b. His foorest was largely attracted. Hos died on the morning of our loresteast which made the occasion a very sole Puneral occasion improved by the fir frem 2 Cor. 18-11, 12.

## Correspondence

From Mulbery Orove, Ill.

May 25, 1880.

Dear Redbres .

Our lovefessts in Bond many are past. The feast in the Mal berry Grove congregation was on the 15th and 16th We had a pleasant The strange brethren present were D. B. Gibson and Henry Jones. they labored faithfully. May God bless them for their labor of love. There were two dearons choren. The lot fell on bucher I P Lillion and brother Granville Nevinger. May God bless the lear brethree. Our meeting closed on

Supday evening. On the 22 we met at the Pairview morting-house in the Burrieups Creck coagregation in communion service Had a good meeting, and excellent order provade dd aring the meeting. There four added to the church by ban tions and all young persons. There was a choice for one minister and two den The choice for speaker was Bro John Clear. For deacous, brother John Cripe and F. M. Chusey. May God bless the dear brethren in their effices. The meeting closed on the 23d. The etranco ministera present, were elder J. H. Goodman, elder Daniel Neber and

Aucther Divorce Weated

I notice in No. 19 of May 11th, that P. R. Wrightsmen has saggested a director in the church, of wine beer, and ell jutoxicating drinks, on ernel treatment. I beartily on dorse his suggestion. But would say, had be embodied one more suggeston I ald as easily endersed it all. That is that the pipe, tobacco and eights should be now, and forever, divorced from the church on plea of an unnecessary habit. We must salute that brother whether be has that habit or not. And it is no neut often salute each other with much relactance Brothren and sisters, let us themselv dony ourselves and take up the cross. Such hubits are a hindrances to our Master's cause. Brothren let us examthe teachings of Paul Gal 5: 16, 17

Modulo Cal. From Vermillion Watelet, Ill.

Buother I B and G W Gusb, from Woodford county, and T. D. Lyon, from McLean county, thus tate, were here the first of May and labored for us and with us, and at last the dark cloud that was hanging over us for nearly two years, has all disarnesred. To-day we mut in church sancel, and all matters were disposed

of natisfactorily, and the best of feel ings prevailed. We are very much accembers of us. The speakers live so for away that we do not have much preaching, and they have not got con reyances to go much. If some of the minuters could come in once in awhile and preach for us, it might do a great dust of mod (the that me mucht all work together in love, faithfully disall our duties. That we may hold out faithful unto the end, is my

> G. W. DALE. From Boiford County, Va.

love and union at present. We cannot give as many additions as we often Eigens of Learning to Management and the Management of the Same of the Same of the Same of the Same of Learning to Management of the Same of Learning to Management of the Same of Learning to Management of Learning to Managemen

I. A. B. HERSHMERGER

From Solomen City, Kon.

May 23, 1880. Brethren Editors As I have never only one

news from this place in your volu paper, I will write you a few lines hop ing it will find a space for insertion in your paper. There was not much rain a this place this spring, and the prospects of crops in very poor in mos large the farmers have their corn all Harvest will begin about the 5th of June. There are no brothren it Solomon, but there are onite a number in and about Abilene, eight miles from

My father and mother are very thankful to you, and to the one that was so kind as to send them the PRINTTIVE They are living claved miles north of Solomon city, in Ottaway county. Sol mon is in Disison county. My brother mater is hame, and father took him to the doctor yesterday. His leg is stiff and he has to walk with a crutch. 16 my dear old grand mother or grand faper should notice this I send my love to them and to all my friends, and I hope some of them will answer this through the paper.

MAGGIE M. SNOWDEN From Montheelia Ind.

Dear Brethren :

Many articles appeared the last few years in the PRINCENE on secret secreties, but none of them have struck the most important mark, which is the black snot against. Christi-The many different orders have BRILD their own excrets, which is in pass words, stone, grins and takens, which cally sym there lock and key to keep those who have not paid initiation fees to become members of the order. Their wonder that some brethren, when they law is to exclude all infirm, those who will not or have not the money to buy es into or moder that constitu tion and by-laws

Now if Christ would exclude all in body and mind and those who have not paid there mitration fee, how many, would see the kingdom of heaven? members of a to be Christians and have fellow brothers who are breaclites, and all swear the same Bible when initiated Non how can a Jew swear by the Testament he under the same constitution and brlaws as faruolites in societies

Do. I. WELTE

From Maple Grove Church, Koz.

Door Primtive

As I understand yes to olicit church news from every c gation. I will pay our lovefoast was held on the 22d and 23d of May. There was a bundred and thirty members communed, and very good order was observed during the There not being room in the church for our tongregation, and the brothren had exected a tent in front of the church thirty feet square. There was quite a large crowd on Saturday ovening, and on Sunday there was a great many The number of people present on Sunday were estimated at about

the test of sine o'clock Brothese Levi Shafer and J. W. Garbo were advanced to the second degree of the ministry After the forenoon preaching was over, which was done by the brothron from a distance, there being three, vis. brothron D. O. Brumbau, h

all present. Brothren, let us continue | Jesus Christ their Great Bedcomes to be faithful as the crown is promised at the end. Yours in hope of a better under the blood stained banner of King Emanuel Eleven had joined by letter the day before. So you are the good work goes on is this part of God's moral vineyard. Brethren and sisters pray for us, for while the Lord is blossg as spiritually, there are strong in directions of a drought through this part of the country. CARRIE HOLSINGER

To Brethren Sceking Bomes in the West Under the above brading you pub hed an item from a brother in Pow cshick county, Iowa, in P. C. No. 21 page 161, doing Kansas and her citi zons great injustice. We are not find zons great injustice. We are not find-ing fault with Iowa, but let her stand on her own merits, not elevate her by misrepresenting some other place. The wells of Kansas are no deeper on an werage than those of Iowa, I can show the brother one hundred wells here that are not thirty feet deep, with so good sweet water in them as be ever drank : as for "bot burning winds" re doe't have them, and men, and es notiably brothern who ments set a first on Kansas soil ought to fol how they write. I have byed in Kansas 14 vexts and this 26th day of May there is as good prospects for corn here as I ever saw. We are having plenty of rain. We are not advertisng our locality much, yet we are re ceiving a few chare of entigration. We

cheerfully admit lows to be a good State, but brothron, Kansas is a good State too: we have reed schools, and The Salamoure church, Huntington Co., as warm hearted brothren as you ever met. Come and see both States and Ind , June 12th at 3 o'clock, p w. judge for yourself. In the Ogen Creck church, Wahnsh Co . June 10th, et 2 p in. Gro W. THOMAS.

Perhalty, Kan. In Memoriam

in memory of Bus wife of ci-Faggart was born in North Carolina. May 28th, 1812. Seven years after word her parents moved to Indiana and from there to the southern par of Illinois, when she was married to George Wolf Sept. 18, 1831. She was d by the Brothren in 1833, and lived a devoted member up to the time In company with of bor departure. ad and family, she came to California in the winter of 1856, and hed May 13th, 1880, in the triumph of a living fasth and hope of a better surrection to comenekness with Christian patience and fortitude four months and fifteen days In her dying hours, she was calm and

corone exercising faith in Christ. that knows no hounds, but will live in oternity. She leaves behind to mour their loss, her companies and one two of which are in Calandana Ill and two of herchildren, a daugh ter and a son, departed this life to years ugo to resp the reward of the sithful, and are ready to welcome

their mother to the overgreen shore. In sister Wolf's death the church has lost a mother in Israel. Her compsel was always gentle and good. She has inbored faithfully with her com-panion, our beloved elder and hishop, for more than twenty-four years build ing up the church in California. bereaved family, but not as those who have so hope, for she is not dead but gone to a bolier and happier life than this. Funeral discourse by the writer and older Stephen Breadberst, from

Rev. 14 13. Red, J. Mysss.

A Correction.

In my items of church news, several mistakes occur, which convey a meaning different from that intended. In-stead of "communion" it should have been council meeting. 'The school has been 'recognized' as a valuable auxiliary," &c., instead of re-crossesof Our school is progressing finely. Last Sunday we had an attendance of seventy-nine, verses committed 286.

North Manchester, Ind.

The hrethren of the Saudy chi

Lansey Lawrer

Columbiana county, Obio, intend to hold their loveforst on the 9th of June, at the Rodding meeting-house, 25 miles and of Homoworth, community at 10 The mond invitation is given to all to be with us

The brethren of the Vermillion church Lavingston county, Ill., intend. the Lore to hold their lovefeast 26th of June. 4 miles south of Carnell at the residence of the writer, a genero invitation is giving to all and exp to the ministern Meeting to commence at 10 a m. By order of the church G. W. DALE.

The beethree of the Thorn Apple church Ionia county, Mich , Jone 19th and 20th, at the South Campbell church. The beethron of the Menor chit ann county. Pa . June 18th, at 10 o'clock. The Bethel church of Carleton Neb. June

In the South Waterloachurch Town June 19th and 26th In the Shade congregation. Suggested Co.

a, on the 20th of June, at 4 p. m In the Lord Nation congregation, Clinton ounty, Iows, June 19th and 20th The brethren of the Maumes district. De-

In Waterloe, Iowa, June 19th, commence se at 10 e'etoek a. ve

The Young Disciple. The Young Disciple is no interesting weekly aper precisely interested to the worth of our young ties. It is printed so with preed care, modely little-rated, printed on good payer and is quite a farrow a among the power people. It is well sained, are the least results, or the Stating-school.

CLUB RATES, ONE YEAR CLUB BATES SIX MONTHS tes, each 21 die 21 die

SUNDAY-SCHOOL PRICE LIST. Far Three Months, or 13 Weeks

For Pour Months, or 17 Weeks see to one officers

Our payer is designed by the Saiday-Shidol and the home circle. Washester too because if every flow day whost so appearate and in the Professional and walks, as egged in somy charges, and for simply copies. Accuracy, QUINTER A NIASH, Alland Du., O.

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## VOL. XVIII.

## HUNTINGDON, PA., TUESDAY, JUNE 15, 1880.

NO. 24.

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on Trial, Let Well Enough Alone, The Communion Cup. The Late Annual Meeting at Lanark, Bli-

The Straight Path , Silent Forces Love for the Sheep. Before you go to Church. No Compromise, Tem-per at House. A Mother's Daty;

Church Indiana : From Thornton, From the Alleghany Church, West Virginia, From the Belled Church Missouri, Prom-Carlton Nebraska . From Demaark , From Oakland Colifornia the Borney Church, Okio

#### Sermon Department.

#### MAN'S PREJUDICES.

Some by W. E. Rombanak

"And Nathamel said outs him, Can three

What is man?" as he is a very strange and complex being. He is supuble manifesting the strongest love and attachment as well as well as the deepfeelings of lattred and projuda In the record of John we have thedifferent feelings plainly demonstrated, and nowhere are they more vivide ot before us then in this paragraph under consideration

In our discourse this evening we shall endeavoy tet forth,

Finer, Man's Propolices and lose

of immature action is sin. It was for loves and placed them before the pro-

were about doing and fully and calmiy considered the result that would neceswas made without due reflection or descendents as is plainly shown through- on the boart.

that we might present, that affords it show the more plainly, how blindly very honorable way. neonle act while influenced by this

not been prejudiced in favor of a king the prophet Edman being present, they would never have desired one, heard of the leuers request and asked For want of due reflection they only ed that he might be sent to him. The These same disad- the place hem to his servants, but still they sized a king and a king was granted. unlice that has grown universally rue-

whether When Samuel revealed his sition to blue he says "Am not I smilled of the tribes of Israel / and not finally the hast of all the lamilies of Benjamin? His own mind was darkened through preparity and rurnal wasmiter. Bese he was of the least tribe and the

but he was unfit for the position and the prophet must be mistaken. Wherefore spenkest thou so to me? He labored purier the thee sommon mistake that great men must proceed from great tribes and great I In the selection of the second king. the father

both the prophet Sanuel and Jesse, Theeld were netuated by this same preindice. Jesse had seven Spruvger: How most succeedably big boys brought up as calves in the stall and then be bad a little fellow Thrusta.v The result of this sects whom, he suppresed, on account of the smallness of his stature, was not of He was seal out in dice we form opinions and give decis-ions without due examination. We election of a king was to be made

'ay, "Smely, the Lord's anointed is be-fore me." But in this, both the father Lord's choice, and little David, who consulcration. It was the six of exer- was out in the field feeding sheep, was ersing their own judgment independs sent for and ancinted king, thus showent of a plainly revenied truth. Cames ing the truthfulness of the soloma were considered while effects, that declaration, the Land suct not as mand follow, were lost sight of. Thus man sorth, for man looketh on the out-

idering enuses he became prejudiced a great man in Syrin, but he w against his buother and under the issiloper, and of course greatly desired to pulse of the terrible hallocination by be healed of his feathsome disease. illed his brother's blood. Had he in the kingdom was a little Israelitish fully investigated for a cause why he maid who knew Rhigh of Samoria and he rould heal her discovered that he was in finit and Lord's lensery. Through the mistress There are numerous other instances he, no doubt, was very glad and maxions to be healed, but he was a man of Instrutions of this six and its effects, strong prejudices, and made up his

but we will give only a few more to mind that the thing must be done in a He therefore applied to the king of Syria for a letter to the king of Samuras. With this he In the choosing of Israel's first starts with a train of attendants and kings we see it most strikingly per-loads of gifts, to have an interriew trayed. Because other notions bad a with Sanaria's king and through his ACLEAN PAGE—PARMON, Finding in Ring they chanteed for our too, and inter-cosion to Fields, that woon me Wile Law Farmers; A Model the tereon they gave or advantage woulded the king and presented his County, institution Supersion, they channed, was that he night lead gifts the king was righteened. Paul Debills your own Counce, Religions these facts to bottle. Had there which a got to kill suggests after? But Relationsers. From the high Particip condess to be projected on Intere or a stage the project facility change present. king they clameted for one too, and intercession be Poied, but when he

> considered this one advantage, and request was granted and Nasman ap-overhoolers the many dissolvantages to prins before the bundle prophet, exwhich a long would subject them, as perting that he would call upon the was the experience of the nations pame of his God; stierth his land over vantages were to follow their necept-and worked up in his own mind and nice of a king. "He will take your his prejudices were so strong in favor fields and vineyards and your olive of his own preconceived opinions, that things, as both God and eventhe world yould oven the best of them, and give when the humble prophet told him to have clearly shown that good things gry mel refused to obey. The rivers par, are they not better than all the waters for banch, he seem, Can any We have reference the their good rome out of the s ished of what a keny should be and Jordan or out of the desnised Samairon whence he should be taken. has and and "My father, If the prophot had communiced they to do some

great thing would'st thou not have done it?" That was what was wrong Bis mond was po diced in favor of great things, and beonuse the community was so small and simply, he refused to obey, at first. To do a great thing or make a large sacri-

do a small, a little thing, required aving and reasoning.
This wase prejudice steed in the
ry of Nathaniel's second Christ. He was a true Israelite in

less was looking forward with a considerable degree of hope to the time when he could see him of whom us the law and the probets did write and he, very probably was greatly pleased when Philip said; "We have found Nazareth," he was disuppointed and his pride was wounded, "Can any good thing come out of Nacareth? bad no dralings with our bother, and they were not only prejudiced against a lack of due reflection that our first phet, pushing forward Eliab the biggest each other, but quite a bitter feeling exparents fell, and them and there, was one, first. As Stranel looked upon this lattly between them. The province good the goodness and greatness of his depart. There was used thing yet me planted the need of lampative across in grant reloant young man below han, was used! and the city of Nazaroth Master for days, and yet failed to one complished which he believed if he had been provided in the part had been provided in the part had been provided in the batter of the part and part of the provided in the part had been provided in the batter of the part and part of the provided in the part had been provided in the batter of the part of the part of the provided in the provided in the part of the provided in the pr

This is supposed to have been on acsavily follow, they would not have used the prophet were disappointed and count of its location being in close usede the sad mistake. Their decision mistakes, the big locas were not the proximity to the heathens and that they had, to some extent, partaken of Sheir rude manners and idoletrous ens. toms. The citizens were called Naxa-rones which was intended as an epithet of reprosels. Nathaniel having

imbabed the sport of Israelitish brethname spirit was inherited by all their ward appearance but the Lord looketh ren, his forefathers and the prophets, descendents as is plainly shown through on the beart." out the Secred Text Artasted by it. One more case and we will come to looked for the Messiah to come trem a Cam slew his brotter, Without cos- the subject of our first. Namum was greater kingdom than Samaria, and a Nazarenes. Honce the query, "Can

any good thing come out of Nazareth? As God had to reason with the prophet and the servants, with Naaman, so and so we must reason with the anare went to his fathers, his sood to

day, as as numerous as the sand of the enshrond the world in darkness and everywhere we bear the query ringing in our cars: 'Can any good thing come out of Nazaroth?' This is not because the question has not been affir matively answered, by both God and man, but because of our prejudices and preconceived opinions. The world is ever ready to make hig sacrifices and do great things in Syria, but it positively refuses to make small sacri bees and do small things in Samuris, and esoccially in Nazareth, or to make r, in the world and at the sound the trumpet, to do many great things, but are unwilling to do small things in the kingdom of Christ and among his followers. For all this we have no other reason to give than

David was found out in the field feeding sheep, Moses, in the river among the bullrushes, and our birecost Savier in Nazareth among the most humble and despised people of the times. In the world, our truly ment men were largely of humble parent

in come out of Navanal

age and come forth from small places There are many of our best and greatest men that we might name owe neither great parentage nor large ness showing the truthfolmous of the old and common adage, "Lurge trees from small acorns grow Striptural one, "despise not the day of Thousands are stand ing outside of the church to-day nershing-going to suin-because they think that no good thing can come out

have heard to must unfavorable reports concerning Nazareth that their

one part of our subject.

Son of God

In conclete 2. How we can most encounfully over-come this preguitive. Philip had a very In conclusion we will relate sample way of doing it and it was a story of a young and confiding (Thris effective as it was simple, 'He saith tan, who had a friend who scenari unto him, Come and see.' There is to be almost hopelessly unsaved. no argument so strong and convincing. He had made every effort within as to see with our eyes and hear with his power to turn him to Christ our own ears. Philip might have argued the goodness and greatness of his despair. There was one thing yet nu-

was so convincing that every doubt was swept away. The argument was doubly strong. First, it showed that there was no doubt in regard to his own acceptance of him, and second, that he had implicit faith in the nower of Christ to convince Nathaniel when he would approach him.

two leading facts. First, that Philip was a thoroughly converted man-that he had all faith in Jesus of Nazarotl as the Messiah, that he was interested fore a proper person to invite inquirers

Second: That in the person of Christ, was to be seen and had, all that the inquirer could desire, that in home all follows dwolt. Now, my brothron and sisters us the

world is still full of Nathaniels inquaring to know, if any good thing can ome out of Nazareth, the piece of Plulin. How well are we ng it? le our faith so firmly founded and fixed upon the eternal rock of ages that we have passed doubting it Do we believe that Jesus is the Son of God and, have we been fully personal ed that good things are come out of Nazaroth? Are our souls so filled with nuscives in a position to meet sinners and say to them, "Come and soo"? Oh, my there are in the sanctuary to-night, anxiously looking into the church and wishing to Irac good thing one come out of Nazareth Will not those of us who bave there, show of us who bave felt the pardoning love of Jesus-those of te and have tested of the love of the hat of prejudice and our love for high things, as both God and eventhe world and say, "Come and see?" As we must represent Philip.

church must represent Christ. as members of the church form a body that represents all of his divine char-acteristics? We should and I hope we do. It'so, we can, with the same as surance that Philip had, invite the and also have our invitations followed with the same elergous results.

"Nothernel sayth unto hire. Robbi, thou art the Son of God, thou art the king Philips brightest hopes were realized, he saw, he heard, he bea power in Christ that Philip bad on thaned would get within the reach of that power he would receive the benefit of the effects of the same power.

The same power we have with an of Nezareth They do thus because to-day. It is in the word, in the they were brought up in Syria and church. Let us labor to get sanners within its reach and it will convert ports concerning Nazaruth that their them Bring them to the treath, in-prejudices have grown so strong vice them to come to the church. against the place and the people, that yes more, give them our sympathy solbing but "Come and see," will and take them into our affections, seto overcome at. This brings us to the our hearts and they will be made to exclare like Nathaniel, "thou art the desired effect. He had an unfailing e in his church, and especia by in his minuter, and he believed p could only get him inside of the walls of the church and under the power of preaching he would be converted. to this he called upon his friend and had him premise to attend church night, but when he got there he was desappointed, his friend was not Yet be did not give up, he barl along with me. This he was deter al to do. The Sabbath ovening be again called upon his friend, but this be was determined to wait and take hem along. In this he succeeded he got to the door of the church, he got his triend to pass on in while he remained on the outside bere his friends found him in cestasues of yoy and praising God When asked what it all meant, he replied, "O. I've get bim in and now he will be

be our faith in the church and power of Christ to convert the sonner. The nower the church should bare—this nower it bas, and it soon duty as well as our privilego, all of us, to place our selves in such positions as will enable the unconverted to approach us and mquire of us whether any good thing can come out of Nazareth. If we can not answer in the affirmative, it is hecames we have not been there ourselves the perion of our sine have read ren come out of Nazaroth, and it will be our greatest pleasure to say to the enquiring sou " what the bord both done for my soul.

## Boetrn. WEARY TRAVELER

APPROTED BY SALLIE BUTHANNON One day at I was weary walking a luness

with love. He choic we for his watchman to blew the And cheer the weary traveler along the heav

I seed unto my barror, my talent is but

mell I am a Christice, I am the least of The grows a great and heavy, and I am in my

Sand Jeros, "to! I say with you in every try-

tier's blood.

Behold hem, bleeding muon Mount groun in the Spirit, and on this in

stance to sigh set you free."

When God shall send his angel to call his unichman home I will lay aside my libble, and blow the

happy shore
Then blow the Gospil trainput, yo su vanis

it
Thus we notice that though the ob-

of the Lond.

To every blood bought spirit proclaim the joints of his compassion were

(f. ssag IT THE MIRAOLES OF OUR LORD.-NO.21.

DEALS ONE THAT BELL LAD STAUMERS

After he had cast out the devil from the daughter of the Syronhenitian and Sidon, and it is more than proba-ble that Jesus bad retreated to the Northern limit of Palestine, from the enmity of his invetorate foce the rates and Phurisees, that we read be could be hid; Therefore we read that he departed from the coasts of Tyrulon he came unto the era tightiles, through the coasts of Decapo lis. The word here rendered "con really means a limit, books of a territor

Decapolis a cording to the best as thorities is a romon of country, south es of Galilee, and ext sides of the year Jordan (The name a derived tross two Greek words det ten, and refer a city. The ten cities which it contains according to Pliny are, Seythopolis, Philadelphia, Raph nuc Gadara, Hopper Dior, Pella Ge ress. Canatha and Damascus.

principle inhabitants were foreigners, although it was within the limits of strol, hence it retained its foreign of the other evangelists. Jesus now in the region where he had east the bred of curing the 10th and we read that the men published it through the region of Perspolis "what great things Jesus bud done for them. And then we read in Mast. 4 - 25, that some persons attended and followed

him from this country they were no strangers to the power, mercy and forc of our Savior.

There was brought unto him one that was deaf, and had an impediment in his speech. We must infer from My Sayor speke unto me and filled my heart this that he was not entirely dumb. And they entirated him to key his hands on him. They had probably often seen him doing this in performing some of his misselfs. Therefore the request. There seems to be an idea that this is the manner in which miracles should be performed, we have instanby others to Jesus. And also the Syrian Captain when he came to Elishin I four I am not able to preach the word of the prophet, to be heated of his lopro-treth.

I four I am not able to preach the word of the prophet, to be heated of his lopro-sy stail, ' He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his bestr, of the Lord his tool, and strike his eighthou art deficient, lamithe God hand over the place, and recover the sower." | topor." But on this occasion he was pleased to very his method, and to anow.

And if my Lord will help use I will blow show that he was not confined to any thronging of the people and to abtimes I am discouraged, and think my from all appearance of estentiation.

But then the Hely Spart revives my soul He took him nade from the multitude and put his fingers into his ears, and publish free salvation while I am here he spit and touched his tongue, and tooking up to heaven he sighed and And blow the Goopel trampet, se through the saith unto him Ephphatha, that is be opened." The calamities, mis-

Though somes may refer it and slight the and stiffetions that he witnessed from time to time, amonest the human fam-Pil wave the Gospel banner stained with a lily often proused the sympathy of our

Enhphatha is Syriac but it varies very And nive my sustence closed, and all my little from the liebrow word of the

eame signification. And no sooner was this word pronounced, and an immediate cure ensued. And he charged them that they sould tell no man, but rother watchman, on Canasa's the more he charged them so much the more a great deal they published

enjoined word, most to make it public, yet in every in-stance we find that they disoboyed come us foroms.

Will had our derives together and them the harrest home.

Leavitions, Pic.

Although the harrest home.

Leavitions, Pic.

out making it known, by their actions. onversation and life. the mirecies of our Lord in restoring the speech to the durab, we notice

faculty of pronouncing articulate sounds but also conveyed at once into thore needs the whole language of their country. They were metaptly Bustists? arquainted with the words it contained

their significations and their uses At the same time they received th power and knowledge to speak it flu-ently and copiously. This was surely enough to demonstrate to the most stoned that such works could have

flocted, by nothing less than ir tinute nower. And it is no wonder they exclaimed in their ocatasy, bath done all things well.

Chaures, O. A RATERDAD TALK.

m soms 20 mm. I occasionally get a look at the

Brethren's papers containing some of the speeches of elder Stein and Ray Bru. Stein complains of the hard can thets Mr. Ray applies to some real maginary characteristic of the Breth-Those words and phrases are

former controversy. I have reason to believe that Mr. Ray meant no barm in this free use of the unruly member and that he really looks on the Tun kers as his baethaun, and that he be lieres that they hold the genuin-

princtive and apostolic doctrines uges of the first contury of the from most all other Christian denomi

It was in the first days of April, 1878, that I got on the cattle train Hamilton, Mo. We started on Satur-

dry pickt to reach Tuesday's market in Chicago. After a re-tless night in scotlone with our cattle to keen them from geiting hart or killed, by the eworded mass in the cur. I was unding the sents. On Sunday morning, a burdy man of fifty or more years, and bessel nostrifs, denoting energy and purposeity, entered and sat down. His our Dunkard brothron. denoted a nerson of good circumstanceem city lafe, but his saddle-bags d oted his countion as that of a travel-

ing elergyman or modical gentlemon such a men to have a talk with. I moved pear to him when the follow dialogue took place. I tkink l an remember his part, exactly, but as

emediated. I do not expect, after a lapse of nearly two years, to give ex-I will mye the substance

ure of meeting a clergyman or a doc-

(b) A Clergyn

(a) May I ask what denomination. (b) Bantist. (b) Baptist. ets and the Congregationslists or In-

dependents as they are called in the old country, agree in all points of the ology and church order except bap

(a) The Bantists claim the primitive of scriptural mode, as to mode; and also to the analytications of the can-

(b) You have the correct idea in I have been looking into oks some, and I do not think that you Bastists come right up to the mank. They in the olden turn

(b) Some of our brothren use three

In considering like the Presbyterians, are divided into except it was true before we believed smaller dynominations. What branch it or denomination of Baptists use the

(h) The Dunkards. (n) Why! are the Dunkards breth ren of the Baptists?-a branch of the

(a) But you do not hold commi in the evening in consection with a full meal. In short, held the Lord's support as in the primitive ages. The full supper bad a name-age-age

mmunion meetings in procisely the (a) Indeed! And what me they call-

(b) Dunkers. (a) And do they (the Dunkards) wash teet, as in the fast supper, and greet with a hely less or kiss of chara-

(b) They do (a) And you tell me they are a Daptist denomination, or a branch of

(a) Are may of those people to be found in this country-in Microny (b) Churches of these people me to of Mercoure tound in many parts The Middle States and Western State

re many congregations of Dunk matters We were nearing Palmyro

I forgot stating, that I asked him there he was located as a minister, when he said St. Lonis. I did not ask him has norme but neverns who sow

Dr. Bay in Debato with Dunkards, and Christians. (Compbellites) say that my description answers that of Mr. My impression is, that as I say

ss night in with the most construited brish by and was dressed in currents the worse in statute, carrying a pike long and stunt enough for a soldier of Macedonian phalanx, he took me for a cork milesian of the so-culled Cutholiof a goodly bright, heavy build, bair faith, and took shelter from a supposed not grey but somewhat early, brond assault inside the fortifications of have of a reddish healthy color, and primative Christianity, which was held and is held by some of the Bustists-

> Now, I have great respect for the Bantists and would be glad if they took old Ireland by storm, if their de trines and rates, though immediate and descuerate, were substituted for the stusiyons pagen rites and superstition in which the Catholic nortion of the lrish people live and move and buyy

> s near to the Scriptures and primi tive Christianity, at would not be as Ireland be free-first, gens of the scon-first flower of the sca-skould the Frish Cathologism become what the Bantists are, we should not be afruid nor of our republican form of govern ment, afraid of ignorance and

tion again. But much as I like the Baptists, I should not want My. Ray to un-church and un-ohristianize the denomination under whose nower Bayand general order of Christ rites he took shelter from the little Irishman on the morning of the Sunday in April, 1878. Nor should I like to have such a Patroclis assumthe arms of Achillus and with great gestures frighten the women

Polo, Mo. OHRISTIAN DUTIES.

80 v = 17200

soking on from our walls

(a) So! I know that the Baptins lieving a thing will not make it to

Strong hope will always insure a coss, yet hope is very essential in the hope. He that sough in hope shall Hence, if we home to get to heaven our hopes should be gree some sure promise of our Master

While this is one of the most reser-

tial Christian praces, it is not a sat-He that weeth his beather have need and shotteth up his bowels of compa-sion against him, how dwelloth the love of God in him -1 John 3 . 17.

Prayer is often made too wide to en

ter the portals of heaven for narrow is the gate " " but we pray for more than no ever expect to The Lord knoweth what we have need of und he doth not hear us for load and long prayers, but he looketh at the intent of the heart. Few wordcan be longer remembered by us, and we will be more able to know whether sur prayer is all answered or not. We answer than the form of our prayers. Ye ask and receive not, be ask unise -- James 4 3.

It is through this medium that fairly is obtained, hence we should be posing must give character to the farth of

se who hour and believe Preach with real and carmestness that the souls who believe may be in curnest; like begets like. Preach the whole Gospei, but not all at once, then they who believe will know their whole duty to God and man. Meels ces is a very commendable feature

without which none shall see the Loui. Meckness is a garb that should not be considered too fine to be worn bence, kept only rch wear. It will inst you all your life to were every day if the propehine at church Constant nee sure preventire of moth.

## SOME REFLECTIONS.

ID NAMES WISE

How most the Lord is to say. as spared my life, though I have been offlicted from time to time, while many luve been called to eternity.

My dear sisters just think for one moment, how many have gone to their long home in the last year, there to hen with our dear Jesus, and praise him day and night. But how is it with us? is all well with us? Is sin be But how pardoned, then all is well. it with those who have died out of hrist? They are in that awful place Christ? and must remain forever away God, away from all happiness and peace. Awful to think! How many ould he ready to go if death would come to us as suddenly as it came to one of our sisters a year She was preparing dinner, and had almost ready. inder a shade tree in the yard, and was just in the act of placing a plate of becuits on the table when, very un

expectedly, she was struck with light her clothing nearly all torn from her hody, and the shoes from her feet. Oh, I thought, the power of God? How many would be roady to meet such a death? May we not say, Lord, in it 1? In it 1? How many will not Strong confidence in our course does the coming of the Son of Man be."
not alway's prove us to be right; beOh! think, sisters, how careful we Where Christ as you cannot come Then begin to call on the Lord now, fore it is too inte-

Life is the time to serve the Lord The time to meure the great rewest

I hope there is not one sinner living that is willing to due in son, and be driven from the presence of the Lord Then why don't you may dwell with him? Oh, young serve him in your wouth, a then he will save you when you come Yes, he will take you home to sing his praises forever. Oh, what a elevious time is coming the the chil ron of God ' and what an awful time

you if you will serve him. "He that believeth and is haptized shall be Then you can live with God

ill at the lovefeast in Christian, econ-Illinor. There were some young ethren and sisters that took a seed suging. by they seem to be ! I thought they had a little heaven here on earth. Why annot all young people do so? They surely would be much more bappy wacked personale them to me on an ain Oh! Te young, ye gay, ye negud.

You must die end woar a chri ben you'll ery and want to be Happy in Eternity "

Man wants but little here Your sister. NANCT WISE.

## Mulberry Green, III. MEERNESS

Maukness is not weakness. A man menk horause he is weak. Rather, meckness implies strength. me strength of passion. No h without nassion can be meek. Mock. ness, therefore, is not apathy, since demonds feeling. Mookness is not storcism, is not that self-control which comes from the culture of the mind. and is produced by mingling with gen-

No man is naturally meck. Some are born scrvile. They are Uriab Heeps from their birth. are born humble, some soft, some weak. some lymphatic. No man was ever born mork. The natural characterists which most resembles meekness, which a man may have from has birth a despicable : and when he acomposite

notice it is relle 2. Paul teaches in Galatiana v. 23 It is a purely Christian viri

The heathen neither had it nor taught it. Roman virtue was precisely the opposite to meckness. He was the most virtuous man who used his powers of body and mind to sunish has en-

The monk turn is a mon out of whom pride, unforgiveness, and hatred have been taken by the Spirit of God. He knows his rights: be maintains them quietly. He feels through all his toul an injury done him; but never socks redress by venerance. That is absolutely aublime when supering on his character by the Holy He abstains from injuring his

How soon God may atrike you down He thrilled to the core of his soul in with war, therefore his questions are is no mention of trine immersion. in your cine not havened a moment of being sort upon. Then did Jesus, be not pertinent, ing more than uny other man

be meek; but strong, positive, pas- by quoting this literary as a weate natures come to their utmost was a Waldensian downcent grandeur when they endure temporary eternal night to the universe.

#### PANATIOISM

The advocates of the liquor traffic doing the work of war. have at their command and exceeding "choose" vocabulary of epithets to apone, norhans, which these of their who claim to have a certain amount of respectability, oftener harl at us than the word at the bind of this article. Temperature is a good thing, but the way you advocate it is more farati-As if foreouth, there he any other way to advocate anything worth

the advocating than to work for it. estly. And how they do his the word at us, as they expected to see he hosts of temperance vanish before it! Ah! if they would only look back through the history of ages, they find that when they a nation." they place us in plorious com-When Jesus of Nazareth was ong about men, doing good, healing the sick, raising the stend, the Sembes and Pharisons of his day eried as de their successors now, "Fanatic!" When

St. Paul stood by the Roman governor and preached, he too was accused of being "mad," a fanatio! When Marin Luther naded his theses to the door of Wirtombary Cothedesi and to strike off the fatters of Rome the hatred of his opponents was contered in that one word "fanatse." Whee the Mayflower left the shores of England, bringing together that little colony the germ of all that is greatest and best in America to-day, their enemie spected at them as a set of "fanation" So, thee, let us temperance men welome the name, when applied to us in our holy cause. Lot us be more in est, to be more "fanatical" still, till our principles shall win the place

fully theirs. Let us work the hander God for the name of "fanatics." BAPTIST-DUNKER DISCUSSION

op. 21. The Repliet Churches possess the Hi burneterfaller which cultividem to be repor-

I B KAL Aften

RAY'S THERTEENTH APPENDATIVE The principle is precisely the same, bother Mr. Stein did "the work of war" as a preacher or Baptist mem-

He persistently accure Baptist arches with granting "legal licens to do "the works of the flesh" he barged that Baptist churches we may do eril fight and bill he charged that Bantut churches are ilty of the "crimo of perjury." and

ber.

he chorond Bantist charebes, with inc. tifying the "rapacious, cruel, flendish estricted carnal last and passions." Though he was a Baptist soldier, dowhich by nature is despicable in man, guilty" of the above crimes, which be ause some Bantist members have done work of

has not pround a first that the property of the second of the property of the

The facts on this subject are not true.

When Robinson and Orchard re- these people lorget to record year you. Awful 'awful' will be 'could be, having far more power and ferred to the biturgy of Bobbie in ten-mercine in their confessions of they year ease, if you die in your sine, might over his enemies than over any nection with the history of the Wal- observed any such contour. Trine imwrongs as quietly as if he had so abil- extended quotations that it was a Cath- (reeds and confessions of all frine imolic document. But Mr. Stein is guilty mersoon churches To take vengeance.

One occument. Data of comminguity increase enactive the ancient was
Cowards and worklings can never of an enormous historical perversion denses have published animorous con

w an convenies asserted perversed denses have pulsation annerous centy quoting this literary as though it forecome of their faith, without a hint
was a Waldessian document! of this immersion. Therefore they

Mr. Stein did not speak truly on this roug to themselves for the sake of point. It needs no reference to learn-tion. Can a Tunker confession be ed men. He deliberately quoted Cath- found without trine immersion '

die documents as though they were Wildonsian documents, it seems, to do-did not practice true immersion, be

er in the t'atholi as left the Catholies and joined the suppose that in all the writings of the Concerning the reference to Robin

applied the clause. 'yet they We overlooked the grammatical con struction of the passage. But this does not relieve Mr. Stein from his fearful blunder in confusing the Novacentrals from the "Greek charch." Mr. Stein found where Mr Brown and others denominated the Novatians of Ita-

SThorn over 'the Catheri' (not see nodern sprinklers called Purstans, Mr. Ray,) of whom Robinson speaks. ote 35, where he says, 'They baptized

all that joined the church by tree im-" Rob. Eccl. Res. p. 72 Mr. Robinton referred to th o Cathar describers from the "Greek church"-

ot to the Novatian As to his 20th 25set, we admis that the three first ages" of the established Greek State church is marked by tring immersion." But this was no the church of Christ. As to bis 21st fact we agree that the writers of churches have a cated their own practice, and others

have recorded these facts. But what has this to do with the question? His 22d fact, yes. Baptists quote m all parties showing the general practice of impersion, but this does not prove that the ancient Waldenses in the bearts of the world that is righttribe immersionista

His 23d fact is an enormous not strive the more enracetly, and thank Let has prove it. His with fact is not a tart. Bontist

quote others, only endorsing them as far as they testify truly.

His 25th fact; it is true that the es-

tablished Greek church in all its branches and rituals requires "trine immersion." But what has this to do with Baptist churches?

6, yes. Baptists quote Pednes gainst themselves, but without endorsing the additions to the "one bun-As to his fact 27 we agree that the early Greek and Roman Catholic recels demand "tripe immersion."

so Baptist confession of faith, whether Novation or Waldensian over demend. ed more than "one baptism" of the Bilde His 28, 29, 39, and 31st facts are as-

emptions and misrepresentations. It rident that the ancient Nevatians and Waldensian Paptists did not prace trine immersion."

First. Because they adhered rigidly

gh he was a Baptist soldier, de-work of war," he pleads not no mention of trine immersion, but delty" of the above crimes, which we are a manuscrime, and a manuscrime, one immersion,"

Novemb. The sections. Novation and

enemy, not because he does not feel guilty," then the churches are "not "trine immersoon," from the fact that

ought to live! Ask pourselves, am I Our highest exemple of consummants ain on that necessary. His pretended | Third. These ancient witnesses did began in 1033, but it received its bap We not practice trine immersion, because them by succession from the authorit prepared to meet duction to support y succession to the authority of non practice time mineration, because I time by succession from the authority sines, perhaps yoo have never greatest possible injury was done him, make no declause of upinst warfam: in all their suthentic confessions of of an anxient confessions of the never ordered. Baptist cherebes have nothing to do faith and summarries of decretine, there Baptist was well is out of the question to suppose that

> The assess Wal Our sixth characteristic, that Haptist churches possess the characterista of having been possiling persecuted

These ancient witness eive his renders. This is as bad no cause in all their writings, setting forth their faith and practice The witnessing Waldenses were nev- no mention of trunc mamersion. It is e church, except such uttorly absurd, not to say feelish, to Wakienses, for hundreds of years, that no one should mention tri sion as their practice, provided they elopenia, of Emptaste, truly says. "P

his onibbles and necversions. Mr. Stem dgres not attempt to produce a single Mr. Stein has become so reckler that he says

· His (Ray a) obsuch commences with Spilsbury in London, September 12, 1683. A D., by beginning their own baptism, for which Mr. Crosby, their historium, offers a lengthy apole by and the west the Cathery. He then gy from Mesers, Spilebury Toomba

and Lawrence (vol. 1. pp. and mide "The Bantiste were not a little uneasy about it at first, and the Pedobaptists thought to render all the beptizing among them invalid, want of a proper administrator to begin the practice, but by the excellent reasonings of these and other I seen, we see their beginning was well defended meen the same principle on

which all other Protestar s built their reformation." Crosby's Host of the Buptists, vol. 1, pp. 10t., 107. Is that Our leading arguments re d." Mr. Eav a "bistorical from Yes, then is an ontrageous

Mr. S has covered up the facts. Why did the conceal the fact beginning" sid not refer to the beginning of the present Baptist denomination, but to the 'beginning' of baptism with this particular Bap-tist church in the cay of London? Why did be quote only enough to loave the impression that this church started without a "proper administrathe fact that this church received haptien by succession from an "assent comprovation of foreign Rentists in case are as follows : 1st. Quite a number of quist l'edobaptions about London, from reading the Scriptures, em braced Baptist sentiments. 2d. As pest accommend with the few persecuted and scattered Buptists of England, they were troubled a erning the proper administrator to be-

3d But bearing that some in the Netherland practiced it [the ancient form of baptism), they agreed to send oper one Mr. Richard Biomit, who understood the Dutch language. he went accordingly, carrying losters of recommendation with him, and was andly received both by the charck there and Mr. John Batte their teach That upon his return, be baptize Ma Namual Blacklock a minuster and

these two baptazed the rest of the company, whose names are in the manuscript, to the number of fifty three

So those who followed this scheme war." If he is "not Waldersian Baptiste slid not practice did not derive their baptism from the aforesaid Mr. Smith, or his congrega-

quote apart of the records of the or gamization of the first Baptist church in Latirange. Me, and then triumph antly aftern that the Beptist church began then and there! We are sorry to be compelled to expose such memits gated trand. He could be excused if there was a probility of a mistake

in connection with other characters tics,) goes to establish Baptist shurch claims. Churches that have not been the object of sore persecution through the conturies sust are destitute of one characteristic of the true church We do not propose to establish our claims from any one characteristic alone. While denonneation mention ed by Mr. Stein have been latterly persecuted they have retalisted by ersocuting their oppressors to the c tent of their power. Appleton's Cr.

scented themselves, it is their glory to have never personated others. Mr. Stein has committed several other blunders, in which the facts are perverted. Why does he persistently dodge our butorical argument? He days not have our Hible presented based on the wilderness history of the church. Also, we call his attention again to the following:

First. The Tunkers have admitted that the Bible tenches church succe sion. Second: They deny that the true succession is with any Pedobaptist church-Rome or her branch Third They hencetly confess that he Tunker church originated is And so there is no other church holding immersion that has any claim to the Bible succession except the Baptist therefore even the Tunkers them must admit Bantist successi

moved. They are supported by the truth which eminates from the of ages. Our proposition affirms that Baptist churches possess the Bible haracteristics which entitle them to be regarded as charches of Jesus ." Outside the Romish church our proposition is denied by very few The vast importance of the church question will not be denied by any lover of the truth. The church of Christ is the pillar and support of the tor" of hanture? Why did he conceal teath the salt of the earth, and the light of the world. Mr. Stein, in denying our proposition, from his atundpoint, denies the envention of any Bap tist. As he, with his church, beli that no one can be saved without Seriptural church membership, if he is sincere in his decial, he must believ hat all Bapti ste are lost. But, on the contrary, according to his views, when our proposition is sustained, Mr. Steis can cutertain no hope of salvation.

Therefore, with him the eternal dotiny of every accountable soul volved in the church operation While the Tunkers stand along side the Re man Catholice in maintaining that church-membership is essential to salvation. Baptists contend that salveson in the sense of pardoe, is essential to haptism and church-fellowship. freely grant that many of God's child ren are wholly destitute of scriptural church-membership In view of the six Bible character-

stics established, we may safely con lade that our proposition is sustained ere can be no reasonable doubt that Bantlet churches are churches of Jr. sus Christ.

If the show or anything be good for for why does any man dissemble or seem to be that which he is not, but because he thinks it wood to have such

#### The Orimitive Christian. PROFINGED MARKET HENTINGDON, PA

## Tono 15, 1980 #BDITORS ) ELD. JAMES QUINTES, AND U S. BRUMFAUGH, PROPRIETORS: ) J R RRUMFAUGH

Baca. Janob Balar has now located a

Two Munites of the Annual Meeting will be supplied at the usual price, I cents per capy, or \$100 per dozen. Full report, 25 cents each, or \$250 per

Res. Quinter tetuence home on slay evening and reports a pleasant and profitable meeting. ing of more than ordinary importance

grice. Per charryly, held a chouse for a lot fell un Bro. R. Z. Reployle, Hope the Lord may sustain him in the reible culling, and make him inst cotal in accomplishing much good.

The Rectional's Messenger is a Gor man monthly published by brother George Ashenbrenner, Vinton, Iowa. We hope our German brothren will send for a sample copy and subscribe for it. If we are German Baptists we surely ought to support one German DODGE.

Ten Long Price of Fustors Painforms us that they had a very say cessful Sunday-school concention says that the churches were not large who were there, "were congenial spirits decoly imbacd with the majortance of Sanday-school work.

Bno. Doniel Hollinger, of the Upper Cumberland Church, Pa., says that they have organized a Sunday-school. with the following officers: Superistendent, Daniel Hollinger; Aust. Supt. Javob Hollinger, Secretary, John Williamson. The school averages from eighty-five to one hundred scholars, and from ten to twenty viertor-

WE are glad to inform our readers tlint Mr. Stagg, our reporter, was at the meeting and says that he succools ed in getting a very satisfactory re-port. It will be quite large, and onless our scaders will generally send for will lose in its publication. Now is the time to send in your or lers as we are at work on it and will bave it out as soon as possible

THE four numbers of the Dark Brethres at Horl giving the news of Annual Meeting are before us. They contain a great many interest items about the meeting, and are well worth the amount asked for them-25 ore for the four numbers. Wo avo glad to know that the Daily met a lar rate and that the demand for it meb orenter than was auticina-

We are pleased to learn that Annual Meeting has accepted the whole missionary work of the Church, including the Danish Musion. We hope that the cause now will be characterized with new life, and that there will be no more lagging in the good work, es-presally that the Danish Mission will ceive the support that it needs to way, and therefore was worth noth make it a success. We were made are that the cause is suffering for the west of funds We hope that the money in the treasury will be

very hard for the fond parents, but we hope they may, through divine grace, be enabled to be resigned to whatso-

ever the Lord's will may be. ---Ar the late Annual Meeting the sis sers' receipts for the needful did no pan out very well-it was too 'option Next year they are to pay

cents, and if it comes near Hunting don it will be one dollar if we have sny say in the arrangement. lieve in weman's rights and are in fa having the privilege of aying the full score

oling public, a new train has been placed on the Penn'n Central Builtons arrives at Huntingdon at 3.05 n.m. and reaches Chiengo the next morn

at \$20. The whole distance is \$21 miles, in 24 bours, or from this place rangement we get the Eastern morning papers in the early part of the on. Surely, we are living in a fast age.

ONWARD TO THE HERBITS OF LIPE IS bright, charming story from a praticed band, and prepared with a The author does not write nite nim. mply to amuse, or to impress a ram blung and general sort of moral. She deals with every day temptations, and shows that they can be overcome only by relience upon divine help. Two minent characters are physician of high mental and mora lities, who is saved from a drunk and's grave by seeking strength and aid in the premises of the Gospel; and llege graduate, wh lect has been polyened by the material iste doctrine of the present day. book is, in fact, a cureful life study. The interest begins with the first page and does not slacken till the close Price 81 25. D. Lethron & Co., Bos-

## SIX MONTHS ON TRIAL

In order that the Parmerive Comes TEAN may be more generally introduc-ed, we continue to offer it for six onths on trial for 50 cents. friends, and especially our traveling ters, will please note this as i will afford good opportunities for introducing the paper.

#### LET WELL ENOUGH ALONE.

We are sorry that some of our things and thus spoil them. We are baving so much of this kind of work of lare, that we are fearful that the conse will sustain a counten loss from

than it will gain. The Gospel cont mental truths which are sufficiently strong within themselves, and every attempt thus is made to bolster them with weak and for fetched mone only

Baptism, as an ordinance, is a truth in a putched. It is all there in a few words and yet we have numberly mes written until is true. The whole world is ransacked forevidence to establish a fact that is as potent and as invostro-vertible as the Bible itself. We shall never forget the brother's argus to show why we hanting formard in backward. that he had a powerful argume but when fully tested he was nonplus ed to find that it would work only

ing. The trouble was he left the plain sol id truth and accepted a figure that was not at all applicable. We have beard him the privilege.

Due J. E. Otherman's Blade designed: would look the fully to your up a four he was no and restrict to stage inches and storer, the varieties, to very fluid force; the remp loose with fideling robe, yet if, distinger, in the contains a fewer that the value of the contains a fewer the contains a fewer that a four part of the contains a fewer that a four part of the contains a few and the contains a fewer that the value of the contains a few and the cut when the contains a few and the cut when the cut when the lower could be contained and here could be contained and here could be contained and here could be contained that the contained that the contained the contained that the contained the contained that the

fact, and the best possible reason we because the Lord gave it to us both by precept and example. It matters very

said "It I then, your Lord and Mas-ter have washed your feet, yo also meht to wash one m The Lord's supper has been a proli-

fic subject for discussion and whole many cases the reasonings and some ments are more difficult and be anderstood than the subject itself Does not the multiplicity of words, Paul, in a very reasonable and plans

way wants the men to be uncovered while they peny, and the women cover The facts in the case were cover and unrover; ancover and rover. Now, one, quite recently have discovered that the whole thing has subtled down be a religious covering, and that a cap the only thing in the world that will answer the that the can will do for a covering but nake it a special religio is a terrible abuse of the thine inton-

uibbling. So we might go on to the end of the chapter, and we would find in every case a great deal of reasoning

peopring on of The colored Baptist thought that he had given has Methodist baethren r when he told them that Bantist church was the chloat and the best, because John was a Baptist, but he use somewhat disconnicted when he was told that John baptized "lay

when we get new ideas, to let the world know it, but at the same time we should not forget that they are on ly our ideas, and we should not try to orce them upon others as a rule for

## THE COMMUNION CUP

Orcasionally we have admitted p pers from the pen of our aged and co-teemed elder Istate Price, on the subret of temperance and the use of fersented wines for communion purposes We have done this first, on acc rave a clear testimony against the use of alreholic liquor, and third, because we believe him to be on the safe side

Unformented wine as a symbol of se stelled blood of Christ, is eviden and reasonable. From the bruis ed, manufed and incented body flower se blood which was the life, our life Event we drink it we have no life in

The juice of the grape has been vented as a symbol of this blood, and us it flows, pure, from the bruised and angled grapes it is certainly a very art figure, so much so, that there is a reason why our bysthren should plead for alreaded in its stead. Because there may be danger connected with the uswines and because it is admitted that unfermented wine will anwer the purpose and is entirely fi from danger, we do not cure to have the subject discussed through our col-

Our aged chier's work will soon b one and if he wishes to give his last testimony against the terrible ovil of intemperance, we hope that none wi feel grieved, because ae have granted

temptations that beset bim, he embe rguments.
Feetwashing is a plain self-evident od religion and united kimself with set, and the best possible reason we the church. He then went to the communion table and partock of the em tiled with alrehole wine. The ible appetite for strong drank angkened-from the boly communion he rushed to the bar-room and in six was to be an after rushing. It is hours from the time he sipped from enough for as to know that he has the special cap, he was a realing drunk

Such may be isolated cases, but it hows that there is danger, and there

OUR LATE ANNUAL MEETIMO. AT LANARE, ILL.

We have just returned to our lefrom our journey to our Annual Meet-

his gondness to us in bring? the enjoyments of our happy hear and for his blessings upon the mosting the Berthren's meeting house in Lan ark with our brethren whose daty an work it was to eaganize our An Connect, and there organized the An mud Meeting of 1880 was one of labor and anxiety to p and we feel the effects of them, and rest both of body and mind is very deod and gives skeptics good from for sirable, but we have just been asked or editorial, and reminded that the brethren will uget to know a shout the Annual Meeting. So there is no time just now for rest, however desirable it would be to have it.

We know the brethren who did not tend the Annual Conference, feel very feritous to know something about the meeting, and we take pleasure in givg them what information wo But it is from the Report of the Conerence and the Minutes, that the m full and satisfactory information can be btained, and to those we refer our brothess. We have however some things to say editorially, to our num is and inquiring readers ur into Annual Conference is

heen looked to before it took place with much interest on the part of all that feel an interest in the working and propriety of the church, And surely every member of the church should feel an interest in these. Our Annual Conference of 1880 was to b unducted on the plan adopted in 1879 And as this plan was to be tried, and as the trial of it would necessitate a omsiderable change in the accomm dation and entertainment of the great body of people attending the Cor once the meeting was looked to with some anxiety from this consid-And we are happy to report the new olen a energes in its reneral workings gement of the tents for t General Council and for the boarding of the brethren, was well answered the purposes those well answered for. We connot

here fully describe there, but we would simply say, they were constructed as ording to the general plan adopted is 1879. The number of members pro ent was usually large, though the aumber of speciators was not as large as it was at some former meetings day year excellent both in the Council tent and in the boarding tent. umber of entrances into the latter admitted so seasy at the same time, the rere filled in a very short time and there was but very little rowding on the outside, and we h

none of the noise of the voices of brothren keeping back the crowd from foreing in, that we heard on some former occasions. The arrangement of the Counci tent was also very good. A very

could see and hear with considerab satisfaction. In the center of the tent, according to the plan previou given, accommodations were prepared for the Standing Committee, the other delegates, the editors, and the reporter These accommodations were very sat-

The financial aspect of the meeting and yet perhaps all that rould be reas onably expected under the circum stances. It appears that the hands collected from the female part of the fore we concluded that it is entirely necting were not as great us was hopunt was demanded of our sisters And though no amount year dominated many of them paid the amount asked of the brethren. But upon the whole, the amount familiaed by the female joint of the toroting, was not what had been experted, and the meeting adopt ed measures which it is hoped will se

use more founds in the f Upon the whole, we think the new olan of conducting the Annual Meet ing may be regarded as a success. It mny be, and no doubt it will be imced. Brethren of observation and of business exparity, will be likely to be able to suggest improvements. construction of the tents access to been defective in some respects. and the severe storm that ore Priday marriag overthress. It was been so constructed that the storm, by ing so great, could not have effected But no doubt an improveme can be made upon them, and should tents he used ugain, greater caution will be taken to make them more ner

The efforts of the boothren, to make their guests consfortable, and to promote the interests and objects of the meeting, were all, apparently that they could have been. Their inburwere author's but cheerfully perform The bospitality of tants of Lanark was highly commond able. They seemed to spare no passe make their n comfortable We turn to the religions aspect

the meeting, for its religious tendency and character most concern us all, who appreciate the true nature and object the meeting. And in this respect we are happy to report it no less suc cessful, than in any other respect is regard to which we may look at it. In king forward to our great gathering together of many of our brethren and ters at Lanark, for the trans of our business done at our Annua Conference in view of the nature of one of the business that it was know would necessarily come un before the Conference, it was feared before meeting by some, that we might meet with serious troubles and such as would disturb the peace of the brothcahood But the meeting is past, and we teel well assured, and we thank God for the assurance, that we stand more firmly united to-day in the bonds of the Gospel of Christ, than we even have been since we have attained anying like our present number, positi and influence. Our union is strong form ed by Christian brotherly lo

eak of our Fraternity as a body As a body, we are made united, and iched to each other what ever may be the difference in regard to mere opinion upon some that exist among us. The inward and Christian consessmess of many proat at our meeting evinced that, while namy external indications eleurly con At one stave of our meeting things

looked a little threatening, passed the danger, not by my unjusti-able compromise, but by a mutual, and utly a very harmonious as sect at once, as it is a shame that the and seen a great deal of this kind of we read smortline ago of a man large number of persons was recommon least to what our profession and related with saturation of the same of the may have been grieved, and however ntly some might desire a different state of thomas in some removate t in some localities and dent that but few with us in our late council, were ready to assume the weighty, the soleme, and dangerou sibility, of leaving the fraternity and sovering what we regard as the of Christ And well may there be hesitation in takens a step attended wish the far-reaching and wide spreading effects that such a step would not e-enrily be attended with. If any ever thought of taking such a step,

danger to which they were avenued before they committed the set with considerable auxioty and concorn e, we think it may be looked at derstood, with feelings of excourage Our beloved frament, joy and hope. ternity has made a step, and if it is a short one, it is a percentible one, and that will give it vantage-ground, or increased opportunity for accom-plishing work in the Master's vineyard the church is our late Annual Council affirmed its conservatism in mtaining inviolate the principles on which it was organized, and also its justly recognized peculiarities, it also sted the idea of progress, in that t has the power and liberty in some of adapting its work to the wants of a perishing world, whose refrmntion and salvation the church is

to labor for.
The missionary work upon which so much has been written and spoken and upon which a considerable degree of interest has been awakened throughthe Brotherhood, received the toon of the meeting, and a beard of five brothren was appointed "to su perintend the Domestle and Fereign ussion work of our General Brother-This was an important move, and it passed the council without any Such was the work of our late Annual Meeting. And the recet by Was an important one and cannot but he so regarded in the history of our Brotherhood. The Stelling was ng and general that the Head of the Church was present, and by a grations exercise of his power and mercy, overruled the meeting and made it one of unusual interest, importance and en-

it. now what is our duty, and what have we to do? First, we should all led very hundle before God that he descended to regard us, and to favor us so be evidently has done. We uld be humble, for no Christian foca humiliation. Should we become lifted up at our success and progress the Spirit of God would be prieved ve would no doubt fall to as lew a degree of sorrow and trouble, as we been elevated to joy and hope. We should be very thankful to God for his interposition and help whon these ere so much needed. By a due an preciation of his favors, and proper re urns of gratitude and service to him for them, we may expect a contition of them. Brotherly love toward

one another should be cultivated, we "should love one another with a pure heart ferrently." When we were assembled in the creat tent at Lanark there seemed to be so much love and union among those assembled, that we wished the whole Brotherhood was present to receive the ancieting of the pervading Spirit. But we trust it will pread and leaven the whole Frater-Let there now be a fresh connects.

tion of ourselves and all we have to God. And as the Christian work of God. And as the Christian work of cvangelism has received the sauction of the Brotherhood, let us work faith-fully, unitedly, sincerely and meekly, as we have opportunity, and a "full reward" will be ours, when our Lord comes "to give overy man according

# Educational Department,

Sister Laura M. Kotney has

gain returned to the Normal. -Bro J. B. B. expresses himself Morris and reports the school in fine

The closing exercises of the No mol will be on Thursday, July first The friends of the school are unvitrd fortunate for them that they saw the be present, especially the stockhol

dees and Truste -We have prospects of having We shall certainly be dessed to have them come, and do eve rything we can to make their stay < pleasant and profitable

-In the Brithren at Work An Meeting Dealy we notice the adveriscurents of our three schools, "Bretl en's Normal " "Ashland Collogs" and Mt. Morris," and we are glad to know that they are all in a healthy and

-Bro. Gains M. Brawabaugh is 1 nut nonin and extents soon to be well enough to enter the Normal again, l we are sorry to say, that his sister "ma los also been taken down with the same discuse, but glad to belie that she is now on the mond, and will soon be able to enter her chases

-Our Colleges are all in a very healthy and prosperous condition. The Brethren's Normal College has the most prosperous session it over had, having one hundred and thirty enrolled at present. Has been progress four years Ashland College a present envolument of ninety-five d an enrollment for the year of one hundred and ninety, and excellent prospects for the future a Reethics of Work Daily.

The fifty colored theological stulouts of the Richmond, (Va.) Buptist Church Institute have decided, it is stated, to quit playing croquet base ball, because some of the descens of the colored churches felt aggrieved therent. They said to the descons We do not believe that there can be SOF sin in our taking such exercise but if is hurts your conscience, we will play no more croquet and base ball

while the world standeth " -Connon Sense.-Old Dr. John in the habit of impressing his divini-

common sense. He would say to

"Young men, we need three abuses o make yo good ministers, ye need learning, and grace, and sense. As for the learning, I'll try to ye must always pray for it; but if you have not brought common senso with ye, ye may go about your business."

-There are two literary soci igonized in Ashland College, and hold heir meetluss each Friday evening amations essays, debate and vocal say Party politics are not allowed to be brought into discussion, and the exervises are required to be in harmony with the character of a Christian stitution. Early society furnished its a great interest in its welfare. A large awartment of philosophical oppositus Welestern Department,

ELDER R. H. MILLER, EDITOR. CHURCE GOVERNMENT .- CONTINUED

And there is another feature shops Annual Conference that probably does more to keep union and harmony than say other one thing, and that is the assembling of so many brethren and six-ters from all parts of the brotherhood into one holy convecation; the meetic of kindred spirits in such a large as seasbly, on such sacred and in bosoness where the fellowship and oneness of mind and heart are mand fest by a corresponding onences and uniformity in every external appear are. The friendly greeting and verse of those who labor and work together in fraternal union, the many raises, seemons, songs and achorte tions, all come up to make one great thought and theme, hold the he the affections bound in sysopathy, love and union to the work of the Master's

And long in the momory do those meetings list to bring back with for ness and joy, the strong encourage ment many a saint has found in them Though many a long farewell at the last greeting of such a meeting, and many teurs of sympathy are shed, yes they make them a fonder foretaste of of the great congregation, where part ng is no more How vividly all these sacred scenes live in the memory, and are carried home by each polgr.m. spread its influence throughout the

Though such large meetings are attended with a good deal of expense the rest they afford to members is not more than they need. The short time of rollet from the common labors of life is of real benefit to those attendng them. The renewed energy in dy and mind more than repays the expense: then it tends to turn the mind away from Auritly amusement and pasetime, which often rost more money and do a great injury to the higher spiritual life But there is another consuleration

which makes the Annual Conference a general blessing. When the mem-bers meet from all parts of the country to mingle in fellowship, socially and religiously, it teaches them for-buarance, as well as love. The little matters of difference, the prepharities made by the surroundings in different localities coming together, creates storit of forbitanace more strongly to bind the church together, and likewise it tends to prevent other members from sunning into ways and customs that would give offense, or we feelings of their brethien. Such most-Brown of Haddington, England, was in order and uniformity in their dress and worship, than any other one thingty students with the importance of We give these reasons to make an arment in favor of the general assembly and establish it against the popular our tons of delegate or spiscopal power ruling the church.

Next we want to speak of the effect of these decisions upon the churches, for there is donner that the decisions of Annual Meeting being beld too high by some, and may be even placed before the gospel is the government of the church-decisious that have been given only as advise in matters of expediency by some have been made a test of fellowship as though they were gospel teaching. This course has made tron ble, and has caused some to blame the Annual Meeting. It would be a good thing if those questions of Scripture du-IN These printed out, by reference to the Scripture authority, and those that are not should only be given as nivice, then there would be less danger of making a test of followship of ev

ske as more careful to take the spirit and design of its work. For this and some other reasons there

are those who care but little for the dems of the Annual Meeting. They feel that the decisions were not a exponent of the mind of the brother-

d, hence they incline to the view of congregationalism, and have but little ses. This course is to he feared mainly because if it is eserted out it is schismatic in that it founds the principle that one church is independ ent of others, even in its decisions of ers of fellowship.

All observious should hold davias as precedents in all cases where they apply, and regard them for the time being as the best course to be tak on for union and oneness; but all of them are subject to be brought up by the church to be revoosidered and amended. This is a better course for

our people than congregationalism and scarer the apostolic example in the 15th of Acts The Standing Committee is the official body of the Annual Meeting. It has too much work put into its hands at

Annual Meeting sending committees to settle difficulties is very mportant, and they necessarily require e investigation Often the smeun of business of that kind is enough to take their whole time, the calls for committees are so informal frequently that nothing can be determined until both sides are heard, for in these calls a remonstrance is allowed and considered First, an effort should be made at home to settle all troubles; sesond, adjoining

eldera should be called ; third the efet to get a committee should be sub mitted to the charch ; fourth, if they will not agree, the petitioner should get all the signers to can obtain, and let be a matter known to the church at ne; fifth, there abould be some sesarance that the expense of the commit-tee will be paid. All those things require some lakor, and remonstrances must be heard, and committee appointed making a very important work that the Committee must perform Another important work given to the

er assestions referred to them, by the meeting This often makes for too much labor for them ; probably this last ould as well be done by others large amount of business demanded of deal of the time allotted to the meeting.

In this there should be a change if porsible, that the meeting may have ample time for the business before it Next we notice the management of usiness in the Annual Council

larger share of the benefit derived from its labors depends upon the sociit and its labors are per anner in which formed. A mild and kind manner speaking, a special regard for the feelage of those who differ with us, go very far to cave coneral feeling and baracter to the m orting A spirit strelle and ambition manifested in beesh words and exciting remarks does much to destroy the good of the meeting The leading members in the meeting. specially of the standing comhave much to do by their example in showing that wild and Christian spirit that should govern the meeting. other thing that has a tendency to give character and suffuence to the meeting. is in the bretheva using more care in the atter of when it is the right time to

speak, or not to speak. It does not look will to stop brethren when they wish to speak, but if it is out of order it sometimes must be done. In a delib-crative body like the Angual Meeting it done recours some andy about order are known brethren to become ofthing decided by Abausi Meeting. And scaded because they were not allowed we hope the day will soon come when to apeak when it was out of order for 

space of time allotted to do the work in motion or query is put on its passage necessarily makes it very imperfect, as no brother has a right to speak except in plain to heeseen, but that abould only to gree his cote. After it is passed it is to give his vote. After it is passed it is not right to speak on it except as a mat ter to reconsider. We speak of these few simple rules, and there are a num her of others just as simple, that should be observed to make the meeting a pro

litable and pleasant one. There is snother thing in reference to the business of the Annual Meeting and that is, there often is too much time to ken up with queries of little genera interest, while some of the more importest ones are crowded out for went On all important questions a full and free discussion should be had

Aunus! Meeting is the appointed place for that purpose, and if a ample time and opportunity was given there, and every thing fully and freely discussed, there would be little need or disposition to listues there subjects in our names The report would give as much sion on each subject as would be need

We make these remarks hoping there will be an effort made to devote more ime to business of greater importance which we think will make the meeting more beneficial and interesting We hope to induce our brothron who ske part in the meeting to a greater of fort to make it profitable bood, which requires of us a little more study about the rules and order and spirit that should govern our delikera-This form of church governs

strictly Scriptural, and regards the

rights and liberty of all, giving the lay membership equal rights with the offi cials so far as can basloon which makes em of government than where the church is ruled by the elergy. By ery episcopal form of government tends giving too much power into the heads of the ministry, and taking all from the laity, which is contrary to the true prin ciples of divine and buman government Another dangerous form of government is that of roling by delegates. Delegated nower should be made a servant. not a ruler; so official power should n rule the church but he its servent insure onesers and harmony, the rights and liberty of each member must be re carded and the roles of each he house Committee is, sanwering queries that in all the deliberations of the church are not suswered by the districts, and. This gives all there is of rights and like erties in government. Heyond it is nothing more; to be asked anything

further would be an independence that

There is another dangerous rule which

dezzles the government.

become popolar, because it is thought to be s kind of acressity is the idea that the majority shall rule. A bare majority making a roling powe in the church is laying the for dation of party. There is no thurch where a majority rules in its government, but what division has followed when troubles have come. Ministers have no power to protect themselves when a majority rules, and when they us find no other remedy they seek rehel in withdrawing from the body. void this (rouble all matters effe eting fellowship, should pass by a unau liany matter of mous convent. creety should be passed by majority it should be a large majority, because the larger majority required the h

Committees sent by Annual Meeting me an important power in church go ernment. Their work is the most dafficult, butmuse it is to adjust the gr est troubles that arise pracon us. spirit with which they do their work is very important, because of its gen eral influence. All their investigations should be in a kind, and, mild spirat t in the enfo should be in a se They should be a of order, add pro upon all parries investigation or words, arenits an be strict id abuse, is a discrete

to the cause of Christmanty, and erally results in more harm the things but by

## Fome Department. GERMS OF THE BEAUTIFUL

Scatter the germs of the beautiful, By the wayside set them fall, That the rose may spring by the cot

taire irate And the vine on the garden wall Cover the rough and rude of earth With a veil of leaves and flowers

And mark with the opening bud and The march of the Summer bour Scatter the serms of the brastiful n the holy shrine of home;

Lot the pure, and the fair, and the graceful there In the lovelinet cluster com-Leave not a trace of defermity In the temple of the heart,

Seatter the germs of the beautiful In the depths of the human see They shall bud, and blossom, and bear

While endless area roll Paint with the flowers of charity The portals of the tomb. fair and the pure about thy

path In paradise shall bloom.

## THE STRAIGHT PATH.

"The Bibbs is so straight and old-fad," said a young man to a gray haved merchant who was advishim to study God's word if he would learn how to live. "There are plenty of books written now-a-days that an moral enough in their teaching, and don't hind one down as the Bible

The old merchant turned to his deal and took out a couple of rulers, one o which was slightly bent. With each of these he ruled a line, and silently handed the ruled paper to his compan

ion. "Woll," said the lad, "what do you

"One is not straight and true, is it When you mark out your path in life, don't use a crooled rule.

## SILENT FORCES

Workmon in stone sunrries som nes find a very bard kind of reck They pick little grooves for the iron wedges, and then, with great sledge os, drive and drive into the flinty rock. And yet, once in a while, they fail to divide the solid mass. The iron wedges and sledges prove meless, and the workmen won er at the stubborn rock But there is yet anoth

or way. The iron wedges are removed from the nar row grooves. Then little weeder Then little wooden wedges, of a very hard fibre, are so lected. Now you begin to shake your heads and think, "Well, if iron wedges will not do it, how is it possible for wooden ones to be used successfully? Just wait natil we explain. The sharp and well made wooden medees ar first put into water. They are then nore time in trying to make them inserted into the grooves tightly while solves appear before men what they are not, than in trying to make th west, and water is kept in the grooves. selves appear before God what they and no slodge is needed to drive them They would break under the severe are. Rev. IV. Arest. blows of the ponderous hammer. But the workmen just lot the wet wedge alone. They will do what the driver How an? The damp wood swells. The particles must have room to enlarge. And the damp wood swells. granite hearts of the rocks cannot withstand this silent unfluence. In a lettle while the solid rock parts from top to bottom, and the workman's will is no-

Touchers may remember this fact in mechanics, and manage some very stubborn natures by the ap-plication of the silent forces. The irea picution of the identiferes. The irreal like must stand in a kind of daterois: the shock it receives when some one loops for necess, and we should be able to the stand of the should be and the delaph animages often stall, of deposition to the findation of the position of the displants of the special cut a range before its received between the state of th

#### LOVE FOR THE SREEP Therefore doth my Father love me.

o I lay down my life for the sheep There is a truth revealed in this po hich comes from the very d of the infinite misd, a revelation of in of God to believers, which God only is cable of exercising. known that Christ is the "well leved" of the Father. Therefore doth my Fu ther love me, because I lay down life for the sheep. If one reason why love of the Sen to believers, how unfinite must be the love of the Father to

From attentity Cheut had dwelt in the bosom of the Father, the object there was one purpose eternally om bodied in the h of Christ, which ever rendered him the object of special endoarment to the Pather. It was the purpose which was consummated in the winding up of the mysteries of the incarnation. Truly may the Father have loved thee with love, therefore with loving kindness bave f drawn thee." The truth here ted suggests two important re

The first is the infinite milt in in doubting the love of God to us. one of the revealed rensons of the leve of God to Christ as the love which he bears to us, well may oternal shame and confusion of face cover us, if for a moment we question the infinite leve the Father bath for ma.

The second is this. If we would b subjects of special endearment to the Father, we must "lay down our lives for the brothren," even as Christ "laid down his for the sheep? Then will the prayer of Christ in respect to his people he fulfilled in our experience, "That the love wherewith then hast loved me, may be in them, and I in thom."-Times of Refreshing.

## BECRE YOU OO TO OHURCE.

I have in my eye at present the hour you go to church on the Subbath fore-noon. I am anxious about it. The note struck then is likely to give tone to your spirits all the day. Rede it. Redeem it as much as you can Redcem it wholly from family duties. from "plaiting of hair and putting of of fine apparel." Redeem it wholl apparel." Redeem it wholly vain conversation. How very much the power of the ministers preaching depends on the preparation of the hearer's beart. If you come up to the church with your minds crowd ed with trifles and puffed up with van ity, what can min istern do? Thes can do nothing but beat the sir. What else can they do if there be nothing before them but air to best at? It make a sound and that is all. fear that many of my dear people spend more time on the Sabbath mornng in putting voils on their faces than in taking the vell off their hearts-

#### NOORWEROWIEE

As I grow older as a parent my views are changing fast as to the gree of conformity to the world which we should allow our children. I am borror struck to count up the profit gate children of pious persons, and even of ministers. The door at which these influences enter, which counter It is so, often, in other things. What vail parental instruction and example, noise and visible effort fail to do, some | I'am persuaded, in yielding to the oniot power, when applied, will surely wave of good society; by dress, books, amusoments, an atmosphere is formed which is not that of Christianity More than over do I feel that our fam-

found nothing yet which room courage and independence than to ris even a little, but decidedly, above par of the religious world around as S ly the way in which we commonly go n is not that way of self-denial i sucrifice and cross-bearing which the New Testament talks of. Then is the offenes of the eross consed. Our slop for influence on the circle of our friends little difference between us -J. If

#### PEMPER AT BOMP

I have peeped into quiet "purlors where the curpet is clean and not old into "rooms" where the chairs are deal and the Soor carpetless, into "kitch one" where the family live, and the meals are cooked and enten, and the boys and girls are us blithe as the angreews in the thereb overhead, and nor learning, nor clothing, nor servants nor toil nor idleness, nor town, nor rank, nor country, nor stationand temper that make life joyous or ic, that reader homes happy or wrotched. And I see, too, that is or country, God's grace, and good ense, make life what no teachers, accomplishment, or means, or society. make it, the opening stave to as everlasting pealm, the fair beginning of an undless existence, the goodly modest, well-proportioned vestibule to a temple of God's building, that shall never decay, wax old, or vanish away.-John Hall, D. D.

## A MOTHET'S DUTY

A mother should be firm, gentl kind; always roady to attend to her child. She should never laugh at him at what he does that so cunning , or allow him to think of his looks ov cept to be nest and clean in his bubits She should teach him to obey a look, to respect those older than himself, and above all, to k o, boner and res erence God. She should never make a command without soring that it is performed in the right manner. Never speak of a child's faults or foibles or repeat his remarks before him. It is a sure way to speal a, child. Never reprove a child when excited, nor let ur voice be raised when correcting him. Strive to inspire love, not dread Remember you -respect, not fear are educating and training a soul for

#### HOW TO DO GOOD A quaint writer who takes to him

oterinity.

a short and easy method of doing good, which will be found as effectual a as could be adopted. He says, "Why do you begin to do good so far of This is a ruling error. Begin at the center and work outward. If you do not love your wife, do not pretsuch love for the people of the antipodes. If you let some family gradge, ome precadillo, some undesirable sea ture, sour visage towards a daughter or sister, pray cease to teach benefit cence on a large scale. Begin not at the next door, but within your or door-thee with your next neighbor. whether relative, servant or superior Account the man you meet the man you are to bless. Give him such things as you have. 'How can I make him or her happy?' This is the question. If a dollar will do it, give the dollar If advice will do it, give advice. If a look, a smile, or a warm press ad, or tear, will do it, give a look, amile hand or tone. But never forcet that the happiness of our world is

ery moment." The world is soldom the worse for

We very much one there is a word in the English langnace productive of as much mischi the one placed at the head of this articlo Indeed, it has no besi where it is so frequently found : for it is an intruder on our forms of spec and deemed unwerthy of notice by the exicographer , yet there are some mon who are always name it and find it over at their tongue's end. The man who admits this word into his vocabs

lary is regularly done up, henceforth he is good for nothing, because he will perform nothing. We like a man, ay, perform nothing. We as proper times can utter a plant plump No., for that little word may be their salvation. but if they meet you with a canting cannot, depend upon it, they will-for

Ask your friend why he runs in bt for things for which he has no possible earthly use; and he will tell you he counce avoid purchasing things hen offerred at a bargain, even if he has no present use for them. time, however, will come when there foolish purchases have so exhausted

that no one will trust him. Ask that farmer why he allows that bottle of spirit to be carried into his barvest-field, and, as the ill-cut and scattered grain attests, to his manifest lose and he replies that he has been as ng in the babit of doing it, that I owned do without when working bard. All nonsonse. Thousands, if not mila bare demonstrated the cent before his face the present year. The troth is, the farmer loves

creatore " and his connot is the partial opinto he forces upon his conscience to guise the fact. Ask that farmer why he allows his fields to be overrun with thistles, iol wort, daisice; his crops choked with stein, krout, obes and cockle; his corn overtopped with pigweeds, and his garden by chickwood, purslain etc., and be answere be cannot attend to them all he has so much work to do that some must be neglected. spawer only makes a bad matter worse. It proves that he is a bad calculator, ne well as bad worker. The farmer bas no business to plan so much work, well; and the cannot in the case can deceive no one

"Neighbor, the bare to your cornfield are very defective, and the gate to your wheatfield is so insocure, that I wonder at your leaving them in such saif the compomen of Chas. Quill, gives condition' when there are so many unruly cattle running at large." Ab ere, I know it well enough. intended this week to have made some new bars, and had a new gate hung; but I have lost so much time in attending that law-suit, that I count do his fields, his crops half destroyed, and a beautiful foundation for another

See that poor man, once rich and inlented rooling through the street! He is a sacrifice to this accursed can-A beautiful wife has went tears of entresty; friends have uttored rords of remonsteance, reformed inchristes have taken him by the hand. and pointed out the way by which he may be again a man; but to all, the have no place of your own, in such a reply, a reply fatal to hope, has been, case, ten to one, you will find your I cannot. It is a lie. He can. He path beset with thorns. Want may can foreake his come; he can again bring joy and gladness to his family; be can again rejoice his friends; but he must first resource and repudiate mountain of golden sands, and that it is your part to east some contributory this soul and body-destroying course. Young man, whatever may be your refession or pursuit, if you would fickle support, which often fails when ope for success, never use the word you lean upon her with the greatest annot. You may as well attempt to confidence. Trust to your own exer-

your vocabulary. When the callant Miller, at the battle of Ningre, was arked by Scott if he could carry the enomy's batteries; suppose, instead of the determined "l'II try," he had whited out-"I cannot." where would save been his fame, and what the re sult of that day? Cannot, accomplishes nothing but the rain of him who

Keep shy of cannots Use not the ord yourself, and be careful how you employ these that do. Napeleon n or allowed the use of the word impos sible, and in the management farm there should be no place for can You can do all that is nocessary to be done, if you set about it in th right way, and at the right time. you do not, your labor will be like that of Sysinbus, ever beginning, never Noglect pothing; kosp 1 watchful eye over everything; that every part moves in harmony, and together; and you will have no use

#### RE SOMETRING It is the duty of every one to take

some active part as actor on the stage his finances and reduced his credit. of life. Some seem to think they can vegetate as it were, without being anything in particular. Man was not made to rust out his life. It is expec-ted he should "not well his part." He must be semething. He has a work to perform, which it is his duty to at tend to. We are not placed here to grow up, pass through the various starce of life, and then die, without baving done saything for the benefit of the human ruce. It is a principle in the creed of the Mahemetans that every one should have a trade. Christian dectrons could be better than that. Is a man to be brought up in idleness? Is he to live upon the wealth which his ansesters have gath ered by fragal industry? Is be placed here to pass through life like on au-tometen? Has be nothing to perform as a sitiron of the world? A man who does nothing, is usclose to this country as an inhabitant. A man who dots nothing is a mere expher. He does not fulfill the obligations for which h was rent into the world, and when he dies, be has not finished the work that was given him to do. He is a mere as to be unable to perform every part blank in creation. Some are born with riches and honore upon their heads. But does it follow that they have nothing to do in their career through life? There are certain duties for every one to perform. Something. Don't live like a hermit

> are his circumstances, if he has no par ticular business to pursue, he will not Perhaps he has a secomplish much. father abundantly able to support him Perhaps that father has labored bare to obtain a competence that is suffi ciont for his sous to live in idleness Can they go abroad with any degree of self-complacency, squandering a the money which their fathers carned by hard labor? No one who has t proper feelings of a citizen, who wishes to be ranked among the useful mem bers of society, would live such a life. Be something. Don't be a drene. You may rely upon your present posscasions, or on your future prospects, but these riches may fiv away, or oth er hopes may be blighted, and if come upon you before you are aware of it, and having no p rofession, you find yourself in anything but an o ble condition. It is important, there-fore, that you should Be Something. Don't depend on Fortune, for she is

and die unregretted.

See that young man, no matter what

neck, and a Paixhan shot at your hools, Be Something. Pursue that vocation

for which you are fitted by nature ursue it fasthfully and on have a part to act, and the hon in performing that part depends upon It is sickening to see a par col of idle boys hanging around a ther, spending the money which he has earned by his industry, without atempting to do something for them-B. Namething sould be their motto. Every one is capable of learn ing some "art, trade or mystery, can earn a competence for himself. He should He Nowething, 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 parent without any profession or employment, are illy qualified for good members of society. And we res say that it is too often the case that it is the parent's fault that they brought up. They should be taught to Re Sunthing to know how to provide for themselves in seity, and to act well their part they will resp the bonor which there

We were close in with "the lale that is called Patmos' several hours, and had good opportunity of examining its money so for as it is possible. from the sea. It is about two in electron forence, and stangenest in firehidding and cheerless. The shores are in most places steep and precipitate, and trops our vessel it appeared as af the inhabitants would be in constant danger of rolling down into the sea-The highest part of the island is sur by a monastery, dedicated to St John round which are built the houses of a respectable town. We could discover very few trees. The sudors were layed in their praises of

It was suth anotterable feelings that

I resed muon the dreamy 1003 nation of the weeping was before were hanished from the pleaares and appliances of Imperial Rome and were sent to mhabit this dall and distant region, with none to converse with but sufferers in the same culumities, whose very attempts at consolu tion would only add still deeper sor What must they have felt, and bow must they have wept, when they beheld from the burness the little world? There was one among these extles whose brow was calm, who eye was bedimined by no tear, and from whose countenance seemed to beam the scronity of a spirst in blos-It was the beloved disciple of the Lord. tio was from a cause perhana different from that of any of the exiles who had of God, and for the testimony of Jesus

of the island and turning toward the continent, St. John would be able to distringuish the mountains that purcht also be seen from the whole of the seven churches of Asia, and as behad planted some of them with his own hand, and probably visited all of them can we doubt be would often stand thus, and looking toward these inter eating spots. Fift up his bands to heav en, and pour out his soul in prayer, who walked among the golden andlesticks would continue to vest om in mercy, and save them from the newer of the auti-christ that was to It is one of those thoughts up on which the mind so much debobts to dwell, that from this rock, surrounded only by other similar rocks, and Pr looking out most the distant mouneight given into futurity further and the following: clearer than in any other place Natices at the Holy Land.

Lowliness of mind is not a dower that grows in the field of nature.

#### "FINDING A WIFE."

The tree cirl is to be sought for as mond. She does not parade herself as the supercilious girl who has no higher ambition than to flaunt her finer the street for the purpose of attracting attention, and extracting dattery and praise from society whose compliments to as bollow as they are unsincere.

Generally She is not fashionable. the is not wish. But what a heart also does possess whou you find her womanly. When you have tound her you wonder those showy things are really women. If you gain her fove your few thousands are a million. She will not ask you for a first-class house. She will our plain dresses, will economize in various ways when necessary, though rulgar magnificence may frown on her frugality. She will keep everything fengality. at and nice in her domicile, and give you such a welcome when you return ms duties home fatirued by the arof the day that you will think your residence is a palace. She will tain true friends on a dollar, and ustonish you with the new thought, how

She will make you love home and appreciate it as being one of the m ovely places on earth (if you do not you are a brute), and teach you how to pity, while you scorn a poor fash woman who thinks herself sick, and vainly tries to think herself banny Young man, new not, I pray you,

little happiness depends on

say any more, "I can't afford to marcan. Throw away that eight keep out of the saloon, burn up that awitch parself Stek cane and he sensible y your wife in a sensible way, and secoces will crown your etteris .- Dr. J. E.

#### LAZY FARMERS

Luciness prevents a man from ting off his horse to put on the first rall that gets knocked off the fence. and through his lasy neglect a whole field of corn is seriously damaged. La dness keeps a man from driving one nail when one would do, and finally costs a carpenter's bill for extensive rangire. Lexinose allows a gate off the hanges to lie in the mud, or sta was to constitute their propped up by nails, or a burn to leak, and damage hundreds of dollars' worth provender. Luxmess, in abort, is the right and proper name for nine teenths of excuses given for had farm But by far the most prolific of the many wastes that are due to last ness is the waste of ignorance.

#### A MODEL COUNTY.

A correspondent to the Lebanor Dody Tones referring to the results of prohibition inquiries. "What is to be done with Potter county?" hange says At a recent term of the

Linarier Session Court of Potter coun eansylvania, the District Attory informed the Court that he had indictments or bills to present to he Grand Jury , the shoraft also stated he had no cruminals in the preson, the directors of the poor reported that they had no one to keep at the coun ty's charge or expense. has had no tavern license for ten year and this is given as the reason for the lack of court business. Bring curio to know whether or not this statement was made in accordance with the fact in the case, I chapped it out of the paper and onelosed it is a letter to the Prothonotary of Potter county, re-questing him to inform me of the facts the case. In due time I received

Corpensioner, Po. March 12, 1870.over afforded unto more man -Hardy's L.D. Lephart-Dear Ser: Yours of the 10th received. I roply with pleasure. At our December term of court we then to do.

one. Potter county has had no licenyou would seek after gold or a dis- years. Therefore our jail is empty you." about ten months in the year. Respectfully yours

#### O. H. CROSBY, Prothomotory. ORATITUDE'S EXPRESSION

Mr. Gough, the temperance lecture tells, with much effect, this incident

from his experience I remember riding once in Scotland to a place-I cannot pronounce it: pronounced it once, and they laughed at me, I can spell it, A-u-r-b-t-c-rnew-c-h-t-y. A man came to me at the Ladybank Junction, and took me six miles in a fly-a one-horse cab As we sat together, I noticed the man

was leaning forward very strumpely: I saw him take a handkerchief, as the beginning of it, and tio it round his face. Then he would nit a little and shake

still leaning his head forward. Said I Have you the toothsche Have you taken cold?" "No." "Then will you be good enough to tell me why you lean forward with the handof if you are not cold and bave not the toothache the window of the fly is broken, and the wind is pratty cold this morning. d I am trying to keep it from you

me you are sticking your head is that to keep the wi d off me?" lum." I said, "Well, I thank you, my dear tellow. I never saw you be

sor, and used to go round alf-starved wife and buby in her arms, my wife oftentimes with a black Some how or another I get to ave. ar you is Eduburg in 1853, and you told me I 'was a MAN.' out of the place, and said, 'By the help of God, whatever it costs, I'll be a mar happy home, and and children gathered around God bless you, ar! I would my head in any hole under heaven if I could do you ney good.

## PARTILE YOUR OWN CANOE

s, telling hem to go to College The son returned at the end of the Freshman year without dollar and with several ugly habits. Well, William, are you going to upwards of 300 partakers

College this year? Have no money, father," But I gave you a thousand dollars

It's all some, father. Very well, my son . it was all I suld give you; you can't stay here you must pay your own way in the

A new light broke in mon the ' on of the astonished young man. He ammodated hissasifts the situation be left home, made his way through College, and graduated at the board of his class studied law, became Govern or of the State of New York, entered the Cabinet of the United States, and has made a record for himself that will at soon die, heing wone other than

Wiltiam H Seward

God has a mother's capacity for atending to little burts. orked at the broken nose of the child, or the sickness that sets the era die on tire with all the little sale and little bruisse 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, nothing;" but the mother knows that it is something, and that a ship, on the same hight, a lovedcast in description of the over and class little burt sometimes is a very great was held by the Dunkord denomination of the Asylum, after which a had no jury, for we had nothing for them to do. We have good house cost ro important enough to lock at large barn, and fully one thousand \$13644

"As one who ces to sell whiskey for nearly thirty mother comfortath, so will I comfort

RELIGIOUS INTELLIGENCE.

The sunshine of life is made up vory little beams that are bright all the time. These who excel in strength are not

the most likely to show contempt for

Innocence is a flower that withers when touched, but blooms not again. though watered with tears.

No one ought to enjoy what is too good for him; he ought to make elf worthy of it, and raise to its level. Politorous is the imitation of mutual

good-will among men, this good-will, therefore, exists somewhere, for without a model there would be no copy. Mon's happiness springs mainly rate troubles, which afford

the mind a healthy stimulus, and are ollowed by a reaction which produces cheerful flow of spirits. An ambition to excel in petty thongs betructs the progress to noble claims

The aspiring spirit, like the winged eagle, should keep its gaze steadily fixed on the sun towards which Why " I soul "you don't mean to tell -The law abolishing slavery in Cu ba, by the Spanish Governme

published and proclaimed on the 19th ult, in the Madrid official gazette -In Japon there is a law many hundred years old, which holds the "No. I saw you: I was a bolled mother responsible for her if good, she gets credit; if bud, she is

> -Elder J. H. Moore has sold the Children at Work to Mr. S Z. Si of Ohio. Mr. S. will remove the office to his home in Ashland. Elder Moore's my friends will deeply regret this move-and the thousands of readers of the Chaldren of Word will regret it too What friend Moore intends to do, is We hope he not made sublic yet. will not leave the city.-Lanak Ga-

ast in their church at Peters Judge S gave his son a thousand burg, Manheim township, on Wednes day evening, May 26th, and it is esti muted that not less than two thousand prople were present. Soveral minu ters from abroad were present and aid-About the cione of the vacation the ed the local clorgy in administering the savrament, of which there were torday. The day was calm and pleas-

> - A decree of teleration to the Basi rist churches in Ressa has recently been published in that empire. provides that their worship shall honorforward be unbindered, and indeed expressly permitted throughout the empire. It also provides for introduction of civil marriages, and for the recognition of the marriages al roady celebrated by the Baptist past

On Tuesday evening, May 23th ammoth lorefeast was hold in the German Baptist church, at Green Troi Mt. Nobo township, which was onof the most interesting affairs of the wer held in that locality Reve Inpub Reider and S. R. Zug officiated to a congregation that completely tilled

and not less than one thousand young folks were assembled ide, unable to gain admission and yet, notwithstanding this large concourse of fully two thousand fire bundred noonly, there was not n triffe of disorder, and not the least un pleasant occurrence, accidental or oth It was a meeting erwise took place. to copy after. At the farm residence of air, Eshemhade, in Leacock town-

in the county, for we have no use for and sympathize with. Nothing with people were present on the ground. The (Laborator, Pa.) New Ers.

-The following we ellp from the oyel Bauner There was handed us a short time o, by a friend, a copy of a weekly publication, entitled. General Presche Uthough a fair and apparently executed short and containing hunch and interesting matter, we were pain'd to notice that is held out the ide water haptism constitutes the only now birth, or "re-birth, as it as called for this nam Garnel Propolar Whath or right or wrong, in our views of matter, it certainly did not sound like Gospel pronohing; but we forbear for mments on the subject r ther comments upon the subject a present, only lot all beware and heed e Savior's language whom he says,

Take heed what you hear?

-From time, immesonish and during the dark ages, as they are called, the people who then hold the same principles that Primitive Bantists do ow, would not receive persons con ing to them from any other denomina ion without baptizing them; these other denominations, were of course very much offended at this, for it was saying to them, "you are not the charck of Christ," and they called hem by way of dorssion. Ann haptists, or those who re-hantized all that came to them from other denominations Just as Primitivo Baptists now do; for they will not receive any that come to them from other denominations without baptizing them, unless it be such as were bapt'sed by the Bapti before the division of Baptists, for we consider such a hantism good. we do not regard th a second haptism; because we considor that none of these other de s are the true church of Christ and if they are not the true church, of course their baptism is not true Zion's Landmark

#### FROM THE DAILY BRETEREN AT WORK.

ANNUAL MENTING ITEMS.

-One thousand six hundred pounds of heef and two thousand pounds tent on Monday

-Mr. Stagg, of Indianapolis, a skillal stonographer, has been engaged to make a full report of the deliberations

-There were about 13,000 persons n attendance at the Conference ant, and the order very good.

-About tour thousand pounds of cof more delivered to the Annual Meeting cooks yesterday, and six th unds of bread

There there and six hundred persons ate dinner at the test yesterday, and two thousand entertained in the

-Brother J. W. Stein preached to shout three thousand persons in the Tabernacle on Monday afternoon

Seven persons have been bapti in Denmark since Easter. The Lord worketh continually.

-Brother David Emmert, the a on the group nd Brother E is a dilli-

rent student and we take pleasure in becoming acquainted with him. No doubt he will give us some good sketches of the Annual Meeting grounds and surroundings. Man Charlette W. Bloke religion

and collector for the Protestant phan Asylum Chicago, was on the Anout Meeting grounds vesterday in the interest of that institution. S pareduced in the morning to the meet ing by brother Helsager. a description of the work and charac-

## Carrespondence

June 1, 1840.

Our lovefeast, which occurred on the 28th of last month is ne of the things of the pest, and I just say that we feel grateful to him who rules and overrules the beavens about end earth beneath, that we were neguitted to enjoy another communion A few bave again left the camp God Oh, how we should pray that they might be bright stars in the constellation of Christ's kingslom here on A deep heart felt solemnity pre vailed during the meeting, which was fully evinced by the copious flow of tears ch anflused the eyes of the brethren and esters The greatest and most sol mn hour was when our elder brother Daniel Royman, make ofvine a history of his labors among us for the last thirty years and telling of the many sents that are now vecent, which were once filled brethren and sisters. Our deabrother was much affected while relation is one effictions and troubles which be encountered in the past. A cond meny of his children and also his become ion have gone to the spirit world and when he talked of those things he was by our home ministers. We have the verwhelmed with pathetic emp tions, giving to him, and also to us, what accomed to he has dying requests and admonitions; a few of which I will rentare to made ' Go to the arrives of and meditate there, settle the account with your own conscience for every past benefic unrequited, every srment unregarded of that de parted being which can never return to to the out or a furrow to the silver brow of no affectionate pureut; if thee ect a bushend and hast ever caper the fead becom that ventured its whole hap paners in the arms to doubt a moment of hy handness or the truth if then art a friend, and host ever wronged in word or deed, the spirit that experiency connow lie cold and still beneath your lest. then he sure that every un kind look, every ungracious word, every angoatle action will came throngsoing back upon your memory and knock While our esteemed elder was engaged in making the above remerks, stout bearts were made to melt like snow before the wars We feel like exclaiming in the language of the good old Psalm David. "Rives the Lord, oh my and all

that is within me bless his kely name From Thornton W Va.

Mag 99 1050

On Saturday, the 234 of the month, brother J. B Suder and I rode a distance of about our miles to Austin Mines. Preston county, W Va., where there were two appointments for pity. Think of it young man, den't preceding. We met in the evening with let your lips disgrace you and bring fair congregation, good attention paid shame upon your parents. o the word preached. Met on Sunday at half past ten o clock for services hearts there was in the West, but you attention to the word spoken After months of dry weather. they live faithful until desth, and then receive a crown of life that fadeth

that the world muy any that it is no From Back Creek Church, Ragereville, Ind | value thing to serve the Lord, Yours in G W ANNOR

> From the Alleghany Church, W. Va. May 25, 1890. Brithren Editors

It has been some time see I wrote to your welcome paper I will send you a few church stem sharch news are policited from all parts of the brotherhood. Last winter b er Amby Lambert, from Pendleton Co. reached for us four sermone which re vived the church very much. On lest Friday brothren Joseph Miller and Dan icl Miller from Augusta county, presched two sermone at our school bours, and I believe many good improsions were made, and hope it may be as rad cast upon the waters to be gather ed many days hence. Last Sunday we organized a Sunday school. Two weeks evious some met and chose a superin tendent and an assistat sonerintendant and secretary. Supt L. Conningham Asst. Supt., F. T. Wilmoth. Sect. J. Asst. Supt., F. T. Wilmoth, Sect. J. Wilmoth. For teachers, Bible class, J. G. Flory, and sasistant, J. J. Spence Female teachers: S. Cunningham and Wilmoth. We have at present every Sunday after Sunday school presching

od work may go on nod prosper to the welfare of many precious souls J. G. Ptony From the Bethel Church, Missouri-

Door Brothers As I have not seen onything

from this part of God's moral vineys for some time, I thought I would write you a few lines Our communion is now among the thougs of the past. Your an worthy writer could not be there or account of sickness in his family the brothren say they bad troly a foust of love. The order was much better than it had been the few last times beore. I was sorry that I could not be

there The church bere is in union at roubles and trials as well as others We have not had any screnions to the church lately, though I think there are many who are almost persuaded to be-come Christians and will soon make the start, and may God grant it to be so

More appa Jose Grame From Oarlton, Neb-

May 26, 1880. Deep Editors

No deabt you will feel to rejoice with us, the God of heaven has blessed as with a hountiful watering of the curth that we may have seed for the sower and broad for the enter I would to God that all could look up in praise and honor to his excellname, but when we we into the neighboring village and passing on street, our heart is made to ache to hear acouse call on God in their most shameful and weeked onths, what a

I could not tell you how many glad again with good attendance and marked can give an idea, after about five services two souls came formerd willing the 23d we had rain with a great quan services two some come formers writing too had two most rain within a given quantities to forests and take up the cross to ity of hall, and the largest I over saw follow the meek and lowly Lamb of fall, many of them was simper the size food. Instructions were given at the of a bon egg. Much damage was done bouse, then we regained to the water to come windows. One building, not side, and after singing and prayer I led finished made, in Carlton, less fortythem into the flowing stream where I four lights. The cartle was very much number of spectators. We hope that they looked on the scene as for eternity west for about four bours, with a heavy wind against it, but finally, late in the afternoon the wind reversed and we

too late for much of the small grain, them cheerfully, for many fields of barley, flax and outs are turned over sud put in corn. Peoplo are planting yet.

J. MATCHETT. From Denmark

Bear Peluiting Greeting . I have been out in the country during the helidays and held several meetings. As a result five were baptized the last evening and several more are ulmost permaded Sandar next I go to Hierring and from there north to a lovefoust, soveral bave asked for admission into the church the same day. So you eco the good work gore on rapidly com pared with other denominations in Donmark. All we need here workers and soon our berders will be enlarged. I am called on continually and cannot fill all the calls by any

I have been down sick, and cam abor well, can hardly, sneak but in a whisper, yet a whospering rescenationes hangry rouls. Twelve souls have now can added since passover day, and we fendly hope the ingathering is not over

ate. When shall we have bread consists brethren by verified. They movely all fall to the ground, and our condition yets his will be done and his kingdom come and his people be awakened overy where to their duty both far and a Our love to you and all largel.

C. Hoys. Neoleodelora, May 18, 1880. From Onldand, Oak

1, ep. May 23, 1880. I am glad to report progress church of California. The this time, though we have bad our has been quite a number united with the church by buptism the spring Several in Humbeldt county, where I organized a little body of members last verabor. The two young breths that were called to the ministry there have gone to the work in carnest, and the result is those for whom Christ

died are seeking refuge at the feet of the cross. There were two capt near elder Walpe's last Sonday. moustering bruthren are going to hold a sories of moetings next week in Cala-We feel meatly encouraged since the

Lord has blessed our labors so abun duntly. This has been so for the most prosperous year the church has ever had in Cultivenia There has been five brethren called to the ministry since last November, and they are quite promising young men which will greatly add to the force of speakers on this coast. Our State camp will be held near Lathrop the first of next October. Why cann our brethren come to California and

preuch for us a while or us a white Yours fraternally, J. Marcus. From the Rome Church, Ohio May 25, 1880.

Our communica in the Home church, Huncock county, Obio, is now among ! be things of nost. It was indeed a feast of lone Thore was good order and a respectable audience, and all seemed to be inter ested. It was a fosst of the great supper at the evening of time. Brother L. H. Dickey was ordeined to the elthes receive a course of life that footh afternoon the went received ned we i. i. H. Dissey was ordaned to tone or one ways. May the life blood of breads soon get a heavy solling timic received darship, and hereby Christian Ernbill row and intern at that piece prove faith-is transien and all low places were soon in the tother celling, may they show if the contract of the contract of the winters, and the writer and give, one of the contract o

to the world that they are born of God, Efforts were made to cross some small first degree of the ministry. There streams but they were abandoned and are indeed solemn Daties resting upon considered dangerous. The rain came them. May they be able to perform

S. W. LINDOWED MARRIED.

friend John King to sater Spranus Kine W. Joneson

DIED. YOCK .- Is the Johnstown congregation

May 29, 1850, Emma Catharine, daughter of brother and sister Abram Fyork, aged 4 years, 7 months and 18 days D F RANG

The brethren of the Thorn Apole church ia county, Mirk , June 19th and 20th, at South Compbell church In the South Watering church, Jone, June

In the Stude congregation, Someout Co., 's , on the 20th of June, at 4 p to. In the Lost Nation congregation. Clinton courty, Iowa, June 19th and 20th

In Waterlee, lows, Jugo 19th, community The brethren of the Duncansville menh intend to hold their lovefeest, on

the 19th and 20th of June, commencing at 4 o'clock. The usual invitation is given. By ord r of the church, J H STIFLER The rectbren of the Quemaboni district, Somernet county, I'e, intend to

hold their lovefen-t on the 17th of June, commencing at 10 o'clock, a m usual mylintion is given especially to ministering brethren T W Brown

The brethren of the Summit district. church. Somerset county. Pa, intend to hold a communion meeting in the even ing of the 26th of June, consecucing at 4 o'clock p m The usual invitation is given expecially to ministering brethren. By order of the church S A. MAUST.

The Young Disciple. The Yorse Discrea is an interesting weekly oper-gar-infly adopted to the manner of our years

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The result in the Televisian at the 1851 of Televi cd. As yourse will permit, some attention will be brethren, in respectfully solicited. Send for one to seek actein malines as may be judged. Commission or produces two forces along a few of the commissions of the commission of t

see to such atentar matters as any structure to our readers.

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## VOL. XVIII.

## HUNTINGDON, PA., TUESDAY, JUNE 22, 1880.

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cum Page - Six Months on Treal

Bills. Have an Ann in Inter-a [Goopet three 88 section research the long-that in amount of its power in the long-that in amount of the long-that in a section that the long-that is a section of the long-that in the long-that in a development of the long-that is set to the long-that in the long-that in the long-that is set to the long-that in the

Cast of Business Ingvilities

Kionru Paso - Report of the Sunthe Fork, Judiana, Prom Pranklin

## Sermon Department. THE EXCELLENCY OF GOSPEL POWER.

Zermon by Elder James Oninter

therefore seeing that we have this man or we have secured mercy we found out have remounted the hidded things dres to every many's conscious to the But if our good be hid he glurious gospel of Christ w of Christ who is For God, who commanded the light to shipe out of darkness, both should so our bear's to give the light of the knowledge of the glory of God in the face But we have then treasure cuttion reach, that the excel-

The last verse read is one subject. is not so easy to get, out of which it power may be of God and not of us-

upon our moval matery, that at has

is indeed impossible for its to deliver journers as make of God and not of me. Ty, and a divine power is necessive. The nanistry is the mostles subject, and he begins by asying, "Therefore and the begins by asying, "Therefore in the form of the most in the most of God can sevens, and how unwise -We have this treasure that we would venture on in our and is earthen vessels that the excellency folly when we can at any time we want to, turn and become better and The first thought is the character of Jet us not go on in sin and sin away Yes, we can turn

the Gospol presented to us in the fig-me of a treasure. And you all know Reported by T. C. Hollenberger, for the surface and think received to the form of the surface construction and repent on a dying bed.

Surface Conservance. In the Google there is of copied there is of copied there is of copied and repent on a dying bed.

Surface Conservance is something command that revisione to wooden, server, that is dusting. In the Google there is of copied in developed the constitution of the conservance of the conservance is something that is dusting.

No doubt many of the supplied really useful i-And especially conversions that have taken place on another quality of aschiller the death had have been delivered, thing that is histing

time Ren-Wall besche Sens. [doi: 1.13 tree by down is an aroune stated accretion of the lines contingued it the numerous and get the real lifes [in our pippions), movemes and in Sens. [in displacing the lines of the lines prompt. [in the lines prompt. [in order to be supported to the lines prompt. [in order to be supported to the lines prompt. [in order to be supported to the lines prompt. [in order to be supported to the lines prompt. [in order to be supported to be supported to be supported to be supported to the lines prompt. [in order to be supported to be support

The fall of the fall of the part of the pa in the feedom to the power may be of when we feel that our love for Christ withers in your land-fied and not of us." The value of the and the church is sufficient to deliver looked at it, it has a pr Have an Arm in Tale; A Gospel then is seen in the excellency in from these powers them are may

> power, our no purer or no corper; some a very phonon are une commun.
>
> so excellent power—valuable power.
>
> cated to me. In a revious place, where withers and the flower fades, and sum was no originate suything blee we have In this portion process there had been a revival of relation in all pass array. Until we had the late in the Gospol. Responding the control of the control o This thought is m har number of souls, naming them a man, showers, the gires withered and its. He committed the Goopel to carried many with the well known do hata-tion of the apostle when he says "The into the the church 18% day several lesson to via. So it is with man. As West fixed the speak which ke veys "We live the the chards (Wedy averag) lower forces, we it is with a max. As a fixed with the process of the state of the speak which are not of the circuits. He all the gaves will written and set the science were common and the state of the speak which are the speak which are the speak with the speak which are the 23, under thought they had gone to heaven, but verdure, undying growth, unfuling veton 20, emptires under is it so? They manifested some con- greeness, eternal lite, eternal fresh- the last

> spin in the excess an initial anomalous critical nation of the control of the con no natal semana to facili the reseases and come, and take others, nave slong grow or meanly mad a century, and anated their Could atom buve or heartest, to preach deliverance to the Orie Christian life is a struggle. It many living monuncuts of God's mere ted a system of doctrines like that me braised." Inde J. H. All desease to have every brother and onthe effects attributed to the coming of ter. He desires our runs. He is try. our Lord, are accomplished through ling to get us. Here is the conflict and the power of the Gospel And these eff- here we can test our fidelity to Christ, the power of increases a factorized and necesses are we will necessary to Carno.
>
> In cost was indeed, and heave the four religions beedings, our artisety. But paste in good, and better than many originated decrits propose that products themes an exed we can do nothing of that kind when that we emptyed duty or fifty year and ordinary are can do nothing of that kind when

we turn to God on a dying hed. If we don't know much about temptaand deveption in regard to our speritu-The thought is, the power of God, produced a condition that is not easily. We want something great, we want the Gospel-the Gaspel means of sal-

vation We want that. There is ex-cellent power in it Moral power, power to change our guilty hearts, It is said that the boart is described above all things, and desperately wieknable and calculated to save us, calcuinted to convert us, bould us up, roos. pel. We bare this treasure in earth-fort es, help us, and family to clap the on vessels, that the exculency of the to overcome death and the grave, and

Such is the val. tellers, their given copies 11 Oh' it is not to shad 5 few tents, it is most the Gospel. There is something venture genius, then it might have The first and for sort or great to every control in the sizes per Ferrer and, will first some or become genue, then it might never that the process in the sizes per thought of the control in the sizes per thought of man and the plays of man and the play of man and t this is often a definition. When we irrithereth and the slower throad fast, from God and Christ, htt. Wheterer's usual is vain, heat, and its wich hasse we sught to anomal invest. Between the Lord section purpose that and its wich hasse we sught to anomalie the rever. Between hole, give he glo to more more rail et in.

If it we key down is an axiom sweat ourselves of the trues and opposite the source on and get the real deep in order more proposed in the contract of the real deep in the r

signable. This is ted to a hely order.

use is completed in mattine a state, an extend by having a proper risk of going a popular the galaxy of these thanks, plantater. What of hamily up any popular the popular of these thanks, it is noted that the evolution of the states of the pre-test of character. Why come out like the force of the gases which seen give the pure of the finged could not be seen to the pre-test of character. Why come out like the force of the gases which seen give the power of the finged could not be seen to the pre-test of character. Support of such a such a such as the such one attending and observing or early deep non-early mid-fold usual the soul best was women, soperancy those timent by which it is a free and so atom. The value of the pand length, and try to draw it away, you who have singled belong, how del-commuted, the Google

gauge. "And the liptor tree to reset these powers and level gauge more sources assessed." If this the kinam intellect! And have accounted a shear we first that a surface for their withers to any variants. Whereas first degraded is can man defined? And have a greater that the contraction and the clauser is sufficient to define bedself at it, it was a partity little flow. er, and admited it, but how seen it There is power in the hope that we are right and our coveres, without Young men and unique, this eye of the power of the Gorpel councer. tope that we assignful and our convey. Someway I foreign near most consequence with glory per the power or the competenment above properties. Some filter-facilities of yours wing glory be artificiated to be seen brance man Sometimes you know, we are mostly of your own remail enjoyments, of law so little power in lane, so little. 1 Visiti Pina—Things I would not force the Good of the

the case," et see 20, regions used in it of 27 kpc manifold stage can be considered confirst. The size provided type of the case of the case of the crypt processed or makes a consideration. Here the evolute that this many confirst the case of the

with you. Some of us have enjoyed profuned odu ation, could not have de used a scheme like that which we but that latest communion season was have in the Gospel. Could be have

and its consolutions. They will never heart or human character They nerget old. They will always be fresh, or rould. Consequently these always enjoyable. If we live to be trues must be divise. old and retain our mental powers, we an enjoy them to the latest hour in They me too holy, too peruliar, for And is that all? No, we can enpay them to the latest hour in life, and then he translated to heaven, there to resunte our enjoyments, and have them There they will never wear out. There they will plants be new.

drop this train of thought in our

power may be of God and not of us."
What are these enribes ressels? Men. secure immortairty.

But again, another thought implied recode, and anys that God did not Paul classes bouself with the carthen by the term "treasure" is something commit this treasure to wooden, silver,

I now pass on to notice, that from anguage of use appeared. While inside journersoons. And where they were jets between the policy of the works, they symbol on his flow. They jet our soon were out in the greater of their works, they symbol on his flow. They jet our soon were out in finish the format in the finish the frequent who the transpartation, and did that which is soon of you have not been as long in fournished in the distribution of the details of the standard of the s Linguage of a finder size. "Cell 1 at 18 separated these tens the status." [Now redspin is not seening out. 1] at the gener and energy and Mishner. It is not seening out. 1] at the gener and energy and Mishner. It is not seening out. 1] at the gener and energy and Mishner. It is not seening out. 1] at the gener and energy and Mishner. It is not seen to the property of the seen and energy and Mishner. It is not seen to the general energy and the seen and energy and Mishner. It is not seen that animated commission under the seen and energy the seen and energy and the seen and energy and the seen and energy and Mishner. It is not seen and energy out. If at the general and energy and Mishner. It is not seen and energy out. It is not seen and energy out. It is the general and energy and Mishner. It is not seen and energy out. It is not s the service of the Lord, but I hope beliness membrated in the Gropel cy have enjoyed them-longer than which we have in the Gospel? Could

> ong good, are set the room many properties of the that we copyed florty or fifty years ago. What is the point? The thuslooky of the Gaspel, of its reconferts, the set of the the set of the human that is the point? The set of the set of the human that is the point? The set of the set of the human that is the point? The set of the human that is the point? The set of the human that is the point? ics so dignified, grave The preachers mun to have originated th quently we must adress token the dicause they did not originate with us, Men have their systems I might get up somothing. Men have get tems, but what me they / They are system contained in the Gospel; they est no comparison to the excellency of the system of divine trath that we have in the Scriptures. The genius of

men night ofigurate a great things, but they cannot come up to the What is the example of the meral and something that is durable. What is sets. If the Gospel had been commit. militation? What is the example of life to builtless.

Gospel? Think a moment. This is an Without dwelling, it may be you will all answer me m understand the matter there to change the old man, to o process you assessed the matter Christ is the example, and what kind of a character is Christ? Could man derive that character, so pure, so per- power is of God and not of the preachfort, so tree from ein, so separate from everything that is unfinly, contra everything that is true and good and old men have devised a char arter of that blind? Con no artist but what he has in his own mind? He originates the ideas and he then places then on the canvas That se the artist what do, and could more ever have drawn such a character as Christ, in writings, nuless he had original inated that character in his own mind. And could men have originated a char could have been stone. Hence the di-visity of the Gospel. God's example we may have, we are poor

that it is worthy of consuleration. There are a great many evidences osing to prove the divine authority of going to prove the money, the most plane and satisfactory evi-depress of the divine authority or su permitural authority of the tiespel, is the internal evidence of the Gospel It is that pure life which it originates and inculcates Man never would have declared a system condemning his own toults. One thing we may be us sared of mad that is. We have the region on a corthen resolution the exdone? Has it not slone more than any human system ever did before? What dents know something about philosoplay , you will know something more Theu seems of philoso those systems of plake-ophy do? What did they do no making the would bet tur? They did but little. Socrates, it is said after he delivered

his lectures, complained to some of his friends that he did not know how it in referening his countrymen, and in improving their characters. This docdurtrines were good, his efforts were loss to know why there was not may test. That was his concern, it was his disconnegement. But when Chrisusy came, the world became better. Heather temples were for-alrea, heath en idolatry was abundoned Paul writing to the same church, says "Be dolaters nor adultaters, you eliena nate, nor players of themselves with and nor threves, nor coveto not extentioners shall inherit the kingdom of God And such were onne of you, but go are washed, but in the name of the ord Jesus, and by the Spirit of our See the change that was produced in them! That the excellency of the power might be at God as not of us. The point is, the success of the tionel, and the reforming power

ethres and sisters. try to short to the world the power of the Gospel, by lotting it reflect in your tempera d bresthe boly principles and dissetions which it incalcutes. Let the world see the influence of the Gospol sh you. It is a pleasant sight to see ong man that was wild, wicked and forbish, turn and become devoted to find, and fastiful in his service, and the young woman who has been giddy and Lishoughle, to see her converted She throws off bor gow-gaws and takes contrasions are the evidencesthat go to prove the divine power of the Goupel of our Lord Jerus Christ. Though all our convenients do not show this compiciously before our leadingful power that we would like those to or isolated Sunday-schools.

have presented to us in the show, yet we have many glorious changes, so manifest, so striking, that there is sufficient evidence proving that there was a supernatural

that bad man, and that bad women, proving that the excellency of the My subject is now before

Make an application of it. Seek this appaleable treasure. It is both useful and enduring The young will find it very useful. Its excellent power will canble them to form good and good characters. It is useful to people in every age of life. It is also useful in every condition of his. And ta blessing and enjoyments will ondure while the soul lives to need them Fail not to secure this treasure. With the Gospel character and hope, though we may have nothing else, we are Without them, whatever else

## Boetrn. GOD CARES FOR ME.

a in the door at evantide

My neart was full of fears, And I now the landscape before me his not mists of barning teats Nothing but tool and west in min And no one tores for me

With its beautiful subura head ad at me with dark, maid eye And recised at the orth core, the As it picked up exembs of bress And said to me, on words as plain As the words of a biad could be I'm only a sparrow, a weetblers be But the dear Lord cares for me

A lily was growing braids the hedge And it shows strongh the glo-sy ic

recu And it said to me, as it waved its On the become soft and free "I'm only a biy, a welcon flower

Thruit secured that the hand of the le-

ong Lord
Over my bend was lud
And he sold to me. "O fasthless child,
Wherefore are those discussed."
I clothe the liles. I feed the birds, ing recapes my watchtul eye. My kindpers is over all "

# dissau. TO WHAT EXTENT SHALL INTEMPER ANDE AND OTHER REFORMS BE INCULDATED IN OUR SUN-DAY-SCHOOLS

Assigned to John Ellis, and deducated to

The subject assigned me upon this asion is one of great importance. worthy a more cultured brain, a one worthy a more ove phalanthrops heart, a more c

Reform in all directions, under all circumstances is the great lever by which fallen humanity is raised from crame, misery and degradation to that higher life . to that life where power

d joy in tuliness abounds. Being social and imitative creatures and hable to be fattered by habit, how important at is that we start out us the right direction , thereby avoiding the

It obvious then if we desire the m of life pure we must see that the lountain head he tree from contaminstice and that its banks be protected, its entire meanderings to the ocean

nathway.

Then my dear brethren and sisters nder the auspices of this Sunday her place at the feet of Josus .Oh! these school council gathering for the good of our succ, it is justly to keeping with our labors to take this subject into consideration and it should be brought

This then brings me to my subject To what extent shall interaperance and other reforms be inculcated in our

Temperator, is un all absorbing home with many fuithful workers for he good of fallen humanity, but to reform a man in drinking alcoholic aly, and leave him to practice

swearing gambling, lying, steeling, breaking the Sabbath and using tobacthrough rum, gambling, or some other If so, bring it before your class (by which a desire for strong drink often negained) is only a partial consequences and thereby fix it indelibly in their young minds, to protect The Murphy movement, no doubt them in atterlife. Give them at the same

has done a great deal of good, but time to understand the unquestioned along with the drink question only, right of God to dispense rewards and and leaving other avenu soon leads ats victum back

One great curse was taken from Then my dear friends let us tuke hand at a cost of rivers of bleed, millof money, and untold suffering this important matter into our Sunday in all of which we traced the footsteps

schools, and ere the evil day dawns brow a protecting arm around our of an overruling Providence. land by metilling into the hearts of Knowing this, let us be enco to interced with Omnipotence to a bildren of our day, a boly regard for virtue and sobriety, and the the threatened doom that seems to

leang in all the blackness of darkness by preserve the savor of the salt of the over our heads. Our land is in peril every day and every hour from the Int our efforts on reform be on Go storm-cloud of the lemon of alcohol. Make the fountain pel grounds. Make the fountain pure and the stream will sparkle like like a death-pall over thouse he diamond in the monday sunlight To let a child grow up without mor households, where, instead, the sun

or religious training, is a fruitful light of God's grace and mercy should joyfully abound. See that dear wife source of intidelity mother as she sate beside the fire-Then as oit as we gather our own and our neighbor's children together less hearth-her little ones clustering on the Sabbath day, let their less around her, cold, hungry and almost

Oh! and, and thought that they should

eter than fear and wer

As long as Liquid Damnation is at-

ared to flow from the coils of the dis

tiller's foel worm and the sale of that,

n turn, licensed by our courts, thereby

protecting it by the strong arm of the

crime hold high-handed revelry, excluding the possibility of improve

our race either physically, mentally

followed by hosts of places through

corten the strongth of the demon-

At Atlanta the business of the crim

grace be it known. Let us look at

Many men suy

intemperance prevail, and vice

aliv or religiously.

Oh! could we only see

So long will dram drinking and

Brought on by one whose greatest re-Shrould be to shield them from dispuis

tance of abstraining from all alcoat some pool of insquity, drinking deep from the maddening bowl, from holic drink tise polyanous effects of whence he staggers to that sad and tobacco uneudi ers of profunity, the blasting desgrace of lying and stealing. frightened children, when with pois ad blood and maddened brain be brings Sabbath breaking. terror to those whom he should love

As exercise makes as physically strong, temperates makes us mentally bright and clear, white both united e ables us to endure the greatest mental

and hoddly exercion In order to arers the impending peril that threatens our land, we can ne no better, no more effectivo means than to have ongrafted in the bearts and minds of our children the way Though in the boy they should go day of life, our teachings and exam day of life, our tentuings and committee may seem of no areal, get it may be a way-mark by which some poor civing one may return to the path from which they have strayed, and with the teaching, pray God that it may be a shield to payry the darts of

Our country is in great paril and it o minely through the young and ris-ing generation, that we can hope for its advation. Our greatest auxiliaries

are the Sunday-school and the temper-We all wield an influence, we all inal courts have been lessened by the have duties and responsibilities wh we own to each other. It is not for

High Tower, an entire congregation me to say, "Am I my brother's keepsigns the temperance pledge. At Sa We are often responsible for what one brother has done, our exam-ple or silvice has led him matray, nor 9.500 preshould we think or say that it is not ing South thus take the lead in remy child, I have no care in that direcform? If we do, to our shame and dis

nber all are not blessed as you are with nower and judge your duty to care for the weak and un- or standpoint

Of all institutions the Sunday-school States produce more wheat, far more Of all institutions are describing to than is used in the shape of the care of the excess bring used up by distillers.

It is God's ackeol, treate of the excess bring used up by distillers.

The excess bring used up by distillers and incomers, greatly increasing the heaven and holy subjects-it is the whisipools and pitfalls that beset our olden gate-way to the church miliant, through which we obtain a recrd on the books of the church trium

A Christian is a morel moneyot a mo at may may fail to be a Christian-but load him into all moral seforms and you have a good beginning for a more value than gold), so should our

exertions be to save it from that death Methinks I hear some one say teach that never dies. the pure Gospel and you cover the whole ground. That of course is all down in the modet of crime and degrato comprehended by the child; but delice, may be, in some four of most and the comprehended by the child; but delice, may be, in some four of most read in disciously state we wast source thing more defaulte, or on the public highway, without a letter poor man's money, takes that much

more clear and in keeping with our kind hand to clear his blood-shot eyes our forlings are aroused for t being, and we say it is too bud that Illustrate to their young minds by relating circumstances by pointing out such things are allowed to go on, with

out at least an effort to st some every day scenes, in such a way that they can comprehend it. For mthat liquid fire is still dealt out to the habit, bound slave, yet while the stance, perhaps during the week that work is going on from day to day, we has passed since your Sunday scho last convened, some dreadfule alumity These seemes assume the semblance has becallen some underidual, or family

of the clocks in our dwellings, which tack and tell the moments passing, while busied with the cares of late, we beed it not, you true to purpe less marking time's onward march for

It is a sud and lamentable fact that we too often pass the poor drankard by with teelings of indifference in regard to his awiul condition, as one to be dispused and rejected—as one for whom there is no mercy nor forgive-

There is too much truth in an asses tion made recently, by a minister of the Gospel, when he said, "There plenty of room in high places for ele gunt sieners, sunners in ratio, velvet and lace, high-salaried kid-gloved and patent-leathered sanners, sunners coatent-residence mineral, matters co-ogned, frizzied, errmped and banged,

Oh! what clouds of steep dispair hang for them plenty of room. We meet them with smiles at our churchesvate them into our best societies-take them into the house of God-put soft catemans ander their feet, gi prayer books into their bunds, pass he contribution box before them an air of spology, when with delicate diamonded fingers they much down into their pearly portmonias, beyon ten dollar gold pieces, and daintily extract and deposit our cont as an expreson of gentitude to the Lord. to the crazed wife and r the man who has been drink

ing until hes cost is a bundle of rage his face bloated and sore, his poor part-broken wife's clothing us Paun droker's shop, and the children, nstead of being at work or school, are bogging bread, while his body and soul are on fro from the feathing scorobing, blasting, suming cup, which he takes trembling gonized and affrighted, and presses t his perched lips and crucked for his shrinking and ammortal oul, we find no room in our hearts, so mety or churches, we pass him by a one whose fate is scaled, as though an appeal to the high rourts of beave ild be of no avail in his boball This my dear friends should not be We should endeavor to have our heart realize the condition and fate of the drunkerd, and sorrow and destitution a few towns in the State of Georgia of his dear family, as they would be it out this land of ours, how it would the case was brought home to our own arcsider. It is a lamontable fact that it would paralise the Hydra-headed this and state of affairs have become so woren into the web and woof of our every day life, that we fail to realto its awfulness and the great responsi aperance cause. At a village called lity resting upon us, who should be the sait of the earth-who should be a light to their path and a kump to their nah the Blue Ribbon club numbers fact to guide them into the ways truth and scherness. We who proways of precious souns. uld we of the North let the err to be the representation of the life and tenching of Jeeus Christ the Son of the

-taggering, stopoled image of God by a the curse of dram-droking from anothonth a feeling of utter disregard for temporal and elected welfare. Instead of offering up a prayer in his bobalf we Europe, Great British and the United are amused at his newsless actions as with the plays and talk of a little child, than is used in the shape of breadstuff while at the same time some poor hear of a mother, wife or sister is bleeding om a wound that is deep and sore. for what they drink than for what ords and vot ine statistical rewill see in what proportion our bread they cat, say nothing about the untold misery and crime they get into hills stands with the rum and toheron hill of our land. Rum heads the list, the bargin or contract in this world while tobacco comes in second, leaving and in the world to come, oternal death As we estimate the worth of the imbread to come in third or last in value mortal soul, | which we are told is of

of dollars and cents. Rum maddens the bruss, poisons the blood and kills the soul. Totacco has a tendency to beget a desire for strong When some poor inebriate is cut drink, unperres the system, pollates the breath, soils everything with which it from the risk man's softers which should and for better, go to feed the poor o send the tiospel to the benighted beath en, while brend gives visor, health and

y. Thea, my dear fellow-laborers, raise your voices against these great evils up on every occasion that presents itself in your Sunday-schools They are the greatest source of mis-

ory and crime, and cost more money all other outs contined One suggestion and I leave the subgest for the present to renew it at every oppostune moment that presents itself

Let the following be placed in a commic nous position in every Sunday school om : Intemperance, Idlences and Ignorance

lead to Crime and poverty. Three of the most fruitful misery and degradation

## WHAT DOES THIS MEAN?

"Go ye into all the world and prenth the grapel to every creature to Mark xvi. 15.

What moundth this Scriptore ? Hos its signification? or has the world been traversed and the gospel pryached to overy creature! practical questions and should have our serious consideration If the text seans, go, preach, and applies to those some that it did to the apostles, are we fulfilling the com-The wheels of time bave rolled us along to the 80th year of the ninetecth century, nerhaps are very near the close of the bristian ern, and, my dear brothres, Thousands of souls are going into eternity without a wledge of the truth. At least fourfifths of the people of the United States have never heard the doctrine of our church. Brethren and sisters, I call your attention to the text. It Go, and it applies to you and to If the gospel be true, we will be at for all the opportunitics afforded us to go and preach. No time, money or palas should be spored, but every lawful offert should e made to advance the Master's cause Oh! that we all, ministers and lainy, might see the importance of more mas jary work

BAPTIST-DUNKER DIRCUSSION rep 20 The Rapids Churches present to 200 Churcheston which satisfy them to be regard 200 havelet of Legal Acts.

SPEIN'S 13TH NEGATIVE.

Again, it is not true that I plead exemption from the guilt of war when a Buptist soldier. Mr. Ray cannot deny at Baptist churches are guilty of all they encourage in their members. He very reluctantly admits that Orekard and Robinson were writing about the aldenses when they used the liturgy of Bobbso. They were setting forth Wahlennan hoptom. Did they "com-

After falsly accusing me of "fraud with references to Robinson's state. ment of the Cathari and then commit ting our himself; he tries to escape it by saying, "we everlooked the grammatical construction of the passage" But why continue to overlook? Mr. Ray knows that the "the doctrine of the wastone in the church held it, are readmitted such an idea as Christ's being "only a man." He still personsic

accuses me of blandering for calling Can be deny that "Necetions" was the westorn name for the Grad "Cathere" Robinson says. "At Romo these dis-senters were called Novations, from trice, and that it ought to be adminis-Novatus, one of the chief managers of tored the affair. They called themselves see amart. Amoy termed termedated lance of a burint and .emergetion, acmer word, Cathari, and they intended cording to Coles. 2:12, and Rom. 6 the word, Cathari, and they intended

We will now contest this charge of primitive purity; that they could not we accept this manuscript about the world and God? They lounge or Who were those true immersion to. England to begin this practice; be 1. It does not suppose the statement They never take hold of the drudgery

athari and Paulianists. The first held the dectrine of the Triesty as the Athanasians in the church did, but inking the church a worldly commonity, they bantized all that journe beir assemblace by trine immersion. forms us that 'the fathers of Nice provided for the admission of both, [the Cathari and Paulianists] "if they

should offer themselves, and the latter were re-baptazed." Ibid. Notice . The heretics noticed in the erst convert of Nice were "the Cothers and

Mr Ray denies that these trib Sour were "Norotimes," and isopugue my motives for saying they But this council suje nothing about any other Cuthari, but the Novatians Note that Mr. Roy. Scarch the cononand see if that is "transf canon of "the conceil of Nice" "de clines, that the Accations who return to the church, may continue in the elergy after they have received the immediate of hands." 'The lith or-

dains, that the Profloacots shall be reaptical who return to the cherch." DePm's Eccl. Hist. vol. 1, p. 60a These are the some two class Robinson calls "the Cutheri and Paul. inneste." Note that. Innocent I, states the same. Idem. vol. 1, p. 239. Dr. Boyle, speaking of the council of Nice," says, "the eight canon of the synod relates to the sect of the Novatiums, who were called Cathers, that is pare." Appendex to Eusobins' Eccl. Hist. p. 25. Note that also,

In referring to the acts of the coun

sum fire sects which Robinson describes as "the Cathori and Paulianists," "Notions" and "Paulianists" Antiquities, rol 1, p. 145. Note that Thus a reference to the acts of the council of Nico prove the Norotions to be Robinson's "Citthur," who, he says, baptized by true immersion." monument of truth is invalnerable against all my opponent's reckless as times sertions and take charges of "history fraud is, and sweeps the whole encore necessarily be himself a scheme from under him The early Catholics always accepted option of tripe immersor ste like

the Novatians, Donatists and Waldeness, but such horotres as the Eunomiage Pranians and Paulianist#who donied the divinity of Christ, and offered to dip only once they re-bapticed. Notice: 1. I have proven the Newone to be trive immersionists 2. Mr Ray says "the same people railed No. coferes, in Rome and Italy, were called the Waldenses in the valley of Piedmont." Bap. Suc p. 145. 3. Therefore, the Waldenses were true immersionists. My facts remain supported

mit frame"? Mr. Day slow? count the But Mr. Ray trees to deny his coolesigntical parentage with Spilsbury's church Sept. 22, 1633, and buils his nualicious charge of "fraud" ugain, the musk and let the read of Crosby's article Crosby speaks of an "am ient many script, said to be written by Mr. II'll. and was a leader among those of that

by meontrovertible witnesses

This relates," he says, "that several sober and paous persons belonging London, were convinced that believe by immersion, or dipping the whole body into the water, in resemb-

the word, Chilart, and they intends a coming we assume a supplier to import the same principle to the fitted. It is that they down used to expect the same principle on the same principle of the same

cause though some in this nation rethere's neemen soys, the size course cause known is the builton for the form of infinite, but they here were the bad not, as they knew of, revired the

> practiced it, they agreed to send over one Mr Richard Blount, who under-stood the Dutch language. That he went accordingly, carrying letters of recommendation with him, and was kindly received both by the church there and Mr John Butte, their teach That upon his return, he haptized Blo Mo L a minister, and Mr. Samuel

> these two baptized the rest of their company, whose names are in the manuscript, to the number of fifty-

"So," says I'rosby, "that those who followed this school did not deri their topicse from the aforesaid Mr. South, or his congregation at Ameterdam, it being an ancient congregation of foreign Baptists in the Low Counras to whom they rent But the greatest number of English Reports and the more judicious, looked unon If this as needless trouble, and what proceeded from the old Popula decture

if rould to indiana technic degreerow, which neither the church of Roses nor the church of England, much has the modern Des enfore, could prove to be with them They affirmed therefore, and praecordingly, that after a general corruption of hyptien, an unbapticed per son might warrantably luptice, ar hogon a reformation." Crosby's Hist of the Baptists, vol. 1, pp. 101-103 Next follows Mr. Spilsbury's, Mr. Tombo's and Mr. Lawrences' spology. showing that "an unbantized cil of Nice. Bingham also calls the may in some case luptice another, and he baptice him, being bapticed of him. anista" "No- Want of space only prevents me tran-Brigham's scribing them all here. I will, howover, give the conclusion. Crosby in troduces "the honorable Hong Lunreary Evq., another bearned Baptist, who," he says, "bas excellently de-

tonded the true toption, and the manner of reviving it in these latter It shows just where the says he, that he that haptiseth should ground that adult immer baptized per-

> the is not necessary t o the ordinance, for not the personal supfers of him that didn't they tell the Pedebaptists plain inisters, but the due communion by that they were ald Wald me and he both for buptizing is alone considorable to make him a true minister of cession through Blouat's ministry?
>
> boption And here that expression 8. Why did they detend them begs holds not, one caused our what he hath ning upon the principles of a Prof. not, as a man cannot teach me that met intermedian? Why did "the i reys, as a public person, that which is general corruption of haptism an

gold, that is, the mucy of another man, by virtue of being sont for that pur pose. So if a man can show his mission, the writing and soal of him ther, Joke the baptist, who had a fe know it hurts, but I will gently lift commission to buptire, but was not or see the himself haptized that we read of: or Mr. Bay suppressed both onds if he should be, which cannot be affirmed; yet the first implier, whoover he was, must at the time of his

first administration of that arithmen's be unhaptical. Though these things, continues ('rosby, "were published at different times. I have put them to gether to end this matter at once,

was a point much disputed for some years. The Baptists was not a little anemy about it at first, and the Pide depends thought to render all zings among them invalid, for was of a proper adminstrator to begin their practice: but by the excellent reasonings of these and other learned men. upon the same principles on which all around them? Have they made, or trgs -Church idensels.

like one of them."

out any who surfrater in Blount's aussion as periodly reliable. that Ratte's church were statuted. High denver. That's a far fetched conjuc-

ancient custom of rameres on. But 2 It does not state that Batte's bearing that some in the Nitherland church was even very old. 3. Crosby's statems this manuscript, about its being

"an and congregation," is no more an | ance of their duty, or for the thentic than a similar observation would be from a Reptist living now He calls the deep muscript," yet it is no older than the

i. Crusby shows that "the greate number of English Buptists" helisaved there was no such thing as "counter 5. Nothing in the manuscript proves

Reptist succession 5. The manuscript stock is doubtnerform it

(1) It lacks authority. It was only send to be written by Mr. William Kilfin " This language is not positive, and leaves its muthouship tather mice

immersion Waldenses. (2) It has no alide. Mr Ray rays

the church "began in 1633 peet this a corjecture only, and there ore call for the evidence It was Sprishury's church that begon in 1633 7 Circumstances are contradictory (i) Why did not Mr William Killia by whom this story is "said to be serie en," who "uns a leader," &c., no honor Blount's mission, and receive his bantism? Instead of this, five years after the organization of Spilebury's congregation, Mr. Giffin left the slobentists and joined them, After the account of Mr Spilsbury's church (see my 9th and 11th negatives), Croby adds: "Mr. William Kisks, Mr. Thomas Wilron, and others, being of the sume judgment, were upon th own request, dismissed to the said Mr. Spilsbury's congregation." History, vol. 1 p. 149.
(2) Why did they see dony th

Pedobaptesia' charge of having started a now bantis- ?

(3) When the Pedoloptists charged It cannot be reasonably objected, that all their laptisms (upon the was true baptiem) were marked the on: for ordinarily it will be so, yet it want of a proper administrator," why were they 'mneary about it?" Why their crodentials, and show their suc

he hath ning upon the principles of a Protest wants knowledge himself, because no same or English Baptute "affirm" man gives his own haptien, but con- and practice accordingly, that after a given us by Christ. A your sum, that boptical person might warrantably bath nothing of his own may give me baptize, and so began a reformation Remember the "homening" of the denomination of which Spitchury's congregation was "the first tree Crosby, of I, pp. 147, 148), was not defended that cent it, it is enough here. Else upon any over-time plan, but the apolo-what would become of the great top-gies of Spilahury, Tombe and Lawpance show conclusively that they behered (i) That all suptions had become corrupted and bad periabed. (2) That it was right for (2) That it was right for interpreta-men to restore it. (2) That they "proched soundingly," as Crosby as-

> YOUNG LADIES, READ! The following is from one of our ox-

What a number of idle, usaless young women-they call themselves young ladies-parade our streets! They tell not, neither do they spin, yet Sol mon in all his glory was not arrayed Do they ever look forward to the time when the cares

the repulsive toil, which each sen and daughter of Adam should perform in this world. They know pothing of domestic duties. They have no habita of ladnetry, no taste for the useful, no skill in any really useful art. They are in the streets, not in the perform пециий tion of health, but to see and be They expect thus to pack up a husband who will promise to be as indulgent as their parents have been, and support them is idleness. They who sow wind in this way are sure to reap the whirlwand. No life can be exempt from cares. How mistaken an edu tion do those girls receive who are al lowed to imagine that life is always to be a garden of roses. I also us the great law of our bong. How worth

It has been observed that by ofter the greatest amount of happiness in Slonder throads by which to relations, and most of this depends on we succession from the ancient trine the home habits of the wife and mort What a mistake is then made by our

young girls and their parents when mestic education is unattended to Our daughters should be taught pracscally to bake, to cook, to arrange the table, to wash and iron, to sweep, and to do everything that pertains to the eder and comfort of the household Demestics may be necessary, but they are always a necessary ovil, and th heat belp a woman can have is herself. If her husband as ever so rich, the time nay come when skill in domestic, am ployments will seemre to her a comfort which no domestic can procure if she as mover called to inher for herself, she should, at least know how things ought to be done, so that she cannot be charted by her servants.

Donestic education cannot be acquired in the streets. It cannot b It cannot be learned amodet the frivolities of mod era society. A good, and worthy, and comfort-bringing bushand can rarely be picked up on the pavement. The symph who walks the public streets And note her can for all sho

May calch the feel who terms to siz But men of sense avoid the snare." The bighest and best interests of sa oty in the future, demand a better a more useful, a more domestic training of our young ladies.

May catch the feel who

## IS MARS INHABITED.

There is no other planet of the solar re so close an analogy to theearth as Mars. The telescope reveals to us the agures of broad tracts of land and expances of sea upon his surface. The duration of his day and night almost coincides with our own. H experiences the alternating changes of the scusons. His nights are illumina ted by two satellites, which present all the phonomena of our own moon, and more frequently, owing to their gre volocity. An atmosphere surrounds this plannet: in fa-An atmosphere probably istence of air is indispensable to he other features Hence the inference that Mare is a habitable globe appears

a very obvious and fair conclusion, and it would be information to imagine that this plannet, provined apparently with all the ream o render life a necessary and desirable feature of his surface, is a sphere of desolution, a mass of inert which, though conforming to the laws of gravitation, is otherwise serving no useful end, as the abode sustenance of animate creatures. It is far more in accordance with analogy and rational speculation to conclude that Mare is ne center of life and activity, and th his surface in teaming with living be-

To live long it is necessary to live

## The Brimitice Christian. PUBLISHED WEEKLT BENTINGBON, PA June 22, 1880.

AND AND E BRUNSAGES

PROFESSIONS: 1 B BRUNSAGES Tun. Bushes & Bergstre very

can be hed from brother J. F tilke, Waynesloon, Pa, for 55 cents per sad.

interest and it may be to others of our patrous, but on the whole we think it ment kind un defferently. but in the future do not non to give of praise.

and as correct as it is possible to anake one of the best reporters in the regions of the over representation of recently, and we thank our patrons was two young ladies had decided for expeed a good Report. Some bethreat. Chief and wished to mate with the state it will be immustable for us to church. put the report out four they are right unless we got a much larger rule for them this year brethren and sisters who are interest od in a full report will make an effort

be the last report we will take. The proceedings of the meeting this year should have a copy. It will be interof the church

Wa do not like to see brethren wear make light remarks about it It is a very strong indication that such brethren have the form mores the principle. There is a good deal of good? policy in the world. Some men em brace religion merely to become popuhar among a certain class, and we fear some brothron wear a certain cut of clothes for a semilar purpose. If we can maintain the pursciple of plaisappared just like all other people do, week, I thought I would write you we cannot do In order to make-

tain the principle, we think it is nec- Annual Meeting, no went to preache essary to have some form, and for ing at the Cherry Grove meeting essary to have some form, and house. The congregation was large, then make successive remarks about it, many brothers and sixtus from a disbath discourses, and the topic of so terms appearance was pretty well ven

#### HOW SAD

removed to a fairer clime there to were also occupied by the lo-thurn.

## A PRILE DAY

Sunday is frequently one of our Wr publish in another column the most kn y and we hope most publica-We will be pleas | Seathered mirestrels all around us mak ed to have reports of these meetings, ing the air melodious with their songs

Next followed the family altar where the sense of the meeting with some it is always sweet to partake of that observations and comments spiritual food which alone can prepare us for a profitable spending of the THE Report this year will be full holy Sabbath. Suon after this, while in our study

preparing for the duties of the day, we received the gladsome message At 10: 30 a m we met in the chap ar, and on account of its length we el for public worship and had the

larger sale for them this year we did last. We hope all our church the whole congregation resort. ed to the waterside where baptism was administered. The scene was beautiful, soleme, and impressive. At 2 p. m the Senday school Insti-

sentanced thus year without loss, it will tute met in the chapel for the purpose of discussing questions pertaining to Sunday-school work, and to diffuse inere of more than a-nal interest, and to Sunday-school workers more life hours, and we hope that we may have anne of the Standing Committee. many more of the same kind. In the evening at 7 30 we again

mot for public service and enjoyed a the garb peculiar to the Brethren and
the garb peculiar to the Brethren and
the mate light remarks should to are the religious privileges which it is ours to enjoy. Why should we not be

# EDITORIAL CORRESPONDENCE.

LANAUR, Ita., } June 5th, '80, ]

we ennot see the propriety of any agus in a lew days, but other thing different, but this it seems to us dates hisdered me from doing so On Prulay morning provious to the

Erethree and saters from all sec- or A Bergsfresser Bebate Bro. Holom which with most week, when our tions of the country were now coming ger advertised treely and charingly, renders will hiely hear from its again all fift when a wear-ded as what thilly way towards. Instant, and by Prinky Meeling, at a which a pure. But show Min had held. It has besider and querous the people of Lanati, and wis odit the quarter A Stepher Debatts, and unser Ockenman's data facility. A lightly freque be truthe condecidated in the Proserver A Lord's Suppler, and a long the people of Lanati, and the reactive protect in the American Contract of Lard's Suppler, and a long truth of Lands-special that the cover was observed in Lanati, where the Contract of Lard's Suppler, and Lard's when we think of the quiettel bome tourn test full irrespective of denomination will them all. We had a large supply not one letter been partly in when we are not the queeze own paint was min receptive to denome the comply reade and the between districts and the between districts and the between districts and the period of the between districts and the property of th

we again: say now and so yet of the reception of the woman and or some one of the superior me.

We spart Saldad, Jame Sal, with some Sal, with a fairer elime there to write a fairer eliment with the fairer eliment with the fairer eliment with the fairer eliment eliments with the fairer eliment eliments with the fairer eliments with th reservance and the second seco

And the same of th

do not expect saluation from works nen's Normal accessmental neglected. As far as ne were able to discern the for not respect solution from works: 1 seek Normal stressmerchat neglected. As far as we were site to observe the Normal Stressmerch of the Normal Stressmerch of the Normal Strategy, which was the Normal Holy Ghot. But which the power to save is in tied on which the power to save is in tied on the Normal Stressmerch of the Norma is with the plant to seek as in tent on the state of that the state of to save. The congregation was large just now.

in the Methodist, thurs h. Bro. Sharp remises, that we are saying what is them in relation to our worth that we presched, and took for his subject, strictly courses. "Christ the way" He prombed a Brethien barmonize with that way.

atternoon, but as we were not aware of ble enterprises. Eld. Jacob Miller, of form, and above all no would grounds before Monday, but the crowd was not done. It seems to us that it. On Tue-day meaning we were as ums so large that it was too binden should not have been neglected. We each start 2 o'tsick in order to take some to provide for all in prevate familiary in duald, naveral handred the train at three. This naveous/derable

the council tent all the time, in fact a encouragement, and other what was being done, but as we had a competent reporter at the table, we felt that we could fearn of all that was done and said, and so were not us anz. the various churches in town. Bro. Special provisions was made for the editors this year. A table of sufficient length to a community all of them

and Harrison of the Brethranet Work, Bio. Worst of the Gugel Prescher Bio. Moore, of the Children at Work, Bro Sharp, of the Descripte and J. S.

On Monday we made some rulls in to save, and transpagness one maps of the same and the serious reparately appear with energy and personance in the same of those, and another serious and transpagness and transpagness and transpagness and transpagness and a vest to it will satisfy all one we did not have the interven with

On Mossing a collection was taken and with the thought that there plane resulting! somen-showed how for the benefit of an Ouphan's Home be some resemblance between brother Chiest is the way by precept and ex. at Chiesto and the sum \$135 was rareed. Eshelman and oursell, as we were for mple, and how the principles of the brethen harmonize with that way.

We suppose this is a good institution quently taken for him by our bretherelmen harmonize with that way.

and is worthy of support, but we think ren. Well, some persons are not close.

There was also services in the tent a collection should have been taken observers and indeed, we would have on the Annual Meeting grounds in the for the broofit of some of our charity, no objections to likeness of phis or s like meial qualities for secre ti we were not present. It was use 121, singgester in the consent on lifest intention of the remainder of arranges and the first in collection be taken for the grad butcher R, as a very kind and needs not to firmula ments on the benefit of the Danish Mission, but it accent brother

ner was pro-dollars could have been mused and entire than we are used to swing and vided in the tent, at 2 o'clock on Sun- no brother or sister would have it required not a lattle solt-denial, but As the Report will give the proceed turned with us to the Brethren's Nor and effective someon in the afternoon, ings in full, we do! not take may notes unal, somewhat jubiant over the present 2 o'clock, from I Cor 12. He dwelt of them. On Wednesday the query peet of pointing their releads at H. area large by upon the intimate relation of amount on whether twentime who mes for until case, mad some we were ground the members to the closely, and their lasers have a right to thele safers who impounds your way through the dark for the one memority to the church. There were a long to wright to time safets who lug our way through the solid for work in the church. There were also just on spantheses and age, clothing station. We laid a pleasant and period during the day other services, at which it was weeded that both are wrong, periods pairney, until we tenched the we could not be present. On Threelay and that such brethren are not vicinity of Stubenville, Ohio, when and real. It was a pleasant and a morning there was some services in the proper persons to give roun-our train, manning at the rate of farty and a half the fall-enode, previous to the appears and a late of farty are the fall-enode, previous to the appears and the decision was right, or forty-ave noises per hour collidations. the laborateds, previous to the appears set. We think this decision was required in a contract of the randing Committee. Our limit agree general substitution. The frieight was account of lowness we could not be in Missionary cause also nectived much limit to the contract of the randing of t jects of importance were considered, cutered the side erved of the privilege of hearing. On the whole, we think the delibera- gine struck the second freight car of tions of the connect were a marked liquely. It devolished four box carimprovement on tormer years. Dur. and then upset over an embanking the week there were services in ment of several feet, keoken to pieces and a hole knocked Bushor preached in the M. E. church in the mail car. The coaches were un on Mostay evening. Sobsect, The injured and no horn done to the pa-Restection of the Jens. The house sengers. The engineer jumped from was too full for admittance when we his engine when he saw what was go

was provided, in close-precisity to the arrived and consequently did not hear ing to happen and was builty here. It standing Committee and delegates him was thought be would hardly recover. The council was in session three full. The freeman was burt some but not in as the Stanling Committee was not days and a few hours on Friday mem- tally. The passengers were not sould assume that there pestitent fellows ing. On Thirsday might there was a seared until they got out and saw the as two examing Committee was not says and a few nounce on a roady morns tary. Any partners were introduced amonyed by those pertilent fellows ing. On Thirsday might there was a sexical until they got out and saw the crowding in monoag them. Beheluan alone that demolished the text and wirek. It looked frightful. Had our made a wreek of things generally. Tain brea is hall minute earlier and the people here say they have acree at the other engine, the result known of such a sovere und continuous would have been different. We were and a storm in this county. If it had obliged to wast about four hours until Flory, of the Heat Mirror occupied come one day sooner it would have in the track could be cleared, but when does even to us to be unbecoming. It haves were provent, and quite a large seats at the table. Bro. Kinds of the before very much with the meeting, contemplating our narrow catapir from a true its matter of form in appared representation of ministering breth[Indicator wave absent. We hellers out the mans of people had left on what seemed absort certain stads, as in one localities had become to prime tru. We had four or five short and there was also a representative of the Thirdway exercise, and the remaining watered potentially and with greater and the those for so many 3 the director. The subject of dress or eve Advante powered as short time. There was shortless many as there are no some control may one purson. The support of union of gradient union of gradie meeting brother and sister Rudy of their parcons, sold books, &c. We all 10 clocks, and as the storm had some that afternoon. We were delayed so sequences to the temporary and the control of the c buriest along at a spend almost frightful wid in the support of the family to Altenna. Pa., where we had to remain sextrem he was a carpenter's boy; then metil next morrang, as this train loves and driver of a casal beat and subse-not step at Huritungdon. The is the quently a locations, though not a man only team that does not stop at Hunt- in years. He then intended to become the road. The next morning we reach-

CAY MONTHS ON TRIAL ed we continue to other it for any and late afternoons he turned his hou cil's thord good apportmentes for intro head homed I going in the same way

## of ducational Department.

friends expect to be present at the other Aendemical Listantion closing, which will be on Thurday.

call me their way beene from Illinou

-Brother Howard (2) of the Procovere Christery cake: "What is the attitude, practically, of cach college from the Normal we say, come and

-Brother D. Emmert has returned from his Western trip and expresses houself well pleased. he visited Mr. Union. Mt. Morris and all in a flamishing condition. His biof object in going Wort was to make drawings of the Annual Meeting town, for Frank Leshe's Weetly. 10 cents a copy, if ront for coon. A

-That the use of tobucco is detristude is firthe correlationated in the tollowing statistics made at Yalo Cul-

according to scholarship, the best scholars being in the ties, and so on the slang of the rampus, 'not too good scholar, but just "good enough" innor closs it was found that only 10 ut of 40 m the first division were addicted to smoking; 18 out of 37 in the 22 out of 26 in the fourth. The proportion of smokers, it will be observed, ing off in schularship. The obvious interonce is that freeignmon docs not

-Thinking that the following co-Garfield, lately nominated by the Republican party for our next President.

phan when he was but two years old, nis risponent mother, with restriction ary problem? and now somey in-ten, being possessor of a small farm in the 'hackwoods' of Obio, be began to shall we spend eternity? work as soon as he was old enough, to

and is the instest one on a scalar on the Lakes, but being per ed home in safety and glid to enter used to George Seminory, and the Here the sturdy character of the moscy except a very small sum he mother had weed. He and some oth ers took a moon and bounded them with tearling sobool in the winter and he was twenty-three and on his

> Professor and President of an An ancient writer once observed

that "the whirligig of time larner in his changes" We have a striking would have how thought socilerion to greet colleges and to inungurate Sunday-schools. Now there are comparatively low who regard these instr totions us supernumerary appendages In fact perhaps none where legal in quiries into the cases have been instru Of course we do not maintain that

e decisions of Annual Meet Jesus made provision in detail, for ing to penticularise, to the dress ques- those methods of tearbing. His rewas too stunendows to give any He muy however baye antimored than like antisects would see the propriety of acquiring literary attair ment sufficient to pone with the "gain sayer" of his day and generation.
Our opponents all have their

Our opponents all have their hools, sucred and secular, to make thoug Tyndals. Why then should not we have our institutions of learning to make our men to confute the er rors which religious liberaines insti-

gate against the truth as we hold it. The teacher's muselon is a wide field week and can be had at our office for ant is the whole world. It embraces every creature of every nationality in written description will accompany its sacred inclinable character. And as there seems to be ac evidence that a conversion in a Subbuth-school or in a Christian college is not as legitimate as if elsowhere produced, we think be unununously adopted i

then that these mothods of teaching their enlarged sense. It is is right for us to lourn the alphabet and all the radiments of the languages, then at is nestiretly rollid, we shink to become acquainted with the language It is not the donors of this cases to

suggest may now feature in the edomin as related to ethics or church polity or even in a still more signs of Christian institutions of loarn ing And it is doubtless insportant that there should be greater monitority of a stiment upon these questi But there is no time for desortings One hundred years hence and perhaps every reature new named with sontient and spiritual life will have parsed from this mundane sphere.
The great exodus begins to-day and

well be continued every day during the innertal until the century is comploted-when wearly a billion and a half of ne well have become the inhab tant of a world of happiness or world of wee

How important then is the mission. his widowed mother, with four child- any problem? and how doubly im-

#### Bolestern Department,

RIBER R. H. MILLER, EDITOR.

CHURCH GOVERNMENT .- CONTINUED.

Such accountages should keen the ornemies of the Gospel and Annua Mouting always in view, as their work coodings. It is a very important less, enter into the decisions they make and some on hardly keen from making their decision hear the investigation. When one has member of a committee A common tee sent by Annual Meeting should as give sond sound remove for to-year term, came out the hes Latin and Greek scholar, and was see

A PLEA FOR ORRISTIAN COLLEGES. a greater effect should be made to are all private counted; they may there decide prejudiced against the committee, no atter how just their decision or how much pains they have taken to give full satisfaction; some will be your enemy aless you take their part, and do just as they think, and often those om committees have to deal are predisposed in that way. Notwithstand ing the many troubles attending comten week it seems impossible to disense with them, but we feel like it is ut so not bare too much of the work out on a few heetleen, but divide it. ably will tand to more, and that prob have less of it, by making greater of forts to settle troubles without commit-

> The next power in church govern-God has made the plurch the namer to execute his will an revealed in the Goos), the great amount of work the church has to do is not fully appreciated or executed. The church is not a law mak ing body, but a bady organized to corry out and execute the law God has ma committed into its bands, with great authority saving, "Whatsporer veon earth shall be bound in braven?" thus placing a great deal of

power in the bands of the church. Each brauch of the church, so-called for convenience, is a part of the body when fully organized is empou with authority to execute the law or will of God as revealed in the Gospe But each church is to be governed by three things, in all its ruling power First, at must be governed by the Gos pel, because that is the supreme law Second, it must be governed by its rela tion to A M. or the general brother-hood, because it is a part of that body; and no part of the body is indepen of the hody itself. Third, it must be governed by its rolation to other branch church, because they are a of the

part of the same body. The main work of church government is in the hands of the churches as local snivations, in fact nearly all the wise work must be done by them. much inclined to think that nothing can be done without cooperation and The nower in the bands of a church of some others to ter the power of the Go-pri preached in it, and all around in to keep a few monthly or weekly op in to keep a few money or weekly or ing them to us pointments, the work of having the amult offen-exnde, is apet preached in its own bon

depends mainly upon its own efforts; or plot to restore or reform the erring s peace and happiness depend mainly that will encored. on the way its business is conducted; if do nothing more by means of persua n mild and kind spirit, which remarks sion, then let at coll them before it. In this the feelings of every one rules in all its meetings, it brings union and openess

and makes the church at uttractive spiritual home for the children of God If there is any one thing that should be shunned and shamed; if unything dealy, anything that needs education and reform, it is the spirit of strife and neive kanguage in church teen carrie, and mokes the meetings to he dreaded and shapped by many wis sicken at such a course. Such conduct is conerally made by bad evacuals and it requires a better example to reform

the church is one of the most important matters in church government; made more important because they often take There are some things about these is made their servent. The officers of the church may rule too much in their them. The most unpleasant thing is every mutter and detain the church to sonction what they have done ed. The private compact of the oftwere should do no more than to ; repure busi ness for the church, then give the church all the light and understanding that can be given, and let the church de what must be done. This long connection among the officers is discouraging to the members. No aced of a great in the officers. Then it is not right for the officers to take too much authority

to make some members lose confidence hands, the members will take more in terest and attend church meetings bet ter. It is unreasonable to expect the members will take the proper if the efficers will do all the important

ment are the churches themselves. As business. If there is a well established order of doing business in the church, bringing all cases under the established among the officers. But if the officers must make a tule for every case that comes up, then much counseling will be

> Another matter in which the officers may use their authority too much , that To use their outlority in bringing mem fore the church for trial and c pulsion, as an officer of the law er a military communication, is to some cases abosing their office and the nothority committed to them. We have known erring members to the efficers, and cited to church meeting for trial, even in small offenses, when they had never been admonished or even informed that they were doing rong. Such a course is more likely to destroy such members than to restore them. It will generally turn such members against the officers and the hard father who would bring his erring tried to reform him by frendly counsel and admonition So will arring men hers think of the choice who do like

For all small offenses, not erm We are not every means of kindness, fri-ndly admonstriou, private visits in love to copyince and referm the erring, should there is too much wanting for a large he tried, until it is evident they will there is too make wanting for a long of their, antil it is evident they will union of churches to do the work that not prevail. If the officer cannot suc-plight he done by individual churches | ored with friendly admonition, some three or four hundred members to have not of office. As a mother would tre to restore an erring child, so should the its borders, is often neglected; the afficers try every means of personal or church seems to feel that its only work to restore erring members, before bringing them to trial in the church for any

oportant course for a

an important duty, to neglect it often and the safety of the others is, when brings celduces and a lack of prosperi- all the means of friendly admonition and ty. It is in the power of the church to personation have failed to restore or reform decide how much and when they will the e-ring, then lay the matter before have preaching, and to call whom they the church. It may have some knowl- open the effects t want. The property of each church edge more than the effects; some mans ters to the church.

course there is no blame laid upor officers : the church has been before them and they act on its authority. Some will much visiting and admonition. But remember if Josus, could do and suffer ac much to save sinners, your complaint of too much labor to save the erring h little weight in it Some, too, will say there are great wrongs, criminal con duct, that must come below the chorch that we grant, but to treat the young and erring in small offences, as you would the worst criminal or evil deer is the very thing that should not be done, one is without remedy only Poper means may be reformed and ased, but by an improper course destroyer

Another way that officers may use too

much anthorsty is in these extreme of es, where it is reported that a brother has been guilty of aublic offeren the report, and to savestigate st, to know if there is evidence to spetale it. Then they should report it to the church. If he is innocest, and the report is proven, the church should clear born and defend him But if the report shows that he is guilty, the church should send him a visit to call him beforn it for trial. This course lets thurch do the work and the officers he the servants. But we have known offieen to do all the work, and decide on the evidence to clear such brother, with out ever beinging it before the church; and no have known them to oven \$4. the pressity, and tell the church what must be done in such cases. In these trials of difficult cases, there is great dauger that officers will assume too much authority and the result will be that many members are offended. Our experience on committees sent by A. M. has been pretty large, and we are confi dent that a large number of such committeen are called simply becaucers of the church base arouned too much authority We are satisfied if in the limits of their authority, there would not be half the rules on A. N. for committees. This thing of around ing too much authority by the officers creates a feeling of strife and discontenwith many mombers, the officers are feared, opposed, and criticised, is of loved and assisted by the members There is still another case in which he work of the church should be lef n sto own hands; that is, when men bers have troubles between themselves oming under the 15th of Matthew, and profess or refuse to settle them. It then becomes the duty of the church to send brethren to investigate it and report to

church and let it do the work. In all three cases we would have the officers as servents, and the church to do the business. But let the officers do everything in their power by friendly visits and persuasion, to settle all troubles that can be settled without coming be fore the church. But when a case must come before it, then the officers aboutd do as little as possible, except what is legally required to bring it before the obureh In another matter custom, how works

the church. Here it is the duty of the

flicers to bring the matter before the

is designed by the diverse of the editors, espe-ially closes, that is in the annual visi-and its report. It is often required to not its report. It is often required to rive a kind of reproving better to er-ing members, which often does nonring measure, which often does make bern than good. Public reproof, when there has been no private friendly sal monition, is likely to would more than there was manifold, as likely to wound more than manifold, as likely to wound more than head. Such public administration about the turned into reproof, into get all the members to work by the mems of love and knobes to correct the erring.

The importance of making a clear distinction between it re-past hatecomes under the level of Mart. and those of a making a clear than the level of Mart. and those of a making and the level of Mart. and those of a making and the level of Mart. and those of a marine descripted besided by public or general character should be understood, and it is the duty resting non-the efficers to cruckin such mets to explain such

## Jome Department.

COME INSIDE. Some Christians remind me of the frightened and shivering they enter the water just a little-up to their ankles-they wade, and shiver again. like the practiced swimmer who plun see into the stream head first and finds water to swim in. He never shivers. It braces him. He reinious in it. has become his element. This is the man who understands the happiness of relicion in a musner for hevend the concention of the half and half profes sor who has only religion enough to

ke hom miserable.

I sometimes illustrate this by a gentleman said to a you would come down to my cardon. nate my apples" He asked him about a dozen tomes, but the friend did not come, and at last the fruit-grower said, "I suppose you think my ap ples are good for nothing, so you won't come and try them." Well, to tell try them." the truth," said the friend, "I have them. As I went along the read, I picked one up that fell over the wall, and I never tasted unwthing sonr in my life , and I do not parts larly wish to have any more of you "Ob," sad the owner of the garden, "I thought it must be so. Those apples around the outside are for the special benefit of the boys. I went fifty miles to secure the sourcest sort to plant all around the orehard, so the boys might give them up as not wor stepling but if you will come inside you will find that we grow a very dif

forest quality there, s weet as he Now you will find that on the outskirts of religion, there are a num Thou shalt note," and 'Thou shelts. and convictions, and alarms; and these are only the bitter firmits with this wondrous Eden is guarded from theeving hypocrites. If you can pass by the exterior bitters, and give yourself right up to Christ, and live for him. YOU'T DO are shall be as thowever of the and you shall find that the fruits of "this apple-tree among the trees of the woods are the most delicious fruit that can be enjoyed this side of our oternal home - Church Your

## POOKET DEEP.

Yes, does your religion go pecket deep? Were you only converted in the upper storry only-the old man only scalped, or was he killed dead? Does your religion teach only about that unruly member, so that you cut our brad off, and soni and holy would both be damned; or, were you con verted right down through, from head to foot, "soul, body and spirit," pock-et necket-hook and all? Not merely coppers, three-rent pieces, and smooth four-cent pieces but those detlars and eagles, and V's and X's? Say, friend, when God converted you, did he convert house, barn, cellar, corn cribs, potato-bins, meal-bage and all You have been praying for a deeper work of grace. How deep will you have st? pocket deep? You have do sired to feel more deeply. How does pocket deep? or do you only want to feel skin deep? You don't feel as you Well, perhaps, you never

will till you feel in your pecket more Just think about these matters will You feel for your brother, well just feel in your pecket. You feel for the poor, well, feel in your pocket. You feel for the cause? well feel in your pocket. You feel for the poor preachers, well, feel in your pock And if you feel there, you will make others feel, and feel very thankful too, that God has some servants where re ligion is pocket deep.

"Ob. I don't believe in tananes much about pecuniary matters?" You died, one by one, don't, ch? Ab, well; I guess your relance nocket keep yei. Try
"Twas little sh

again, get a little nearer to him who erty, as is ofen the case, was accom-

little boys who go into bathe; all Lord Jesus said, "It's more blessed to give than to receive." Now, don't shrug your shoulders so; I'm not going to hog a six pouce from you, don't But the man who really is in Christ is be claraced; I wouldn't ask you to give me a dollar for all the money you have in the world want to know is whether your relies ion is pocket deep or not.

a little. I don't rak you whather you would scatter everything to the four winds if you know the Lord was com ing, so that you couldn't use it , but whether you are as ready to open "the bag" now when it can be of use, as at other time, when it will be scatmaint American story. An American | tered in basto and feur, and do no one

friend, "I wish any good, and perhaps will do much hurt, as has often been the case is time past. In a word, is your religion part of deep or is it only stor deep !-

## THE TOROTTE

"There are but ton precepts of the law of God," says Leighton. two of them, so far an compares the outward organ and vent of sine there forbidden, are bestowed on the tong me in the first table, and the other in the second), as though it were o fly out both against God and man, if not thus bridled

Pythagoras used to say that a round from the tongue is werse than a wound from the sword, for the Intter effects only the body, the former

It was a remark of Anacharsis, that the tongue was at the same time the best part of a man and his worst . tha with good government none is more useful, and without it none is more mischlevone

"Boerhave," says Dr. Johnson, "was never soured by calumny and detrac tion, nor over thought it necessary to For." said ho, "they are sparks, which if you don't blo en, will go out of themselves. "We cannot," says Cuto, "contr the evil tongues of others, but a good

life enables us to despise them. "Slander," save bucon, "conner make the subject of it either better or worse It may represent us in a false light, o place a likeness of us in a bad one But we are the same. Not so that slanderer; the slander that he utter makes him worse, the slandered nev-

"No one," says Serome, "loves to tell a tale of standel except to him who loves to hear it. Learn, then, to reuke and check the detracting tongue, by showing that you do not listen to it with pleasure

"No man eres the wallet on his own back," says the old proverb, alluding to the fable of the traveller with two packs, the one before stuffed with ulta of his neighbors, the one behind with his own

It was a maxim of Rasinidae either to keep silence or to speak something hotter than silence. "Set a watch, O Lord, before my month; keep the door of my lips. In t my heart to any ovil thing." Psa. exli. 3, 4,- Churck Union

## "ROW MUOR OWEST THOU?"

It was my lot to live for some years ose antiquated Welch towns with an unproconneable name (to a Saxon) of which a willingly incredu. lous stranger might say, "Can nay good thing come out of Nazareth? Among the members of my class was an old Wokih kely, Mrs. O Providence had once smiled smiled up her in temporal affairs, but the Father tried his child by taking away from her the light of her eyes, as by a stroke,' and children withered and died, one by one, so that she lived

"was rich" and "became poor" for you. possed by sixtuces—see, that such the close of process of the company of and dwelling, that's all right, but the a weekly pittance, and this was all fuses to heed the lessons of experience she had, save the kind gifts of friends. who determines to live as though I often visited her in her little room, none had lived before him-exhibits

and often found her confined to her the same folly as the mariner, who, on When tickets were renewed, if she casts aside chart and compass, and were not present. I hastened to take er ticket, knowing what pleasure it have been wreeked.

Visiting berone day for this pur- being blind, and lavishing her gifts se, I found her in great weakness. upon the undeserving as v On banding her the ticket the con-

"I have brought you your tick Mrs. O-, but you need not give any-

thing "Oh! but I must "No! no! I'll see that your name

stands all right in the class b Sir, if you will look in the little the voice of ease or pleasure, here at up on the shelf, you will find the tained a goal more elevated than oth

Dut the Lord does not wash you to give to his cause what you absolutely and superior opportunities.

And then the "bot rain" fell down force is this, whether as mechanic, her aged (beek, so she said, 'Tee but farmer, or whatever may be your ve-I can give to the Lord, but what ention in life, lay under contribution did be give for me? He leved me, and gave himself for me. Take it, sir, I can't eat my morsel happily if you And so I took it, and murmured

blessings upon the head of her whose heart "the love of Christ" did so "con strain," and prayed that evermore I might remember, "Ye are not your own." Reader, "how much owest thou unto the Lord?"-Rec. Samuel Willer

## OUR ATTIONAL LIGHTON DILLS

Estimates are made from time to based on returns from the Inter- Household and Garden. nal Revenue Office, Police and other laces, Hospitals, Insane Asylums Poor Houses and charitable institu-tions, from which it is calculated with

enable certainty that our lique bills amount yearly to not less than -Direct expenses 8600,000,000 2-Indirect expanses 8606,000,000

3-Intemperance burns and destroy operty amounting to \$100,00,000 4-It deterops 70,000 bres 5-It makes 30,000 widows

6-It makes 100,000 orphans 7-It makes 540 manager 8-It instigates 250 murders

-It consigns to jail 500,000 crim 11-And erenter even thun all this it endangers the inheritance of liberty left us by our fathers by debanching the voters and making instruments

## for upholding corruption by means of HAVE AN AIM IN LIFE

the ballet-box

There is a real necessity for having an aim in life, which many perceive when too late to amond How many there have been who did not lack or city, who have wasted their strength in experimenting in various fields of offert, who, at the close of life, were compelled to indulge in the sad reflec tion that they had accomplished but little for themselves or others. many instances there is the conscious aces of power meexerted, which adds to the bitterness of the reflection, the feeling that their want was not falent.

oxen and horses waiting to drink or energy, but the want of having some well-defined object in view, some plan of life, some goal in the future, and then resolutely and determinedly sering to the course marked out and pressing toward the coveted goal No caroful reader of biography can have failed to notice the fact that those who have succeeded, have given them Hvee wholly to their work-have been wedded to their calling ... have or you are hit Just so I have s gaged in it and presented it-not like the slave scourged to his toil, and ears some frosty morning."

with bounding heart, still with fixed say, "Take care, my children. Rebegan. Nover give back a kick for a He who has no arm in life, and re- bit, and you will save yoursel others a great deal of trouble."-84

#### CADSE OF DISEASE. We owe more to the layer than any

an unknown and dangerous occurs,

to be propitious

The practical I

not attain to the highest

aged men, who will recognize

want of this, one secret of their fails

A DEADLY SERPENT

at length the sailor

RETALIATION.

aking the attempt she happened

seigbbor kicked and hit another.

ughed, and said:

everything which can aid you in your

on sphere; and although you do

other vital organ of the body in keep ing up the health. But a m trusts to fortune, where thousands arce of disease is from the long habit of leaving the surface of the body The ancients represented fortune at unwashed by water. For months and years many persons do not wash any part of themselves but the face and hands. These small surfaces are the meritorious; but the world's history touches us that these who with persisonly ones which admit of the free pas tent energy adhere to the course which sage of the superfluities, millions of they have wesely chosen, compel her pores of the skin clogged up, which In our own day, how rich ure, we in Nature intended as the exit of waste of the annumal tissues. What examples of those, who, surrounded with many disadvantages, unheading cannot nose through this channel i thrown upon the bowels, or kidney, or creates fever, or chrome sickness. assist Nature we should wisely help ers, and achieved success denied to her in keeping everything working as others, who possessed greater capacity corking to its intention and her pur which would make it unpower sson we would enbin almost to give us the sches and ills we are beir to.

#### THE OULP STREAM AND THE POLE. The Gulf stream enters the space

ound the pole at a temperature above access will be greater than it would the freezing point (28"), when we find warmer water (at 36") almost at the have been, wanting that elevated sim. Among our readers are many middle pule, and outside the heat-bearing our in the rest.
The arctic current that offsets the

to meat the just expectation of their Gulf stream and flows south, reaches a friends, and to realize the fond dreams at 35° temperature, could not have left the pole colder than 28"; for then it of earlier and more hopeful yours would have been frozen up. In its transit to the south at only loses 6' or are others just in the forming period of life-with them, at least, the crisis of life is not past-to them the its temperature. It is then a thing incredible, that the Gulf stream, admountion will not come unbecded .this mighty river in the coosn" whom caloric, "if utilized, could keep in blast a cyclopean farnace, capable : forth a stream of molton iron as large Some time ago a party of sailors vis-ited the Zoological Gardens. One of them, excited by the liquor he had taas the volume discharged by the Mi sippé river,"-is it incredible that thus current may reach the polar region at ken, and as an art of bravado to bis Remember it begins its race of

no set of ornwates to an 30". Recommended to book hold of a deadly ser. Florida at \$2".

There certainly issues from the space He held it up, having seized at uspe of the neck in such a way around the pole a coassiers and mighty that could not sting him As he held it, the snake, unobserved by him coiled flow of waters to the tonics. In its course icobergs of huge propitself around his arm, and at length it carried off from the mainland. So year get a firm grass, and wound tighter are these icy masses, and often so aum and tighter, so that he was unable to cross in floating clusters as to dely detach it. As the pressure of the computation. Captain Beechy saw a small one fall from a glacier in Spite snake increased the danger grew and was unable to bergen, over four hundred theorems maintain his hold on the neck of the tons in weight. The Great Western, nomous reptile, and was commelled in 1841, in her translantic trip, to lose it. What did the spake then? three hundred icebergs. Sir John Ross Is turned around and stung him, and saw several aground, in Baffin's Ray be died. So it is with the appetite for in water two bundred and sixty fath 56 0303. Out in with the appeared for in matter two manufactions and strong drink. We can control it of one deep; one computed to weigh first, but in a little while at controls 1,259,897,673 tone. A Danish royagor We can hold its influences in our saw one of 900 000,000 cubic feet grasp for a while, so that it shall be J. C. Ross met with some of these fout proriess; but afterwards "it bitoth ing mountains twice as large as this like a screent and stingeth like an ad-And in Davis' straits, where there is ban area of six square miles and

six hundred fost high."

The hyperborean current, which A lady once, when she was a little bears these monaters on its horom, has arned a good lesson, which she formed by the depoint from their des talls for the benefit of whom it may solution, the Grand Banks of New-concern foundiand, which where the waters of One frosty morning I was looking the Atlantic dried up, would probably out of the window into my father' formyard, where stood many cows be seen to vise from the are bottom in the majestic proportions of Mr. Brown and Most Blanc

The eight drift of ico, which bore or its Atican shoulders the English ship was a cold morning. The cattle all stood very still and meck till one of 'resolute," shandoned by Captain Kel the cown attempted to turn round. Is lett, and east it twelve handred miles to the south, was computed to he at hit her next neighbor, whereupon the least three hundred thousand square In miles in area and seven feet in thickfive minutes the whole herd were kick ness. Such a field of ice would weigh idg each other with fary. My mother over 18,000,000,000 tons. We say this was a sande drift through Davis' straits, "See what comes of kicking when only our of the avenues of this current cross word set a whole family by the

from the pole, and only a fractional part of the drift in the year. The theory of Columbus for finding done, yet not alone. watching for an opportunity to seespe Afterwords. if my brothers or my a way to the "Twas little she could do," for pos- it, but heartly and joyonsly, or if not self were a little irritable she would for Normals. a way to the pole. - Pulman's Magazini

## THIMOS I WOULD NOT CHOOSE

Checa John Firmuna's Talk; or Plain Advi. Plain People, by C. R. Nysreson I To be a servant to a miser, to work or a wasp, to be a catspaw to a monkoy, or toady to a lord without brains, I would not choose; nor go to the rkhouse, nor apply for parish rehef; I'd sooner try Grantham grack te and a gullon of water. would not go around with the hat for my own pecket, nor berrow meney. be a lonfer, nor live like a tond onder a harrow-no, not for all that ever

. Bad off as I am. I would not choose ange union I could hope to better myself Who would go myself Who would go under the spout to get out of the rain? What's the use of traveling to the other end of the world to be worse off than you Old England for me, and Boston

I would not choose to drive a pig. nor to manage a jubbing mag, nor try to persuade a man with a wooden head nor should I like to be a schoolmaster with unruly boys, nor a buil baited by dags, nor a hen who has hatched duck Worse off still is a preacher to drowny bearers . he hunts with dead dogs and drives wooden horses. As well hold a creica for sleaning awine as sleeping

would not buy a horse of a horse dealer if I could help it, for the two or three honest ones nobody ever heard A very honest home-dealer will mover cheat you if you don't let him; dinary one would draw your eye tooth while your mouth Horses are almost as hard to judge of us mon's hourts; the oldest hands are taken in It's a bad thing to change horses at all ; if you have a good one, keen it for you will not get a botter If you have a bad one, keep it, for ten one you will buy a wo I would not choose to make myself

door roat nor a coodle, nor a fellow who will cut dirt in order to curry taxor with ereat folks Let who will tell lies to piense others, I'd rather have broth on my side if I go burefoot. In denondence and clear conscience better with cold cabbogs then slavery

I would not like to keep a tool g at the top of a long ball, nor to be a tax ollector, nor the summoning afficer, nor a ceneral namento, nor a poor and twice as much to do as he ought better be a gypsy's horse, and live on

no hay and no oats, but plenty of oak I would not choose to be plucked like a goose, nor to be a shar

in a company; nor to be fried alive nor to be at the mercy of a Roman I would not choose to go where I bould be alraid to die. Be

bray to live without a good hope bere after. I would not obsess to sit el of guspowder and smoke a pipe, but that is what those do who are thoughtless abo at their sonis while his posstain Norther would I choose my lot on earth, but leave at with God to choose for me; I might pick und choose and take the worst, but his choice is always best

## DO WHAT YOU CAN.

"The woods would be very salent if no bards sang there but those that

sang best." I know not who said those bear words, but I may be safe to say it was no great man. Not what the world is great not learned, not rich, but whosperer placed them upon naver to be read by its struggling the gave a sermon in the plantest, truest,

yet grandest way it could be told I know how anxious every one feels a do his best—to he aret Well, you to do his best-to he aret may do your best But if your talent

That is no well again as I once did. If you are capable of no more, why can your own fate because others have outstripped you? Do you gain by complaining, or by siles on lose by trying again? How many churches would be vacant if

preacher should say, "I will not preach auless I can have my church filled like Beecher or Spurgeon?" Il none went should but the Moody's and Sunk eye, how many places would be unfruit Ab ! the churches would be very thaved out of the cold hand of charisilent if none preached but those w prenched best! To be first or nothing s a poor saying by which to live.

No one expects you to give your first speach like a Wilberforce Everyhody knows you have not the head of Dani Webster-they only think it is very well for you, John Smith. It need not cool your ardor to be thus spoken of Bay for thuse who like to transport It helps to make a comparison between the morrer and the ketter Very rarely would the world look apon pictures or

works of art, if none not at the case! or held the hisel but the world's great masters What would you be-what would the world be, if none struggled Because you cannot so long or so load as a stronger or bold or brother, need you try on that instru us? You may make a clearer and a sweeter atrain on some other one. world does not measure all beauties or

talents alike. If one thinks the whip poor-will the best singer of the w sold he care to have that hird under His neighbor bis window always? mgibt like the robin best, then who is to be the judge between the two? Should one bird stop singing because me other can be heard the fartherest No use what telepts you possess. miles or frowns, bear not the or engines remarks hand not yet the prophetic sayings of your future, r mind if you do not do as well as the best. Keep doing-sculpture or sing, speak or write, and if you do not stand first, remember that the wood would be very silent if no bords cang there but those

#### THE CONTRACT.

that same best.

Our overy footstop treads up n The keel of the whitewinged

seed but turns a snowy farrow while death! The easth is hut one vest tomb!-shere sleep side by side, man ling their dust, the king and present he wester and slave the Christian and ty sant, the rich and poor, the beaut d the repulsive. Beneath the resu but feet of our swift steeds-beneutl a thunder rush and lighting speed d engines-beneath the outek, firm tread of business more, and beneath the

atle pressure of lovely women, lition monidering forms—the dust of stal wart men, and the more delicate clay bund into childhood, girlhood, woman We turn from the scenes of busy h

and enter the deep, sleeping forest, un thinking and caseless that our feet press the rugged grave of the roll man and the dusky forcet maiden. But so it is. From the crudle to the grave, but a gloomy way, which is trangit with dark appalling forbading. From our birth, the vienestudes of life bring as to the agreew, sears, trial and hard shows of manhood and

e to the cold, chilling embrace of the grave. And well we may say The earth is but a presing gloom,

eting pleasure's When we save upon the beat

rth-its varied scenery-its cloudwashed mountains-its sky-band laker and majestic rivers-its verdant val lose and its curreling streamlets :-- and when we contemplate the instructive pages of the great volume of Nature will not bring you a hundred-fold, be opresed out before on it, all its beauty contain the and coffee store. One of Casiedo on May 204, the had real-content by its doubtley. Eather be used loveleness, does not this wild, no the sector members suggested to the ired a considerable fortune in trade.

prison bouse of clay to the great and magic beauty wast us to the ideal world, where flow endiess pleasures perings of the balmy rephers, the

poetry and musse of the rippling brooks, SECTO the cheering kisses of the playful oun beams, and the golden ray of the resy tors, then by the high and hermonions strains of the immortal Byron, Milton, Homer, Dante Euras and Shakespeare We are: for while the one is ever pres ent and existing, the other is but th gathered reflections-mere shadows of objects existing—the one real, the other

The earth then, is not a "vale of teers" but the erest, drawing room, of our heavenly Father-the bright abode of intelligent beings, decorated by the Master-hand, and illomed by the king of

Why then should me sink with cares or how to sorrow when God has sow with a prodigal hand such brouty and blessings around us? And well may blessings around us? we say, poetically :

orth is not a "passing glo Where meetals weep and sigh But 'he the Kingly drawing room

## A LAND WITHOUT LAUGHTER the belond Latters to N. Y. Diffe

lrith bave been described by velisis and travelers as a light-heart ed and rollicking prople -full of fun nd quick in repartee -- a devil mecare race of folks consily ready to dance to fight. I have not found them so. I found them in the west of Ireland a sad and despondent people ; care wor broken hearted and shrouded in gloom Nover once in the hundreds of that I entered-nover once did I see p merry eye or hear the sound of a merry voice. Old men and boys, old we men and girls-young men and maid-ens-all of them, without a solitary exception, were grave or baggard, and every household looked as if the plague

the first born had switten it that day. Rachael, weeping for her chil dren, would have passed unnoticed ong these warm-hearted peasants or if she had been noticed, they would only have said, "She is one of us." home without a child is chrocles enough; but here is a whole region without a child's laugh in it. Cabins

fall of children, and no beisterous glee No need to toll those youngsters to be oriot. The femine has targed their estless spirits, and they crosels aren the lot of pent fire without attering a Olten they do not look a sec and time at the stranger who comes

## COST OF BUSINESS INCIVILITIES

No one knows what may be lost by becoming ancivil. A gentlemen was house on one of the Avenue lacking a peany of the exact change the conductor ejected him from car. He declined to purchase the home; os the line of cars would be the

one he would have to ride in daily and his formily, probably for years, A respectable publisher, we a cortain merchant, in a cure of omorgoney, sunt a note to him for goo

for a small amount, payable at thirty days, it was declined, the publishe inbacquently turned morchant, had good credit, and procured all his purhanes elsewhere.

A well-known religious newspapes received subscriptions from a publish ing house. The party paying the ey politely, neglected to wait for a receipt and was made to gay it or The publishing company de clined to take any more subscript

for that paper, numbering hundreds. Three families were dealing with a -A Wall Street speculator commit-deeply portain tea and coffee store. One of ted suicide on May 21d. He had real and by

promit that you can look back and say, mantic heauty lift our cools from their proprietor that he know of an excellent and had retired with the intention of gentleman who would clerk for them spending the rest of his life in quiet. good Maker above? Does not such at half wages as a beginning, to which a sucor was returned, "on that ground we wouldn't have him." This gentle. worm, where now unuses presentes we worse save that. This gentle, and crystal streams?—Are we not men they would not employ, though more intranced with the sweet whistimes his wages, had sent those three winning lays of the forest congeters, the families, and could have induced many

> A lady and gentleman were leisurely walking together in a lonely locality where a robber was laying wait t those who devote their lives to the neaccosted, the sentlemen was so polthat it unnerved the assessin, who let the man pass unbarried earlier " dn't the heart to kill him." Incivility may burt any one, while

RELIGIOUS INTELLIGENCE.

-Noody and Sankey are to pay for the education of twolve Creek Indian girls at the Northfield Seminary. Over 55,000 immigrants arrived in New York last month The arrivale

at New York for the five months for Jan. 1 to May 31, numbered 1.35 000, which is the largest influx for twenty five years.

-The Roman Catholic immagrat into this country from 1820 to 1875, numbered 3,150,232. The number of communicates in that church is the United States is reported at 6,566,000 ...The Methodist Bishop tells the

operal Conference that Mothodist churches under their super vision owe debts aggregating 87,6 They severely consure the con dust of those treatmen who mortizare the church property in order to defray the current church expenses.

-Jefferson Davis's plautation Harricane, Miss., is leased by Mont-gemery & Sons. This firm is composod of four negres who were formerly wned by a brother of the ex-President of the Confederacy. They own a plan-tation worth 875,000, hire several more, and do a large morchantile busines

at Vicksburg. -The late Mrs. Sylvanus Cobb se

to have taken extraordinary pains in bringing up her children; but she was so caroful to spare them all needless hamiliation that it is and harmless said no one ever knew whether she corrected them or not. At the m rial avareiros, her son said truly, "Such mothers never de-

-Rhede Island has the following atuto: "All marriages between a whate person and a negro shall be null id; and the peron joining them and vo m marriage shall be subject to a penal-ty of \$290." Samuel D Dorrell, a full

sled negro, was lately married at Providence to Ellen Currington, white gurl The Rev. George H. Smith, who

eformed the coremony, is to be prouted in order to test the law. - A man who had been given up of

hopeless drunkard, but who has now con for some time completely refermof evoluted at a prayer meeting on May 25th, the only means which, in opinion, were efficacious in such se na his. He said: "I tried every cases na his. ns of deliverance, but all in vain I signed the pleage; I went to an in I knelt down one soked God to take my life away if I ever tested liquor again But I did or want a correct life for the sake of serving God, but only for my own ke, and so the Lord did not answer ov prayers. My mother's prayers or my salvation were answere

Town hid one to Highest. In the years which have followed, amid all the ouny milaences for cvil in the life of a large city, I have proved Jesus to be nept Savior. He sont his word and kealed me."

but had subsequently contracted a pasion for speculating in shares. was unsuccessful, and lost The excitement and vexation ove turned his reason, and he shot himself. This is eno of many instances, consti ly occurring, in which the pursuit of riches becomes a mania and to the injury of mind and body The lesson is continually being taught that

quisition of wealth, "pierry themso through with many sorrows" (I Tim othy 6 : 10). FOURTREN KEEPS .- He will keep thee

as the apple of his ers. He will keep thee in all thy ways. at thou dash thy foot against a stone He will keep thy foot from being ta-

Lest any burt thee he will keen thee and night He will keep thee as the shepherd doth his flock

He will keep thee from the evil that is in the world.

He will keen then from falling. He will keep thee from the hour of

He will keep thee in all places whith

He will keep thee in the way, and bring thee into the place which he has He will keep the feet of the s

He will keep that which then hest nountted to him

No Character Needed.-The Irish man had a correct appreciation of the fitness of things, who, being seled by the judge when he applied for a license to sell whisky, if he was of good moral character, replied, 'Yer honor, I don't see the necessity of a good moral char-

acter to sell whisky

## DIED.

LONG .-- In the Middle Creek congregation Sometest county, Pa., Amon, ton of broth or Enoch and sister - Long, nord 6 years, 11 months and 15 days.

ONG -Also to the same of ONG -Also to the same congregation. Sometred cutaty, Ps., Anale, daughter of the same parcols, aged 2 years, 9 months and 20 days. Puncial services by John C S. henck and the writer.

BOMBERGER -- In the West Concepts 21 1880, older Christian Bernis 28 years, 7 mouths and 18 days

He feneral took place at the Middle erior house where the holles of many ner bretbren and maters are buried and his meest was attended by a very large congre-

getion of people The occasion was improved by brethren C. Ropp, J. Hackman and the writer from Acts 20 82. J S. OHELE

Bolla Waiter, aged 2 years, 7 months and

28 days. Ducase, cerebro spinal meningitis, and was called away by a few hours notice, though near and dear to her porents. Fun-eral cervices conducted by brother C L. emi services contavi.

Bock from John 14 : 27.

R. Z. Reploces

SHELLENBERGER.-in Snyder cour Ps. May 30, 1880, Poter, son of batther Enorb and slater —— Shellenberger aged 6 years, 4 months and 26 days Disease, a compllestion of teheroular mor

nedle with inflamation of the house and influention or no occur ily called coxalgra. Jone M. Monta

HART -- by the Lost Crock coursesation Juniato county, Pa., May 19, 1889, sister Namey J. Bart, daughter of Erra and Eurbara Smith, aged 28 years and 18

and a large circle of relatives to mourn The night before she died she will wing Jesus would take her home. ser soving Jesus would take her home. She relected her text from Acts 2 . 25-29 Qui -A Wall Street speculator countit- deer alser has left me and our lass we deeply seel, but it was God that bereft up

days

can all our sorrows heal Bangana E. Weaven

#### of orrespondence rt of the Sunday Pobert Convention of the Brethren Obse ch of the Eastern District

Third Annual Sunday school Conof the Eastern district of Pa, met at first account was opened at 8 o'clock, p. m., by singing "All Hall the Power of Justic Name," and prayer by older

John Ellis. A song of wetermeny one breihten and assers of Laurenceville.

Tree, In ab Councer of Covenity, and ed to be most efficient in at Moderator, Hymn, "Holy Spirit Faith, sunly to Christ?" J. Pij counter

## MORNING SESSION

How hest to overcome the projuderes Jacob Conney.

turned and instructed / Belle Myure Why should the aged attend Sunday.

Is it beneficial for a Sunday-scho to hold a relebration, and if so, bow Ought we to have a weekly teachers How heat can touchest and the re-

rintendent? J. Fitzwater. Ans.-By being with your closes every Sun-Is grading the echool an advantage?

Isane Bauwer When church duties interfere which should have the preference? John

Should non-professors be permitted to take part in Sunday-school work? Is it absolutely necessary that a nor in belong to some ruligious organiza-

tion in order to be a qualified teacher or superistendent, in a Sunday-school o Pitzwater, Is it policy for Sunday-schools to

se during the winter months? J M. Castle If there are forty Rible students in s with a good competent tracker,

der such a teacher than to divide it in two, with a less competent teacher? J. l' Hetrick. First question on programme, Bible anthority for Sunday-schools, assigned

Myors.-Ans. Quoted Dont 6: 4-8; purticular attention to the 7th verse; I Cor. 12 27, 28, Phil 4 8 Christ communds go into my vinoyard and work. Participated in by J. Fitz-water, Issue Price, J. P. Hetrick, and J. Bilia

econd question on programmo, What are the duties of church members to be Sunday-schools? Jurob Conner Parturpated in by J. Leopold, J. Harley, I Price, J. T. Myers, J Fuzzw Ellis and J. P. Hetrick, Music, "Our Missim Field at home? Appointments of committees. On

in a commentee on resolutions was suppointed. A committee of four tes was appointed to confer with other delegate s in regard to hold ing a State Serday-school Convention A committee of loar was appointed of which J. P. Hetrick is chairman and J. T. Myers Cor. Sor'y.

Music: The Saint's sweet home AFTERNOON SESSION

The following questions were found in the Question Box and nationed to the persons named and answered at the church is general.

2. That in the discussion of the vari-Would it not be more profitable to our questions, we have been both in. Yesterday the bearts of God's people

week, moterd at reading those books? Sanday school workers

Are the purents who will not send m of the German Baptist church | subjects for prayer?-Sector Dunn. How shall we oversome the desire advisable to hold a State Convention in our Sunday achools, and yet keep hose persons u ho are favorable to season

J. Fitzwater. Has extravoguet divising the obt-

dren anything to do with impuling the advantages of the Sanday-school? Third question on programme, How

tempered in by J. T. Myers, J. P. Hot, for publication, Carried

What method shall we employ to enof parents and so use their children's attendance at the Sunday-a hool? Mush r Comme Vest Water Comme

The End in View Sister Emma Sportler. Music Our Better Home Beve

Sunday vehicol teacher? Sophia Cus-Participated in by J. P. Adjustment to steet at Solehoek in in-

RVENING SESSION Music . The Solid Rock. The following questions were found

in question box and assigned to pre-What is the best method of reachin

Why not use the international leasons our Sunday actuols? J. Conner.

Would it be well to teach the chil dres the Ten Commundments at Sun ny-school! Mary Ann Kolb. Sixth question on programme, To

what extent shall temperature and other reforms be incultated in our Sun day schools? John Ellis. Participa-ted in by J. P. Hotrick, J. Fitswater

Seventh Question on programme What is the outlook of S work amonest us? J.P. Hetrick Outlook very encouraging to the

faithful worker in his Master's vineyard Seventy-aix schools represented, num ng 507 teachers and 648 pupils Many of the wechools were orga-

n recent years, acvoral churches havand five Sunday-relicois no four manifest interest growing amongst us Many conversions reported from the Sunday whools

Massic. Wonderful Words of Life. On motion a committee of five was appointed to get up a programmae for r next Sunday-school Convention.

The committee composed of Jacob Conner, Issue Brower, J. T. Myers, J. Fitzwater and A. E. Roberts of Phil's.

Resolutions of present Conv The committee chosen by the Sun

ay-school workers of the Brothren of the Eastern district of Pa., in convention bug leave to offer the following 1. Resident, That Sunday-school Con-

ventions in general, and this one in particular, shall (we believe) in their results, tend to the advancement, not only of the Sunday school cause, but of

books and argustes inhelars currently knowledge we have gained, we shall be two more into the fold by haptism to sludy the lessons well during the letter resided to perform our duties as making four within a few weeks. 3 That we more than ever see the

nervouly at concert of action in the Franklin, preterday morning and evensome of this meeting, that it would be envelope, porners and relebrations of the Sunday school workers of the Brothren some time during the present

4 That to the brethren and unters of best advantageous to have a black outlin Sunday school of so, what are thanks for the kind manner in which

volum and sister Emma Stouffer be sent to the PRIMITY CHRISTIAN

ad treasurer for the Convention Music. Shall we Most Beyond the

assume to appointment by committee

J. Y EISENBERG, Sect. From Durham Station, Marian Co., Inc.,

I learn that there are west to get farms where there are free arlunds I will say that I have lived in this State and in this county for 26 yesis. We have an organized church sere, one speaker and three descor We have a good country and it pre duces well. We have plenty of timber and stone coal. There are from ten to twenty cars of coal shipped per day out of this county. The ater wells from 15 to 30 feet deep School-houses two miles apart with school from 6 to Thich the in the year

from the santton, and there is a good place to hurld a steam grist mill s cight unles to the newest mill. W. have 3 rashouds running through this

county. Any of the brothren wishing to come to this county will write to me. I will give you tion I can. We would be glad if sev cral of the brethren world come and

see this part of the country. Fraternally

Prom Muldba Fork Tail

We of the Bachelor Rur

congregation, Carroll county, Ind. our communion on the evening of the 27th ult. Had a good meeting Elder Jacob Refe. of Wayne county olders Geo Cripe and Isano Billheimer and Abram Miller and Samuel Ultery. from a distance, were with us. Brother Christian Look was cretain

d or forwardee to the office of elder, on the morning of the 28th. walk worthy of the veration to which he is called, is our prayer One was baptized after the morning We number about three

bundred members at present Yours Fraternally B. L. Gonnen.

From Pranklin Orone. Ill.

Dear Brethren

The clouds have disappeared and the elements have ceased their work of destruction, the winds abated and the our shining forth beautifully but considerable damage was done throughout the country since Friday evening last. Papers cronicle the most general storm known for years. Buildings unroofed, trees blown

dispense with Sunday school abrory structed and entertained, and from the were made glad by the admission of J. D. and Joseph Toystle, meached for

Ashland College Trustees Election

The first regular election of Taustons for Ashland college will take place June 22, 1890 to taken 10 and 12 a'clock a m., in college chapel to elect

All the brothess and sesters who do-

From Elder G. Mumay.

I am now at brother J

Thomsands of brethren and sisters were membered with pleasure by many May the Lord bless the Brethron sisters of Lanark for their kindness I expect to attend a forefeast rear

## ANNOUNCEMENT

The brethren of the Susemit district. hurch, Somerset county, Pa, intend to held a communion meeting in the eveno'clock, p m The usual invitation is given especially to ministering brethren. By order of the church

# The Young Disciple.

The Yorso Beautyta is an interceding markly open type cally indepted to the means of our years ofter. It is golden up with great case, glossly struc-CLUB RATES, ONE YEAR

or, each 41 rts.
or nod upwards, each 56 rts.
for old upwards, each 50 rts. CLUB RATES, SIX MONTHS to on pice, each projects, cach the color of the annual projects, cach the color of SUNDAY-SCHOOL PRICE LIST.

For Three Months, or 13 Weeks For Four Months, or 17 Weeks

For Six Months, or 26 Weeks. of risels. Trainthouse to be localization of an advanced to the first line in the localization of a spirit line every charter. Some for samp Address. Color First a building of Address. Address. Address.

THE PRIMITIVE OFFICE AN is possibled every Tanday at 150 a year,
possage included.

This Christian present is instead to the distance
posturement is instead to the distance
posturement of present in the christian of the distance
presented by the Christian of the Streets or
presented by the Christian of the Streets or
an also admitted on count (nothing.

COUNTS AND PROPERTY OF THE PRO space will permit, some attention will be to such secular matters as may be judged

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gold top Illestrated, Werlack—Right Relative of Serve, Windows and Power of Gold, (Neut.) Money root by partal order, draft registers of letters, at our risk.

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r doren, s dozen, by express, QUINTER & BRUMBAUGH BROS., Box 59, Hentingdon, Pa HUNTINGDON & RROAD T. R R.

STATIONS Harrisonos 7 %. Long Siding 7 to Long Siding 7 to Nationalizawa 1 to Graftee er's George THE BRETHREN'S NORMAL

> SCHOOL, AND CHURCH

HUNTINGBON, PA.

Brethren, is respectfully sovicised. Send for An open sealer mother as may be a fine for a specimen sealer.

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NO. 26.

## VOL. XVIII.

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Thurn Paon-Church Governor The Covering of the Head, Ac-

Formu Paon—Epistolary, A Trip to Tipton County, From Watson, Neb.; From the Chappen rid Church, California; Explanatory, The State

## Gssan. ONE STAMP FOR JESUS.

BY C. B. BALSBAUGH.

braces you as a brother can hardly wast until they come. You foot," and telling us how to live his City Missions will prooper. Before we his O that I could do more for you are aware of it we drop the character and assist your mobile work to scatter 'and scope of the Cross out of our faith seeing truths of which you and prayers. orac brimfull. But I can enclose only one stamp, with which I want plick much if every heart in Israel you to send out is sergion of glad tid-tays amon. Let three cents come to send out a sermon of glad tidmgs for hungry aouls. M L D

Number male nor female; all one in Christ Jesus. I cannot write to please every body. Jesus could not I seldom please woyself, esther in thought or style. I want to be truer, deeper, eatch a lottior, more stirring, and soulenthrailing phrascology from the very us. O for the vo abulary of the higher world to expand the broknees of Christ and his apo ties, and gave their beighth and depth

length and breadth in words glowing

ne would-bu's ridscule toy peculins diction and make fun of new Christ polpitating capitals. But it is tough work to get amusement out of any style, however rough or eccentive that me and throbs with the life of Emmanuel. I have the challenge to make However quant, and incomve, and docrentic, and anconventional many of my utterances may be, I may safely eay, no one can point to alloe that turns the soul away from the Cross, or embodies a principle that puts any

one's salvation in jeopardy. stamp for Jenna Unly one stamp, and yet it made my beart lesp, and I believe the heart of Jesus fint tered with awart emotion. but it came to use breauto the instituthe portest ideal has swayed you with the flesh-conquering deter mination to "count all things but loss and "dong," "for the excellency of the knawledge of Christ Jesus our Lord." who put on all their metives and actions this seal, "that I may eve know nothing on with profound sorrow, how small is the number of souls who can bonestly and truthfully appropriate the bold reclamation of Paul, "to me to here in thrist," I live, yet not I, but Christ in-Fig. 2. But such there are, and their such the temperatures. God claims in this background, and the sound in the sound ine

## HUNTINGDON, PA., TUESDAY, JUNE 29, 1880.

who have cast their last cent into the treatment of cryptice scale from seckness which inherits the cantal. Known as the Maple Grore Aid Societies are convey of the crucified, with no sections of the shaddes of sin and Satan. Be. The language of the ordinance implies ty of Norton county, Kas, and this curity for another poemy but the Divine premise, and they were the haprichest, most God-enjoying of mortals in their sacritice; while others, who arrogated the Christian name notdanding the giorsest mammon workin, branded there to innatics But the Lord did not put his word to emptied themsolves for him he enriched, and those who served at the altar of Bual he imnovershed. The cross silustrators be set among princes, while their deciders wont to the dung-hill. Whose is ween and will observe these things, even they shall understand the loving kind-Although a stranger, my heart em-nces you as a brother You have most learn how to pray, to trust. ness of the Louis" Ps. 107 43. Wesacrifice, ned love God in the flesh, be lent sermons are so full of t'hrest. I fore we will deal with our beloved brother Hope as impersonations of Jo-

are always possting to the "Lamb of sur, and before Home Missions and One stamp for Jesus will non-

from every member and genuine Christian taith and supplication ne-company it, and there will be a thrillhandshaking and embrace between the Rude-group and the Bride and the world will take knowledge of it, and many will be won by the spectacle. I bave known Christ-loving souls to sell their wedding rings, and purted

with the watches that spinted hands into the treasury of Jesus the Christ. There is love that means love. is faith worthy of the name. There is miniature picture of Emmunical He that lead he be ble shall find it "

If we in very truth love Jesus we will be always praying, and trasting, and working, and saunfleing for the comis se of his kinsedom, where it already and where it is not. No Christia can enterow that prover even for himasterragation of Jesus to every soul-Feed my sheep, feed my lambs ." We are all charged with Shopherd duties, all entrusted with be bread to others, and all our gold and silver and greenbacks belong to God, Christ not only instituted o and ordained laws, but wave his life as an example and an expiation. To 'keep the ordinances as they were dolivered unto us," and conform to a rational order of non conformity, is not Christianity, though it belongs to it. The kernel lies deeper. He that do not know how to labor and deader and sweat and soffer for Jesus, has yet to learn where the great, yearning beart of the Godinan bents. "Many who are rich cast in much," but those who strut themselves in food and appo so rel, and dony themselves comforts from carries, Rhow Booking that they year to year, to save their two mites cannot part with it for Josus' sake 1 for their Redeemer, cast in more. Only one stamp. Very well, if that is the limit of your ability, and given

earth and perpetuate the Christian The Cross cries through tears and swer to duty, is the spirit of martyr- will you do good to the h s had perjocuste the Curston blood, give, give, life and treasure, for dom. It may not fight, but it will suf as you have berefolker? We have or know Christ appreciating sould the discussion of the Gospol, and fer. It corquers at last, It is that ganized an aid society here, to be here it, O church of God, believe it, an imperative duty, as before intimat-John 13 : 15, and 1 Cor S - 9, and bup. is then his duty to allow it, indeed to washing, and wearing plain clother, engagement of his own. But he has Unless feetwashing means Jesses from Alpho to Omeon it means --One stamp for Jesus How many will gladden the heart of brange us back again to where we Emmanuel by a higher consecration to his life of sacrifics

FALSE CHRISTIAN DIALECT.

BY ALLEN A. OBEBLIN.

controversy, on the communion question, a nee of language on the part of those opposed to the Beethren's promisconception maintained by them, as to the real position of this matter as held forth by the Brothren's church. "Do this in remembyshere of ma." We infer from the language of this precopt, that a duty is implied. Need we say that that obligation is due recon us? Certainly not as our opponents would have it what is due to us. Their language proves this miscon-ceived idea when they say we have a right to git as communicants at the Lord's table To understand it in that would do violence to the language It may would invert the proper order of bought. It speaks from the wrong

meaning of both terms, 'duty' and ture, to characterize the actual Chris-'right.' The former what is due right. Otherwise communion is practi us, the latter, a just claire. When us cally universal, we application of the latter is made, a character or conduct noon, whom the claim is justly blading, and if they fail in they also fall in duty. If, in a modifi-ed sense of the term, the language AD

wits of an alternative explanation, would it not make it obligatory open Brothron to provide a sent for such as might desire a seat at the ta-We greet boldly that it admits of no such explanation according to Divine Insuration, and in effect must term it "false Christian dialect," in this application. We are not uniferquently confronted by those of our acsers with the insinuating language of being uncharitable on communion But this is unigst censure and flimity argument, and in the light Gospel fulls to the ground noticed, looking at it from that proper standpoint as a purr justly binding on ALL who are actual Christians. Thus we discover that we are not privileged to invite anybody we ple cept on invitation of anybody that with a love-pulsing heart, it will count them, nor yet to vindicate our "rights" gloriously in the day of judgment. O to sit where we please invited or unin-"Chirith," I live, yet not I, but Chirit to that we hand more of these grace mil-vited. "My righter is a patentic spir- nearly all electic to remain bero and the man, our fife is hed with Christ in licenires. There is far too snuck movey it. it is noble but earthly. It may hold our claims, and can do so if sided

that you are miserably recreant in the cd, but that it originates a right we the church here, all of its officers gifts of mind and money God has giv. cannot see. We are by no means being members, en you, and that you mis superlative eager to dispute this right or claim, certain, and if we are blessings of spiritual power and peace. But we cannot forbear asking "right" have it applied to the actually needy compay open ten thousand Bibles at claim? A just claim upon Christ? It tize ten thousand beauts and here provide for it. What makes it as mittee of seven, U. W. Miller; Cor. therein, and not restrict it to feet-duty? Evidently some side issue or Sec., M. Lichty, all of Bell, Norton from entered into no ungagement save the only one implied in his ordinance 'Do this in remembrance of me," which privilege to grant privileges. If we observe closely the tenor of the Testament Scriptures, our minds will be absorbed more by duty. and not so much unnecessary concern now more particularly of ideal Chris-

tians. In a modified sense of the term We frequently observe occurring in we should be licensed to call communion a privilese in contrast with baptism conceived of as a duty. Now strictly and scripturally speaking where have cite you to the reports from here, what we any grant to make that destinction between the two, and yet how eages our open-communicants are to lay al stress on the former and consider the latter not justly binding. Let us not of the Lord in this insidious way, calling this a duty, that a privi-In taking the position of a ical observer, and permitting the bright rays of Gaspel light to shine in upon us, we discover directly that we are on fusbidden ground and do not evince ce to the inspired word Of bantism and communion each it said that both are dety and a privilege. If haptism by immersion in the apostolic age was a

badge of true discipleship, it no less stands out today, as a prominent fea-

White Springs, Pa. A GALL FOR BREAD.

To the brothren and others where this comes, greating. Pursuant to a call made by the people of our vicinity there was a meeting hold on the evening of the 24th of June to ascertain the circumstances of the inof the country, and upon invi tion, it was discovered that in the absence of the proper amount of rais since last Pall up to this time, our crops and vegetation thus far are an

entire failere; which disappearment catables whatever, nearly all having come here inside of one year, and with very little capital at that, which now a consumed and no prospect for a crop upon which to subset. And further, homes for our inmules, and migrated from where we formerly lived because we were not able to own bomes, and also because this is a good and handsome part of country, therefore we nearly all sterire to remain here and lone we need them, and in the

society is entirely under the control of or officers are Pres. J. L. H. only. O rader; Trees., H. M. Blue, Scc., J. P. county, Kans Should there be and money raised for our relief, it should be sent to our treasurer, by draft or letter. We desire that these needs who are not members of the church or colony shall share alike with us, in whatever is sent to us. therefore we solicit help from any one who has or this world's goods to spare brothron, we hope none of you will be gin to say as some have said on such gin to say as some nave sees occasions heretofore, "let them come book Past and live." We are not able to do this, or we should not have com-West, away from loved ones and conveniences. Beside this we desire to the Lord is doing here in the conver sion of souls.

"God moves in a mysterious way, His wonders to perform." We solicit provisions and clothing,

and let it be just such as people bave, and all will be thankfully received. All oods sent to us by railr to reach us safely and without expense net on all occasi Maple Grove Aid Screety of Norton county, Kan, in care of U. W. Miller, chief distributor, either to Arapuboe, Neb., or on the B. & M. R. R., or to Logau, Kansus, on the C. B. of U. P.

ortation on most rastroads, but not so unless we first potify each General Freight Agent when and where from such shipmonts are to be made, therefore when you are preparing to ship a lead, inform the General Agent of the fact, and be cortain to consign as above stated, and write to U. W. Miller, Bell Norton county, Kan-us, at time of lading, and send to him the bilt of lading on all occasions-otherwise the goods will be sold to pay freights and the needy remain bangry. Send all money by draft or register letter to H. M. Bine, Bell, Norion county, Kan.

Will not the elders of the deflerent branches of the church take immediate action with their members and let us hear good results? Please rememb ng to the poor is leading to the Lord. Submitted with respect by

N. C WORNMAN, Eld. M. LICHTY, Cor. Sec.

The following we clip from the Nor-

ton county Advance, of Norton county, Kan., of the 27th of May, 1880; With much reluctance and many egrots that it should become necessa

ry to prejudice the fair fame of our still glorious county, Clerk Fitzpatrick by request of the County Commission ers, sent a letter to Governor St. John otting forth that Norton county, Kan is un destitute circumstances and not be able to provide for all of bet citizens. If the Governor has proving time we suggest that the citizens of

## The Brimitive Christian.

#### PERSONAL WARRIES. RESTINCTON, PA June 20, 1550.

PROPRIETORS: | ELD. JAMES QUINTES, AND EL DEUMENUOS, PROPRIETORS: | J. B BRUMBACOH

WE still have the Brethren's Ency

Bus. A. G. Black, of McComb. III says that after this date his iddieswill be South Baven, Summer county.

WE ARE informed that the Orphans Home project in the West is mosting with favor, and the prespects are that

Ben June Hawarenanan's address is Good's Wills. Vo. metrad, of Cross Keys, Va. Persons who refer to Al-

PART of the copy of the Assumi Meeting Report is now in the hands of the printers, and they promise to push Send in your orders so as to be ready when it is completed.

THE AMERICAN MISSISSIES SOCIETY years for the education of the celored

BRO. ANGRY VAN DANK, of Beatrice Nob., writes us a very encouraging letter. He says they have very good

Our Western editor commencer an article in another column on the covering apostion, to which we savete a late physical law, and thus impair it, careful reading. It contains thirty-five pages of foel's cap paper and will be published in parts

week, in order to get out the Minutes of A. M and hasten on the Report. We give the church news and the usu-

THE Minutes of A. M. are now printed and will be sent out to those that have ordered them in a few days These that have not yet ordered will please do so at once. Price, 19 cents a

pigos or 89 cents per dezen. WE HAVE sent out statements to pearly all our agents, and if there are in the accounts, do not give

ALL MATTER which requires on early insertion should reach us by Saturday morning. Our correspondents will please note this. Mail your consennientions so they will tench us at that time, or they will likely have to lay over until the next week

Wa make just received the follo ing from brother Josse Calvert :rie being no call for Annual Mosting in 1881, and having consulted a ser of eitlers in Northern Indiana,

BRO. E. J. MILLIE, of the Cedur feel individually responsible for the Creek clearch, Kansas, says, 'We are progress of the work, and that the in love and union and in a prosperous in love and union and in a prosperous missionary canno will reneive a new condition. We had our communion importan. The board chosen by Annual meeting the 94th of May. Two young Suetting consists of the following men in the prime of life were added to brothers: James Quinter, S. T. Bestemen, There will be splendid crops in this purt of the country.

near New Enterprise, Pa., was idown rive in the viernity of Hopewell, Pn., was

regularly every two weeks at 3 p. m. Munistering brothern are requested to make Frederick City a point Ar-

by a few days' notice. We have the and even less of life by storms In another column brother Framert New Jersey there has been an appulrefers to the proposed State Conven- lang destruction of property by tion. We hope this matter will service forest fires. Whole countles have been be taken to armage for this meeting, timber and lences and buildings con We offer the chapel of the Breshren

BRO. DANIEL CHAMBERS, of Gratiot county, Mach, (June 12th,) says.well, both in body and we think in spirit Thisehurch received three souls applied for admission. The erons were

Normal us a smtable place to hold it.

doing well considering the wet wenthat a recent meeting in Boston, reports or This evening sister Smith will \$3,000,000 spont in the past nineteen have new potatoes of good sare for

Ora prayer-meeting on Wednesday evening last, was led by Dr. Bru bungh who gave us an interesting and tructive talk on the man we commi growing weather, the prespects for a against the body, or our responsibility crop are good, and things generally in-to God for the manney is which we care for the body. It is the temple God, and is to be presented to him a living sacrifice. This cannot be done acceptably when we knowingly

WE HAD the pleasure of meeting ter Julia Wood at Annual Meeting She was so ill part of the time tha We have only a built sheet this she could not be present at the coun-She seems much interested in the

itorial matter and we hope all her health and at the close of the meeting was some stronger. She will usit the Printrive family on her reture to Virginia.

Buo. John R. Deslinger, of Dayton O . expresses himself much pleased with his trip to A. M. and also with the meeting. He thinks it was one of the best meetings of the kind ever heldmore system and order than we are accustomed to having. He forther "The brethren yourselves any uneasiness about it. Creek church bad their annual visit and council pesterday. Two souls were added to the church. There was Simply inform us and we will investigate the matter and make all correca great deal of unfinished labor. The elder and the church could not or would not work to either.

> The Annual Meeting took active s in the Mission cause. of Foreign and Domestic missions was appointed, to which was entrusted the work in Denmark and all general work in America. This Board does

not interfere with our District Missions, but attends to such work as one districts cannot well reach, such as States where we have no members and foreign countries where our dectrine I think an offer will be made to bold is not known. An opportunity is now it next year. So far all are in fever gives to every brother and sister to help preach the Gospel to every ture, and it is to he hoped that all will

ssionary cause will receive a new and Joseph Leedy.

WE learn that on Susday, the 13th See 1818 the runss the constront of section of June, brother D. L. Reployle's barn, Hope as stated in No. 24 of the Putter maugh, Pa., (June 17th.) w Delt begrouge forms and the property of the state of the property of the prope o blown down. There was Subbath treasury, for we have paid to the treasschool in it at the time, and some fit- oree within the last month nearly \$200. We also had the pleasure of being mend God's way a tean children were injured, name of This money was collected from our pass present at two other appointments in trons and at a Supday school meeting.

But a Crysnity.

We hope it will be for acted without period were organized recently. One extrapol of all disgate seems to be delay, as it in certainly wrong to perand the second strangements with the only foreign missionary we superintendent, the other on the conditional second strangements with the only foreign missionary we superintendent, the other on the conditional second strangement of human nature to the long second strangement of the second strangement of the second second strangement of the second sec cumstances.

In the West there has been more reacoments for services can be made than usual destruction of property ty presons are reported billed in the storm at Council Bluffs, Iowa sumed. The cranhersy marshes have been swept bare, and crops valued ac for address should remember and we hope it will be accepted as we thousands of dollars to the more de-

> On Saturday evening last we held our communion services in the Normal chapel. On account of the limited e we have we did not give a gen cal invitation to the adjoining church-es, neither had we any ministerial help from absend. Several brothron were expected but they did not come rere about ninety communed Those that were present as spectators were attentive and respectful. truly had a good meeting, and we have that all have been built up apair ually and are now botter prepa

discharge their duties to God and man-A pric of our brothren at Annual Meeting thought the price of our Tur Book too high. 'Of course, we could ot expect much else taking mus consideration the limited knowledge of the publishing business some of our brothron have, and the disposition on the part of some persons to complain of the price of things they want to buy. But then it is certainly very unable to complain of the price of our Tane Books. There is not or book of the same kind and size that, to our knowledge, is sold as low. We know of a number of similar books that are sold for \$1,50 and \$1.75 and then ten of them are sold to w

we sell one Mn. LESLIE STEPHEN recently wrote

an article in the North American or entitled, "The Religion of all somethic men" in which he shows as he thinks that the religion of the future will be a great improvement on Christianity hoing based not on very that men having intelligence will advance such an idea, but Christians have always been regarded by unre generated minds as a species of maniacs. Christ was so regarded by the Jewish pricats and Peter was charged with being in a demented state when he present that notable sermen on the day of Penterost. Looking at the way Christianity and its adherents have always been recorded. It is nothing strange nor new nown to undervalue it.

On our way home from Annual to Canada to attend their yearly meet-One of them was especially communicative and expressed himself highly pleased with our people be- er in any instance, to our k principles. He regretted that some of rapidly into the general current of the world, especially in fishionable attire. He commended our people as he thought there was no tendoncy among tist Record in us in that direction. We thought he the subject: did not know all and were sorry that "The Serip were not strictly correct.

WE learn that on Snoday, the 13th | WE THENG the condition of brother | FEON Bro. D. F. Ramey, of Conc. of grace. The rule for groung is han Clume, brother D. L. Replogle's barn. Hope as stated in No. 24 of the Firms mangh, Pa., (June 17th.) we have been prospered. I on last Sabluth. Bro. Benj. only time way. Benshoof superintends the school. - let every one he selent. We cannot

> secintendent. There is also one on the Benshoff Hill. Can't say who re he Benshoff Hill. Can't say who is cause any one needs what we have to appearatement, but glad to know that sell, but because us have to sell it. they are all in a flourishing condition May they prove beneficial to the

> "I AM not now prepared to send any onery money but I intend to give too products of one quart of complanted for that purpose this Fall, and ay wife will give the batching of one hen set on oggs when the chickenare large enough for market. Cannot every brother plant one quart for the and evens, and as a matter of plens Lord, and cannot every sister let one ben labor for her Sursor? they can, and that will be all that is

The above manifests the true missionary spirit and we hope many will should be dedicated to the Lord How many brethren and sisters forget this, and use all for their own self grat, loss mendicant. Let us adhere

WE notice in the last Young Dury that brother Sharp has comeluded to follow the International series This is right. He can make his own con ments as be proposes to do and then the Bible student can have the benefit of the many helps that we have in other papers to the study of the lemon. The International series of last quater care an opnortunity to teach many of the principles and dectrines of ou church. For instance, the "Beptism of Joses," the "Cross of Christ," "J. one and the Young" he There subcets gave our teachers an opports to teach the design and motism, the doctrine of self-denial and suljects for haptism. Then, too. the subject "The Pongue and Temper" embedied the doctrine of non swearing,

in fact, in following the series we had many of the principles that are neer to the church made prominent One of the temptations to which sany of us are expused is to think that we are making great sacrifices oil are enduring a great deal and with all this we are bearing up and enduring the struggle bravely. If we are in the great contest of life and are re

ally interested in it, we will have no disposition nor time to comment upon ing it. Bring "baptized on a professor barvery. A certain writer has mon of faith in the Lord Jesus" w. said, "People who make real sacrifices are never able to calculate complacontly the good the sacrifices are do em, just as people who really grieve are, at the time, unable to philabout the good effects of cause to glory in what they have en-dured, or what they have accomplished. "Ye have not yet resisted unto blood striving against sin." ON cits way home from Annual boods errying against sit. I we take disciples. Found the Meeting we got in company with ser! think we deserve credit for Christian | your obedience be prompt and hearty and Friends who were on their way beroism then it is likely that we land thorough !—Canadian Baptist. should be ashumed.

WE ARE glad that our brethren novcause they adhered so clearly to their resorted to concerts and festivals as a meant of raising money, and we are their society were drifting away so glad to know that some of other socie- do no good, it can at least do no harm ties and even some of our religious pa-

Where G

But now let us look at a feature of our congregation where Sunday the ordinary testival. The proposition Now, we submit that this is n

thing. it is an act of worship. We would a soon admit fan and frelie into our prayers and songs as into our giving Then it puts the maintenance of the cause on the wrong ground. The traground is the love of Christ and a sonso of daty; the festival idea is to get money for the love of strawberrie We think the wound a tremoulous The fall from the first nesit

It is true that many people give money frem wrong moti Christian people are responsible for that only so far us they encourage it When no invite the violation of a se do likewise. Surely when we see we ered principle, we are particips crimines should keep in mind that a portion of Let us because of bringing the sucrecause of our Master before the nuscoil ly in the character of not very scrupe sound principles, and God will honor We have never known church to do well long at a time that set uside the divine law of giving

## SIX MONTHS ON TRIAL

In order that the Paragraph Com-TEAN may be more generally introduced, we continue to offer it for six months on trial for 50 cents. Our friends, and esperually our traveling ministers, will please note this as it will afford good opportunities for intro ducing the paper.

## THE REE OF BARTISM.

In the General Bentist Almonor to 80, a person who had recently bee-In fighting that battle i fought all st; it gave me strongth fess Him then, and I have not feared to bear witness since." That is a use of buptism that ought not to be despised in these days. We are strong ly tempted to be ashaned of the Lori Jesus, and to conform to the spirit and habits of the world in which been reared. We luck during, The world' is always with us, and its infin nce is as subtle as it is strong, and we yield to its sonhistry without know eves the Rubicon, we declare that we have "taken sides" with Christ and rightconsecs and temperance; with truth and goodness. Young should make choice at once; and less no time in declaring it. The first "I" There are none that have any thing regenerated Saul did with his re stoved sight was to walk straight into the haptismal waters, he arose and was baptized, and he roused himself to If we the disciples. Young Christians, le We have always thought that the

whose profession of religion is much for there in percentions intenty are a grent disadvantage in compar with those who get for themselves. It is often anid that if anfant baptism cur We think it does a great deal of barm pers have the courage to raise their it keeps the recipient of it from doing voice against it. The Mississippi Bapits Record has the following to say on the growth in grace consequent upon the discharge of duty, and also of the did not know all and were early that his impressions of us in this particular, when the impressions of us in this particular, it is to be emported by simple girls when the direct correct.

"The Striptures tenth in that relipressions of us in this particular, and is to be emported by simple girls
ing. This girls in grace, and in norms callert years to believe that he has been haptized, and that, therefore, he reved not to be baptized, and thus he is ted to disregard the command which required him to be baptized, and thus whole life is spent in disobrdience We smeetely pity all who

# Charational Benariment.

... Those who expect to teach the sarling Fall and Winter, she

car the graduating class becomes any They have the best wishes of all concerned and we hespeak for them ply the bulm of healing to their

leave us for a season, after closing to take a course in the "National School of Education and Oratory" at Phila delphia. He will return before the management of the Fall term.

-The prospects for the Fall to of the Normal are suite good. The new catalogue is now ready. Enclose a 3-cut stump and set one. J. H. Brumbaugh, Box 200, Hunting-

-Prof. Schimmel, of Kansas will be se of the faculty during Teacher's com. He is a graduate of Millers. ville, Pa , and since then has spent sovornlyears in a Western college. He well recommended a doubt will render good satisfaction.

-A practical education is the object of the Normal Pranklin says "What significs philosophy that does not ap-ply to some use?" So it is with every other branch of education. Unless on be applied to some practical use, iof time to purene it or at tain it. To secure an education to wenr it as a gentleman does a finger ring, for show, is to pay an extravgant price for an exceeding small

-Harper for July says -'A Ger end, through and through, a professioned school. It is a place where young man re to curn their "brend and butter," as the German says in practical It is not a school which protends or strives to develop in a general way the intellectual nowers and give its first point which should be clearly underetood by all trying to Germ our institutions. As soon as the student enters the university he makes a election of some one study or set of studies-law, medicine, theology, or of the studies included in the philosophical faculty" - chemistry physics, Latin, Grock, philosophy, lit sture, modern languages, et student pursues chemistry, it is beso his elemistry is to support him m after life; if Latin and Greek, because he is preparing houself for a position as teacher, so it is with the other branches. The first question a so it is with the ing a study is "Of what practical fit will this be to me?

About the above there is some so solid sense. This life is too short for a man to size at doing everything bet he commences to do anything. The reportant step in life for a young man is to determine for what calling or profession he is best adapted. Having this decided, his studies and education jects. The precious moments of youth should be pursued in that direction, thrown away in nimites pursuit of Andre we per making it is means. In ord literature is a mean of must be perfectly and the professional control of the perfectly and the professional control of the perfectly increased in the perfectly increased

## fidlestern Department.

RIDER R. H. MILLER, EDITOR

We arrayed home from A. M. on worn out with labor and loss of sleep that we are not able to write up a page as it should be done and we get cannot be settled but by an acknowledge but little rest till tre start from home again on Tuceday to attend to some hurch business weeks, but will try and rest up enough to give some short items

This week we spend with the broth ren in Howard county, Ind., and hope ing will be for their benefit and ould -As the close of the term draws cation. We hope they will remember that most of the good resulting from our labors is dependent on them to apounds Let peace and kindness be the main power to restore harmony

and good feeling among them We have spent most of this week in makes it difficult for us to write an our part of the paper, and if our reados will look at the number of committees we have been put on this year they can see that we have been p ed into that part of the service a little too much, which will hinder us some in gotting our copy ready every week It is more pleasure to write for the

Orn plan of holding the A. M. this year was a success, fully equal to the highest expectation of these who fared it And the pleasant manner is which the business was conducted gives us great encouragement for the future and rankes the character and ork of the meeting more astisfactory. The labor of the meeting seemed to he more difficult than neugl, and dangore more threatening; but through the blessing of God, a snirit of kindness gave us pears and success in our labors, which has selden, if ever, been equated in the work of any Annoal Meeting.

special train which run us to Union Innetion short midnight, and stood on on a side track till next morning at 4 the hotel. If we could have reconsidered the matter there, we would not have voted any thanks to the managers of the railroad. We were well pleased with the improvement in the manner of holding A. M., but we think the worst part of the arrangement was in raisroad facilities, which were not controlled by the brothron entirely It should be improved next year.

STUDY everything by subjects. The with no special sim, never concentrated on any one thing, will soldom gain much knowledge. But when all the powers are turned to one thing, all the offorts made to comprehend its truth, there will be great improve ment. The young mind should be trained to study one subject at a time and study that fully. It at once becomes a power for good; when it is muster of one branch it is then able to had to mistakes and betray weakness The young mind should determine now, under all its advantages to im-To its favored opportunities in a

full investigation of all important sub

church, or principles of the Gospel, it unites the church with them conductors settled makes an account soft of the convergence of commutating woman week set practs or

Will be absent about the troppen, as it is the public or gen eral violation, which makes it a church offense. Drunkenness or gambling say be committed in a private place, and seen by but less, but that it no less a matter to be settled by confession before the church

The work of the whole church in he valls special attention to what he is s government is an important matter. The church must choose its own offi ere, as in Acts 6, and any other form of making its officers is anti-scriptural and will result to oppression, destroy ing the authority and the rights of the lasty. The work of the laisy in the church is of the first importance, the

greater part of the burden in supporting the church falls on them, and it sald he so, on account of their number and ability When their rights are properly regard ed and they are properly metructed and awakened, they will give the church that support and prespecity which their united effort alone can

Each individual member may do the church, in giving support, cowork; in studying to know the way peace of the church; in making the matter of conversation and study, and using a reasonable portion of their and thirtwenth chapters to the illustraand means to advance the inter- tion of that subject. He commences

church does. This unpleasant and been equated in the work of any An-bound Mexing.

We started from A. ... bertful source of fault in present and with early own of this cigiring common and also have the started from A. ... between the sum of the Lord La cerning about 3 o'clock. We got a cluster, there is another denoted in the ilar to this. In church business all cannot have things their own way, but still she church must decide. It is the covered, dishonoreth his A a. m. however a few of us got a bed at duty then of each one to say what does not mean that he diskeners his freely But it sometimes happens that Christ, his spiritual head. This must brothron gramble, complain and find be true because in the third verse fault afterward with what the church Paul says Christ is the head of the has done. And then, too, sometimes when brothron do not attend church meeting; they find fault with what is head, he must mean he dishonor done and make its general telk. Such Christ, because that is the only armse a course is sure to have a bad effect, and destroy peace and union. If a brother cannot be extinfied with what the

> talk Another danger from which the use has suffered in places is the disposition in some members to talk against others, wherever opportunity offers, and persons out of the church

It the trepass of prefetch as indisolved frequently use too want nationary,
an implies in the expressor praying
should be satisfy Matt. IS. But if the cluries dissentative, and leave
should be satisfy Matt. IS. But if the cluries dissentated. The same
the trepass is an oftense against the
way for peace is to let the church have
guides of the land, here becoming to and a merried from a second whole church, if it be something that something to say in who shall be callorn out with labor and loss of sheep | is a riolation of the rules of the ed. this gives thum more sufficience one. ed, this gives them more softeence and

# PROPERTER

"But I would have you know that the head of every man is Christ; and the head of the woman is the man, and the head of Christ 19 God. 1. In this passage where the aptle says, "But I would have you kno

going to say. He lays down some which he is going to explain, so they may understand what be would have them know, and what he is going to talk to them about These principles be lays down in the form of a text, and takes them as a subject; illustrates and applies them fully. In the 11th, 12th, and 13th chapters of 1 Cor. he gives three sored and spiritual relations The head of every man is Chri cound, "The head of the woman is the man." Third, 'The head of Christ is God." Out of these three relations many important duties, but they have refere on to the worship of God and are applied to the church Paul takes up the arbject of the man ab toward a proper government of being the head of the woman, and the duties growing out of that relation and help to the officers in all their and discusses them to the seventeenth verse. He then turns to the subject of they may work for the settlement of Christ being the head of the man, and every trouble that may endanger the treats that subject to the end of the eleventh chapter. He then takes up relfare and interest of the church a the subject of God being the bend Christ and devotes all of the twolfth

cets of the church . We have known some who seemed to make it their spound business to the woman, Chrise the head of the to make it seer sporms thereers to the woman, Christ the bead of the criticis and fight fault with everything man, and Ged the bead of Christ the officers do and oven with what the vestigate the first, and lear There is another danger sim- illustration of this subject, Paul says in the fourth verse, "Every man pray ing or prophecying having his bead their feelings are; to give their views natural head, but that he dishoners man, and when in the fourth verse he speaks of the man dishonoring his

which can apply to the subje apoetle is epeaking of. And likewise cannot be satisfied with what the church has done, let him proceed in a church has done, let him proceed in a geoge. The head of a king may be legal war to have a re-consideration : geage. The near of a king may be henored by putting a crown upon it, but the idea of honoring it by taking make his discontent a general the crown off is not reasonable.

And further, it is common almost everywhere for man to nucover his head in honor to his superiors In this spiritual relation, and the ap many places it is considered a mark of includes those that are unmorried, no or in it will give a little encourage disrespect to enter a man's home with being under the same law with their some date of the church or your last on; and in many places to that are married, for he is speaking one of its members are made a topy center into it the church with your hat, of a relation that applies to all women

selfield of the consideration Insister of some framework. Any frances is not conversation, in recommend of the secret place of worthin. There is only half betreed, any subject only could not be maintained unless they hardly anything more common than the could be the maintained unless they bardly saything more common than half studied, is of but little besett; pall some one site slows. This fault lor men to take off their hats to show pall some one dest deven. That itself for rase to takes out their haid to show the same was some course seen of their haid to show the same that the same haid to the same haid the same

CRUMON GOVERNMENT.—CONTINUED gives in due time, generally brings and bely things, when our work is in great on the prome different and left in the treepasts only effects an indinacover our heads in henor to Christ the 'Muster of solemn assemblies." Is some places this source and spiritual

duty is too much neglected, especially where custom has made it common for relatives to mt in the congregation at funerals with their bats on. Let me not forget the duty to uncover our bends more to honor Christ than man III. In the 67th verse Paul, speakog of the woman says, "But

an that prayeth or prophesioth with her head uncovered, dishenereth Not ber natural head, but rr head," the man bor head in the church. In the third verse Paul says the r the head of the woman, he now says she disheners her head in praying or prophesylne with her head ly apply to the subject introduced by the spostle in the sense

of dishenoring the man, for this relation is the very thing the speatle is speaking of Another thing showing that the dis honor is to the man as her head, is Paul's language in the seventh verse For a man indeed ought not to cover his bead, forasmuch as he is the imag-

and glory of God, but the woman as the glory of the man." Here we have re glorus specified, man is the glory of God and woman is the glery of the man. And if we turn to the 15th verse we find another. "But if a wo man have long bair it is a glory to Here the long hair is the glory of the woman, the woman of the man and the man the glory of God. This on that the apostle has not yet get off the subsect he started with the woman in the church. This must be his meaning because in the 11th verse be says, "Neither is the man without the warman, neither the woman with ont the man in the Lord Thun it is in the Lord that the man is the of the muman ; and in the Lord, that the woman is the glory of the man This makes it plain that the woman sonore the man, in covering her head for she is the glory of the man. benor and glory Paul puts in the relawoman to the mun in the

church. But more on this point after

1V. Some commentators and trans

ators have applied what Paul hore

says about man and woman, to hus

band and wife. This is a mistake He

does not say one word about husband

some other things are looked at,

and wife in the whole compter, and if he did, he would not say the husband is the head of the wife in the church for spiritually, he is not. The husband as head under the divine law of marriage. That is true either is the church or out of it. But the appa tle is speaking of a higher relation than that, he is speaking of the spiritsal relation of the man and woman in the church, whether married or un married It makes no difference in disrespect to enter a man's home with being under the same law with these your hat on; and in many places to that are married; for he is speaking

and on that account in your most tark against a twester set in me's neglected. And if it he no com- man the principal, the responsible to the na legal way to faring his to loom for man to tour of his hets of special 6 God, to offinishe that is desired. In all your talk loomer man, how reasonable, and there is careful for the common special form the point raised by the careful for special form of the common special form the point raised by the present the point raised by the present the point raised by the present the point raised by the special for the argument, that if the whole catalogue of executive point.

Analysis way members on sweet for man and another than the first tour by the price to man as sin-

Correspondence Palmalare RESTVICTA, LES Co. PA. 1 May 25, 1880

See Law Pro-

I feel like answering your letter to Bre. George In the first place by my intimution that the wise at the lovefeast where we were together, and where the quention arose. If you are at a lovefore where "fermented wine" is used, do on withdraw, since you say it is the devils oup," and your answer that

you sek so questions and if it is bleesod by the Brethres, your conscioure of rue the same we use, and it it was not formented. I cannot see such a great gronce that it should be a rock where sonie are brought to shipwick by bene fermented. And again if it is blessed cup" whether termented or not I drank it so the cup of the We are of comse not as rightcome as our Lord bimed was and I hope our aims are "to be lake him "

But it seems to me that there are

ovils about us, and in us, more worthy

of our notice, and energies, to erad

Not many "drunkards"

pelled from the church, and I am aired those have not been drawn back to the world by the "blessed cup." again drunkurds can be judged. We can judge a drunkard because bis works and general appearance show him to be such. But the other works of the flesh, such as adultery, fornien tion uncleanness learly inneres, idolatry, witcheralt, helred corretor, cons, worth, street, welstern, herewee ENVEINGE, murders, | whose bateth his revelues (the Italics are mine. Here are seventeen works of the flesh, and occurrer days, these shall not inherit the kinedom of God. And among these Paul did not mention, coverous which he says. 'The love of money is the root of all evil." ont of work before the church to eradicate these evils and a greater still to plant and water the fruit of the spirit, love, joy, punco, long outgentlenes, goodnes, fath, ferrage. es, temperance, foragainst such This is the work of there is no law the church as a whole, and a work for good soldiers who fight for our country do not use the musker, not all the rifle, not all the sabre. neither all are communders. So in Christ's kingdom all are not elder, or preach or editors, or writers, but all are members of are body. To some is given the word of wis-lom, to another the word of knowledge by the same spirit. o prother faith, another the gift of healing another the work of miraples. another prophecy another discerning of spirits, to another divers kinds of toweron. Rut all these worketh that one and the self-same spirit, to every man severally as he will. For by one Sparit we are all haptized into ne body, whether we be Jows or Gentiles, whether we be bond or tree, and have been made to drink into one Spirst. I love you not any less if you believe we should use wine, as you are old and should have our respect, as it seems "love in many is waxing cold." Not such love as ou old brothren have, any more. May

idiats. you go on in your special sphere, you time is no doubt short. Your weapons will be laid by, but if you keep them charp no doubt, others will take them matter what people think. up and fight the enemy at the place ARBAHAM CAYLOR where you were stationed, hence do not retreat. O no let your last battles he the most glorious Temperance is a great work for us. We should be sober in all things. But I feel unable to cope with the great adversary in- Dear Editors I will leave it for older brethren, for of your valuable paper would be please ren could have that forbearance to-

hands and weep for Israel O that my people would consider," says the For there are many things which come under our notice that savor not of life, and these things his calling we may be able to do our worthy member and be taken home

> Cynes Becsun. ----On the 23d of May Bro

A True to Tinton County.

Wm. Pierce and I took a trip to Tipton county. We held one meeting. Paper spoke to a staall but attently tive congregation. After services I made some inquiry about the church They have about fifty members and one young sponker, who seems to be a good worker. I asked bim if any the brethren took any of the church He replied negatively as they papore are all too poor. As for himself be was not able. He had no house and was called on to visit the sick but had to walk. He has six acres of land and is shout to lose that. Brethren why is it that our poor brethren have to k bor for the church and their families too, and at the same time are so little ared for by those who have plenty Well, says one he is not in our church and it is not our look out, braides that he cannot preach like some others therefore it is not expected that he Bet I would say should got anything. is he not a brother, just the same as our next neighbor, or as if he had the education of Domosthenese? He surely The Scriptures say, "If thy broth nge and we shat or has need of these th up our burrels of compassion toward bim, how can the love of God be in 100 7 I do not suppose that there is my brother or sister that would like to say that they spond money unnece few members, will have the privilege of buggy to go to meeting once in a while, mycting with the brethren oftener is when it is pice weather don't you think your brother needs one that has to go twice to your once? Now, breth ren, consider this matter and when a big gun comes among us and preach es four or five times, give bom what he ought to have, and not give him \$25 or \$30 mot for a show. Look at home or \$30 just for a show when you get together Don't say, dld you notice that brother's fine cost, or thorassier's fine hompet, but unsure of after one another's welfare temperally

our preachers, and one of them telling of a young man that was talking about our church . he thought it was the mearest right, but they leeted their poor too much. One of the preachers said he did not believe in helping the poor too much, for when you give a poor man anything it made m lazy and you have to keep it up. Of course I said nothing, but I thought and many more were almost persunded to be Christians. "Consistency thou art a jewel." There was a sister remarked to me some time ago that where the Scriptures say that both these thing and see that his brother have need of them, ko, it has reference to criples and Then all those that are not criples and idiots are not brothers or sisters. I suppose that some of your readers will think that I am a poor brother and too lary to work, but I cannot help what they think. My parents taught me to tell she truth, no

From Watton, Harlan Co., Meb. June 3, 1880.

and the consequence is nothing grow- ary cause, use. The wheat which was sowed in March, in the valley at this place is an should ye have done, and not leave the dry, and looks as nice as it did in the should be have done, and said works at granery. All work is stopped on the that we may have a good run soon order that they may go to work and where all is perfection. My love and get out all the corn they can and reap bountiful harvest yet. But the time

is so short to make a crue that some the poor farmers are very much disconversed. We have a near prospert to raise anything here except corn Summer, and my advice; to all noon people who wish to move from the East to the this part of the country, to do not come this Summer unless you have capital to buy. bought very cheap, at almost your own

price A great many are obliged to sell in order to hive. We have a fine looking country and good soil, but the We think in a few years we will over rome that, and if so, we may have the of farming country in the states.

We are still living in an isolat center, but still the lastbren are a nearer every year. Only a couple of years or so ago our nearest point to meeting was about 189 miles within the last year or so ony of brothern settled within fifty miles of this place, in Norton Co., They are all carnest workers the Master's cause, and are prospering in the gook work and bringing he fold I was with th on the 23d of May at their loveleast There was seven ministering brothren t. If I mistake not two of those beathron more advanced to the second egree Both good workers in the Master's cause. Nav the Lord bless hear to discharge their duty in the ministry that they may be the means of wanning sould'to him who taketh away the same of the world. We had a good meeting. We have now a min ister in the first degree, Itving abou We have now a minfitteen miles from this place, so we, a

public worship than we have in yours gone by. From the Chancerral Church, Cal.

June 1 1880. There was another season

reing in this congregation by a visit from elders George Wolf and Stephen Broadberst, who expounded I was riding along with a couple of the truth in its primitive p urity as given by Christ Jesus, which moved the hearts of seven souls to come out from among the world and unite with the church They had meeting one wook, commencing the 22d, and the last evening held the communion serv Truly this was a time of rejoleices. ing in this community among the saints. Sinners were made to tromble

> MARY A. RIGGER Explanatory

Dear Primitive

Over my name appears the April No. of Free Direct little item from my pen, addressing Lewis O Hemmer as dear brother. As some have wondered at this and baye written to me about it, est say that was written about the last of November 1879, sometime before he was expelled. And will just say in connection with this that I have always respected the councils of our always respected the councils of our level. The set of the residence of the dear brethren at Annual Monting. I give the strength states as my be 1692 Couchas or residence was made to rejoice at our leat. Annual inference in setting, at any time. For Capanoorus. Address, mostling, if there was a little difference of the strength states and the symptoms realise. The Capanoorus. Address, and the states of the symptoms realise. was made to ryloice at our last Annual machine in the state of the results of the Perhaps some of the renders of opinion on some queries the broth-

wiser minds, for more powerful wills, ed to hear from this part of Neb. As wands each other that all possed off so Sconer would I lay my head on my far as I can learn it is very dry mail pleusantly and I trust profitably blands and ween for I state! O that parts of Nabraska In this variety believe the good Lord overruled that we have bad no man stare last lall, mosting, and especially in the Mission

> S. M. Garmaner The State Convention.

Dear Brethren A State Sunday schr Convention for Pa, baving been called for it is necessary that some arrange ments he made without delay. The Modele district at their late cours oted for it and appointed a committee

to confor with the other districts. The Western bay been heard from. They having appointed a committee at their last meeting for the same purpose The Eastern has not definitely answered the called although it is known that there is a prevailing sontinent in favor of such a meeting How shall we organize t

for the work? Cannot the duty of arthe time and place of meeting be refercers of the different distri-The place of mosting should be as

entral as nostable. Johnstown in the Western district has been suggested worthy of consideration. We will not the brethren cust and west
D. Eventure

INNOUNCEMENTS.

The brothron of the Middle Creek church Somerset county, Pa. intend olding a communion meeting, the Lord willing, on the 3d of July, com mencing at 3.30 p. m. A hearty invi JOSIAN BERKERY

The Wabash church met in regula church council and decided to non meeting on the 18th of The resultingitation is given to

The Young Disciple.

S. M. AUGERNES

The Yacon Discrept to no Interesting weekly appressionly adapted to the weak of our young olds. It is gotton by with great care, above little said, grinted on good papers and in quite a free among the young or yet. It is well relied, with a few reading or an engine of the papers and the pap 8, 60 2 00 CLUB RATES, ONE YEAR.

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## Sermon Department. " THE TRAINING OF ORILDREN

Stemen by W J Swigart

Troin on a child on the way he should see

tron of God, and is motitable for many things; but there are some Striptme ure a little hand to accept. Certain Serintures are band for some per-As a general thing s, hence in looking at the text that I have named this morning we must arrive at one of two conclusions withthere is a great deal of bad training accept the first conclusion and home Scriptures in connection with the promise that if the child has been properly trained up, he will not deport and by which we can decide that it the child does not in after life shour the eftects of proper training, we may conthe individual when it should be train his tender years, when the mind is plastic. And indeed this is the only

u.u.y., but it is seldom men and one given them. There is little hope in it is to some degree your own half- looked at them they stemed so hand men change, when onto their landsulgation a nown tree when you.

Parents will you dare you say there exist and good and jours. And I won

only one way for the world to become torm Paux - Examination of the great extent in the hands of parents, grow up to know maything obswhether the world is to be made het-child's conduct in company, in put wer and influence of the parents It the world bastes on towards the

law that indits, erreals, and the inferi-

because it is fishnousble, bung their preach religion to meelts, and there is of relimbus feeting have been implant-

In laboring for retorm in the classes erk them right over into the kingdom the world is to be made better it must destray of their children. to through the influence that pa-

it is tender, for "As the twig is bent trong or street was activing, granty, among the property of the control with the already made all its gets of far away from Christ, why they crooks and turus, and ngly guards, and remain out of the church, but I has grown so long in them that it suppose the matter, to some extent in is absolute drath to the vine to explainable. If children are away

TABLE OF CONTENTS:

A section of the content of the successive generations when it is old it will not depart from hands, when mothers can realise that put on Christ and have proven them Whether the world is advancing meet it. As a child has been trained in its in their arms unconsciously sleep those redion in the minds of infancy so it will be when it is old. It that will be the active workers of the the Master's cause, useful in winning ally is a spectron in the minds of infraregy so it will be when it is old. If it start will be the active workers of the image, and whatever to an univer to a facility has been brought up under infrare, and when they reduce that the Master's causa, noed in whating a looked at that questions, it noght to be put widthe andicaces it will most likely future freeze their children are model. Their children are model their children are model. And there is become a warlike man.

and give their responsible position a purery is war when we remember that the reom ing according to the modifing inflation and pive them offspring that care and in which we remember that the room of second their content with the children of the lost, and how many in their unborn lives as will direct their signs of war, and suckled while he and understand more fully their Clouch Pounct. Home Trading | the times The matter hes, to a very and cholong, and unloving words will child's conduct in company, in public ter or not. If a progenty becomes but in private will reflect the character thems this morning, if you will necept ter, it must be through the moulding and training capacity of the parent, it, has a three-fold application. There Do you who are been, far from your homes suppose, that in your associations with us, we me not able to know be by sucressive improvements in the something of the character and quali-generation of man's posterity. And ties of your families, although we never if skildren are tak to hettermenth acc.

> We may preach temperate and spirit. not a very difficult matter to get them while a few of these deaths, I suppose and there is little accomplished. We they are taught that it is better for attributed to nata them to reme in the woods and spend are thousands of children born into and fashion reform, but until it is in- the day in gaining, there will be little the would with unsound longs, and fiel into the mind and character of trouble in keeping them there when livers and stomachs. Children are

> at lament the reign of the tyrant day I noticed a crowd of boys hooting child as born weak and delicate, strugat the justines of the prospective cir cus, and I heard one or them say that little ones, be to dress innegatiortable, he had never missed but one circus in life is told-the young life withers like harr, and "hem?" then he ke (not to explanation that he was sick that time. He didn't state how much be had atwork, beaven knows) the tytual will still years, and will, most likely, till tended the Subbuth-velood, but I pre-tiful only of the electrics. We may some has fracter did not run in this di-man of the electrics. We may some has fracter did not run in this di-man of the electrics. the end of the chapter. We may some has tastes did not run in this direction. Now what was it that made ittle kope outude of where the seeds that bey desire this 'it was because believe. But the herds and the flocks, a-that is, we bring to then rememparents condemnation, because he was in that

> trained in that way. The heather, rown people the shooting is often for the most part are beathen only be unid and uncertain, although severe . curse they have been trained to be chance selection everywhere, except used the progress is extremely slow, such. The papalists as a general There is a kind of a grasping hold of thing, are such because those characthe hair of men's heads, and trying to teristic principles have been instilled and cultivated ever some birth , and of Christ But it hurts, and not unive- many none who is cutside of the Chrisquently provokes and they rub the tian thursh, is there only because they and unprenched, and the whole world ore place a little and go back where have not been brought up in the nur were. But retour must take ture and admenition of the Lord. place in a different way than this. If Parents hold in their hands the future ther and mother are, so will the child be. As the training and influence that If we want a plant to grow in a certrue direction we take that plant when child, when it is growing and forming the tree is inclined." You cannot man intuiter development be. Parents train or direct the strong, grarfy, knot-wonder why it is that their children

od by their own example, procest and vice and its concomitants, and I Are we made to wonder that Nupo- teaching, and that the character of the detroi if any will have follow into

nate from from the radical stage of with virestles and trophics and entention from the radical stage of with virestles and trophics and entention from the radical stage of the redeemed and bleat tustes and inclinations, and developing his mother gazed on netural scenes of marks and inclinations, and developing his mother gazed on netural scenes of bidity. To awards to a full scene of work is the training of children natures into the mays of obedience, the world's bloodlest battle fields? this seems to be one of the greatest. temperance virtue and sportsulity. And can we expert that a child who difficulties in this world. And when This is the only source from which we has been eradled and nursed in the mon and women do not realize what their responsibilities are, we cannot These points are what, in my bumble expect much reform, and until they do Judgme A this it is idle to loope for it. This 'training' that constitutes my learnes why the training is neglected.

it, has a three-fold application. There men in the world, who have the train is a physical training, a montal train-ing, and a spiritual training all of their characters under their care, who which devolve upon the purents, and dates clear back into the unborn life of The responsibilities of parents are as the child, and follows on until it merges into the man or woman of mature A large proportion of the bureau er's arms to the Subbath-school, it is true dies in comparative infancy. And There is may be attributed to providences of where its nature will take it, but if God, a very large proportion and be the deceloping man servement, little of they grow up.

As I walked down street the other the bodies of the parents, and the

gles through a few months, or years of suffering existence, and the tale of printly of carly Suciner People do not They can surely rear them he had been trained in that way, and the horses and the sleep must have at had no ambition for mything of a dif tention, that the quality be improved, and value enhanced, for there is money

A certain author has said with terriin horses, and cows and sheep. For their flocks men seek to study the laus of God, and obey them. But the trath of seen born in the image of is aweltoting in iniquity because there are so many fountains that are pouring out congenial depeavity from the begmning. Stock is fed on whatever will most improve them, and make them grow into well developed thrifty lowed to grow and develop on whatever they can glut thomselves with, mre a world of dyspoptics And the training of the children is no less a duty in directing the mental pearly everything but business. tustes and no emplicaments, and the attention is given to raising of fine quicking and development of its moral calves and horses than is given to the

raising of children. Some people's may be altered bengit 'she be stagger and be altered bengit 'she be stagger and bengit 'she beng

elyes approved worker bony and that is for purents to real loop became the insulate warrior be men and women of the future is grows shame and said. Oh, how many, a hun-

> through Christ! I thought what a There are a few points in my sub-ject this morning, to which I want briefly to direct your attention .ent are causes in the way of properly training (hildren, or rather There are many of the men and wosured by persons who are etterly igne

rant of the duties they are to p

as parents. There is a kind of heed baxard bounding onward to fatherhood m no sonse prepared to mountain and year a family, and have taken no thought of the eternal con-They do not even seem to think it is a responsible situation they occupy. This is a torrible fact. And I suppose ety are such for this reason. A great many of them have had no po training of the proper character. They are not taught the hely name of God except in profamity, have never loarned to lisp an evening prayer. There are chibiren within the of nearly every cherch in the land who know not of God except as they learn buy in the trees and the emeion stars and know the name of God only

in the cathe of wicked people around them. There are children not that speak-within bearing of the rooms of this building whose tender lips are daily polluted with the foulest onthe. And where did they learn it? They have taken those oaths from the lips of their parents. I beard a father, (and presume he had become a father without any serious question us to what his duties were; curso his babe and call the damnation of God approits little soul. Oh theu sternal God, wilt thou not rescue the young from auch influences! I sometimes wonder if there are people who bring souls is existence only to become subjects of shame and vice, and infamy, and death and hell. They assume the responsibility without any fixed principles or knowledge of what is to be There as a kind of chance work is

Another point that I name is in the dering how that processous youngster matter of punishment. Punishment learn d to smoke so soon. Serange, indeed! Parents salvise their chalaren is a divine matitution, and although no ekastisement for the present seem joyons, but grievous, it afterward wields the nearcable fruits of righteit afterward nunish them if they do) when their own mouths are so gorged with it they and punishment is right can scarcely get the advice shaped into enough in its place, but it is so wonderwords. If the parents have some ne-There is plenty of punculiar way of doing though they are fully abused. likely to be imitated by their childrenit was only better directed. But there daughters of a scolding mother othing more agemusuously dene are very apt, in their turn to become It is not the character of the offence scalding mothers. A lettle girl scalds that determines the puni-broad, but it her doll just as she has been scolded by is the feeling of the parent. If a faher real mother, a little boy will swear at his stick horse just as his ther is in a had humor the slightest of fence is met with severe chastisement while if not specially "put out" he is

The by-words and idle words (which are Ponish ore than 'yea, yea, and may may, and ment is so free cently siven more to are consequently "of evil") that childadministraren come to use, and which are only or then for the referm of the authoret the alphabet to more wirked profamity and whenever this feeling character are generaly gathered and learned from ires the punishment it less its virtue as a medium of reform. The child is the lips of parents. The character of the child is not unfrequently a duplicate of the pureats. If their is fi-kie-ness in the child 'twould be nothing only provoked and hardened, instead formed. Children need exclusive and correcting, but should not be prostrange if you could trace at to the pavoked to wrath, and this curbing and rent Noro's mother was well calculated correcting belongs to an early part of to make the tyrant out of her son that most likely indulged and sociled child wants something, and its mother profugacy of his nature to the fickleays it had better not have it. The sess of his morther. What a tramble child then eries and gots it. This is reflection on her who gave him both only laying the foundation for stub-

amediately grants the want, and words, "My mother, say a system of contradiction starts that MOTHER " And methinks the torments engenders disrespect in the child for of that mother will be seven fold both parents. Ponishment, to be ef- greater than were wont to be as each fortive ought to cause sorrow to the accent strikes deep and bard upon her. trator that such a thing was Is there any seriousness in necessary, and should be administered mother? In there any remonsibility with greatest prudence. It seems to in fathering or mathering an immedial he the idea of some men that the soul? And yet there are mothers in whole law have been fulfilled if the the world-and shame, whose, and I has been done. If a fa say it-in the charch who have a ther has whiteen the boys and spolded erret delight in seeing their daughters ils, and started them out into the and their sons in gay and gaddy rounds

not has fault ime aco or rather he talked to they would not obey him. He said he

character afterwards

not know why it was, "For," said no they please " Now this expre the experience of too many fathers. His highest idea of a father's duty to his children seemed to be to birch them effectually A random petulant, sugry manner of punishing children is the most unreasonable and unchristion thing a father can do A mother sometimes if she has furned and scale, the more staid and sensible. Some rd all day, driven the boys off down

street, or to the barn ulled John a gendformething, and Mury a bout, scores to feel that she is filling her maternal mission nobly, and lies down in peace in the eveping to sweetly dream of the full and blussed recognition of friends "Over But a system of nunishment such as

this if far away worse than some all, and until it is used with motives sent to this, it will only serve to squarate purents and children and destroy true parental influence. at there is still another point in the subsect to which I wish to direct

ven if it should bort a little It is hard for the stream to visu not want the precept so much as they want the comple. Parents may tell their children to go, but the children rents sometimes seem to have no i want their parents to lood, and they The most powerful teach mon thing for parents to confer er is a good example, and any correcm, or any advice that is not backed sy climbs

they cannot control their children And they blame it all on the children. by good examples on the part of the when it by no means helongs there, narront is ant to be entirely lost. A it is the parent's fault. When the on his father's knee and waywardness in the child was small.

ed it has become a raging, pitching, ly to the lowest rocks and decreat. sinks. A child sometimes besses a whole tamily. You remember the story of the twelve year old lad, the on of a king that beseted that roled that country, 'Pather is king, be said, "but mother controls bim, and I control mother, and thus I am roonarch." Parents have the moulding power that shapes the character, and destiny of their offspring. raligious sentiment that characterizes most men has been planted there it the mother or father back in the infan-

T of those mum

It is said that Charles the Second. was taken from his mother to prevent his being a Papist, and thus is the po rent's power over children silustra in the lives of thousands. Train the children physically, train them men tully but by all means train them spiritually. Bring them up in the admonition of the Lord Paul would say. Teach them in the dusk of even to how at your side and sup their little prayer, talk to them of of goblins and spooks. Why is it that e parents are so loth their own children of religion and And if he died unregenerate, all the their duty to God? Teach them when bornness and wilfulness of a worse way down through the rolling cycles young to reverence boly things and Or the child of eternity, as he writhes in agony, you will not be heart-broken over their mants something, and father cays no, and gnashes his tooth in the terments coffing at holy things when they are and the mother, for cause unmentions, of hell, will rise and resound the same

I have seen mothers ween and prayand grean, and lament, and agover the last, that their grown children de not come to Christ. And they monday why find does not assume beir prayers and convert their waytime they are teaching and training their infant children in the very s course the others have some, by field ing their priderand solf will, by indulging thom in corything they cravburdening them down with extravaworld with such an impotes, he thinks of secrety, rather than identified with they ought to succeed, and if they do the humble followers of Christ. Their gent dress. Teaching their little hearts to be around and training these vanity is not only indulged, but act up to break their parent's bearts when

they get older. The only stage in all ally encouraged. If one mumber of the family does come to the church and their lives that you can train them in He was lamenting about his boys, that lays off her gewgnws, they are piled the right way, you saize upon to teach and multiplied unto a younger one them in the ways of perde and selfwho is not in the church yet. will, just because "they are too young he, "I trained them well, and I lieked by no means observant in regard to to be taught obedience, hupulity and forced themselves on my notice that If your sons, spend Sunday in a

have so uttorly discusted me cand I me about in ear livery, full in had company, gambio and druk, and your believe it is righteous disgust; that I daughters, go to balls and scoff at relacan't help mentioning it in this cou Parents, and I think emerial rion, it is because you allowed them to ly mothers, seem to delight in seems luit, and did not check this tenden their dangelters sought by the cay and when you might. You want to know fashionable young men, rather and break your hearts so well as your professional quack some squirt of a codit by a constant drain on your dottor or source, that can admist his You want to k bard carmage. cravat with more grace than he can why your sons and daughters rell bave Sourish an implement of labor, or p och extravagant dress, extravagant tably shuffly cards with more skill horses and extravagant barries, but I on to know, how they would ever have than be can turn his bands to may honest toil, who wears a slick but not them if you had not given them to hom. And I repeat (and I would doand a long cost, whose hands are as oft us his head-useh an one is en sire to repeat with awful emphasis; the assertion I made awhile are couraged, in his visits, and some homhat if your children are out of t

ony-handed farmer boy, beneath charch, it is in a measure your own whose rough, brawny breast, and sunburnt countemance, brate an honest And it your sons and daughters nnnot wash your hands, true loans that would make their daughters happy, treated with repell-Pilato like, and say, "we are clear of and cometimes in The dismal grosse of the damned as they sound and scho from into the world so far they never get the nothermost depths of

bell ought to startle us and make us I stop to name but one more point, know there is a work to do. and I close. This is the fact that pa cas bord, but it is true, and this is apology sufficient for saving it. Patrol of their children. They do as they please, and it is not an uncess saying they have done all they could do for their children, but when, in one single instance, was the experiment fully made of what a thorough physiul, animal, intellectual, moral and relicious education can do?

by placing a band across it, it was not those purents who have reared up chile ciples before he was emeited; he was senin the Lord-pares tembers children are extiered around them, living temsucifical on the preparation day, and the preparation day preceded the feas perate, industrious, lionest godly lives, Passover and unleavened bread who are laboring for the good of he How then could Jesus have kent the manity, laboring for Christ, doing good

intho the labors and vexations and criefs of rident that the Passover, Christ's rucifixion, and the preparation took their restage, for when you shall place on the same day of bron outhered to your roward and rost om your labors, bright works will be and the feest on the 15th.

here to follow you. Rest in peace, and in the great morn of the resurrection. Yes. Christ's crucifixion, and not haps everything except the note se Presover took place on the 14th but the jeast positively took plu the 15th.

Cssan. Again, "It must be remembered that (Prom the Dilleburg Bulletin ) the Presover and the days of unleav THE LORD'S SUPPER vs. PASSOVER, read commenced on the evening of the Lith day of the month, and Senst on the evening of the 15th, con BY GIO. BUCKER traning until the evening of the 21st.

How this is to be understood, I, per Engrey BULLETIA -In the le sue do not know, but I know that the Bulletin of March 5th, there appears a contribution by a "Listener," breb is intended to set forth a Hibb rending, which took place at the house of a friend Jones Horkes, Will you please allow me space in your paper to make a few answers to that contributhis was the second evening of the A "Lostener" has stated but a little

of what came to case during that Bible roubing, and two of these statements part without meaning "bet Cor. 11 33-27, he also de-83.V/ med to be the Lord's Supper, m or to show that it was time for entiny the Lastly, he says, "If Christ could not have eaten the Passover at the scripture has reference to the Lord's Supper is correct, but that I denied it time amounted, as Mr. Bucher says, i order to show that it was the tin for cating the Passovor" is not so, cannot see what my friend means.

Again he rays, "In order to pre Sunner, Heikos referred to Rv. 12 &c. That Reikes referred to these tures is undoubtedly correct, but that he did so for the reason assigned is ditto to the other. I hope these mere slips of the pen-

What he says further, is his own exmation of the Passover and unle And it is so composed that nearly the whole may be understood of fied, for us the Son of God, horbest

1. "The days of unleavened broad messed in the ethe lith day of the first mouth." There is a day of difference betr

the day of unleavened bread " Mark 13 . 12, and "the feast of unleavened cad," Lev. 23 · 6. On "the day of unleaved bread" the Jews purged all the leaven and leavened brend out of their houses. This was the fourteenth day of the month. "The food of un of the mouth. Lev. 23 6 On the

day there was neither leaven nor l each broad to be seen in all their over As the feast commenced on the 15th day, it is clear that the leaven was removed on the Hh. for the four day there was a But he continues.

assages quoted with Matt., Mark and Luke, which will show that it that is, the 14th,) was the time for the Passever: 2 Chron. 35:1-20," What does my friend mean by Pass over?" Does be mean the Allies of it. the outse of it? By reading his ference we see that the 14th was the Again he says, and correctly

will show that the priests and animals were to be prepared for the 15th day which was a high day."-John 19 : 30. Well then, necoving to my friend

and the Bible, "the priests and the snimals were to be prepared for the 15th day of the feast." Now that day on day of the foast." ich they prepared these things was called the preparation day. 19: 14, he was capculed on that day, In conclusion let me yet say, to those 19 : 31, and when he was buried it w. get his eyes filled with tobacco fusus, like a tiny stream on the mountant who in obsidence to the command statistic perfection and one provide their confidence in and in a year or two the father is won, beight, that could have been checked to multiply and replenish the earth, to Jesus did exit that suppor with his das, stead of trusting in God. This perin-

the Jews reckened time from sundows to simlown Immediately niter sun down the day commenced, and as it heramo dock then it was called even ing, this was the first evening of the day, the next afternoon when the day and closing it was again evening, and

The day for preparing the Passers and for nurring out the leaven commenced in the first evening of the 14th day, and the day for the eating of the Passover and unleavened breast in the first ovening of the 15th.

would make him man and not the Sor of God." Now what? He says, "it the time appointed." Who appointed the time to which my friend refer-He does not refer to the time appoint ed for the Jows, by God, through Mo sus, for he says "as Mr. Bercher says, and Mr. Bucker says, Jesus did keep the Passover a day earlier that iswind time. He meaning is the 'h Jesus had not the authority to change the law and keep, the Passover a day nriior than the regular time,

ower to do as he pleased. Much could be said to clear un the Parsover subsect, but I forbear. nly object was to answer some fi things presented in that contribution Hoping that what little I have writ

which it was written. I pledge mysel to remain a brother to all do the wall of our Pather in heaver

# PREACH JESUS ORRIST.

BY BUTTE IL PLAN. The propriety of the 'Missionary More' has been fully discussed, and

we hope and pray that it is of the Lord and that his power may atten-It is rether curson that professing Christians doubt the propriety of reaching the Gospel. I am still m surprised at others who advocate of preaching. would have the Gospet proclaimed in the "wisdom of men" rather than in the "Power of God." They seem to doubt the shillty of that never to nelt the stony heart of man through the medium of the Gospel, a promi which is clearly given. I am foreibly reminded by the rec inctures I have seen, of the time when

the people agreed to build them a tou or which would reach texts however that they might have a place of secur ity should a flood ever again occur God visited them and confounded their language. The delage would not have occurred had the prople followed the ed their God with all their h on that day Jeans was on trial, John The importance of that lesson seemed lost upon the people who began the erection of a tower-an enterprize in Men are ant, especially in the minis-

ard themselves as the "Au, e and Finisher" of the faith of their with him felloumen A minister was recently heard to say, after an enthusiastic ad excitement which resulted in a comon?" The adout courson of the con-He has shad his blood

Searst which will lead us into all Manufactors want not full into the extopeons opinion that they can change he heart of man, and couse him to ac cont Christ at his Saxion. God his but to speak, and the rocks shall utter penises to his name. It is by his now r alone that streams of living water as from the stony heart of man.

It is needless to enter upon the misconary cause with the idea that men thing more than undruments on the hands of God. His power must conners. Let us not lose sight at that Without it we me nothing with it, victors in the realm of sin and ing is necessary. If we regard our ves as conquerors independent of that power, it would perhaps be more to take our henrers through a long series of skillfully wrought That would be a methodical way of conversion. Of course, the entirely ason the number of bearers for you have but to appeal to the re son of a man, and prove him wrong to convince bim. But there are then sands of men convinced of the exist unco of a God of the death of Jesus and of the necessity for the entire reformation of a man. They do not no ept Christianity. The power has not cick the boart of stone, and set there

May on interested by stander who in a well of living water. Paul prench ed Jesus Christ and him crucifi left the isone with God. He visited cities which he had no assurance ever seeing again, yet Jesus was the theme of his discourse. He sowed the seed broadenst, and feared not that the Lord would nourish its growth After ing at a certain place be said, "That as many as were ordained unto eternal his believed." Paul had implicit confidence in that power He never once feared that God would not call those whom he had predestined to be saved, even in Groece where their mythology disearded the idea of a one Being alone. He says: "For the Jews require a sign, and the Greeks seek after windom. But we sneach Christ crucified, unto the Jews a stumbling block, and unto the Greeks but note them which ore called, both Jews and Greeks, Christ the Power of God, and the wasdom of The theologian, in confining humself "For the preaching of the cross is to

them that perish feelishness; but unto tists' mode of investigation as inapplius, which are saved, it is the power of cable to spiritual things and m God. For it is written, I will destroy like mistake. Thus the two stand alouf the wisdom of the wase, and will bring and find fault with each other's methto nothing the understanding of the one and labors, metond of trying to prudent. out! "Where is the the scribe? Where is the disputer of things that belong to God. this world? Hath not God made fool. The Scriptures are evidently the lish the wisdom of this world? What best guide in this matter, siece they a marnificent plon for the preaching of sive God's method of tweching man-

"For I am not ashuned of the ties. pel of Christ: for it is the power of

"And my speech, and my preaching enticing words of mar window lost in demonstration of the spirit, and of the power; that your taith should not stand in the wisdom of verse, and in man unites matter and acceptions all who love the Lord-be men, but in the power of God."

over, and by it shall we live

Sunger's Glen, Va SCIENCE AND BEVELATION.

BY J. B. BOSTER

There is no more important subject for the teacher of relig was truths to consider than the relation of stience tow us, horne our represent, and has to revelation or nature to spirit, and of man to God. In an article nucler the above brading in the P. C. for December 9th, the writer thereof well says: "We deem it a sacred privilege well as a duty, to learn that fied's mighty power is developed in the low

est floweret as well as in the mightiest subcre that wheels through space Will not every unbiased and generous mend admet that anything that sug sests lofty thought has a tendency to uproot vice and foster virtue?" writer next defines science to be what we know of nature," and reve latson, "what we know of God," which seem to be good definitions

And now we arrive at the imp

question, whence comes such knowl-Surely from God. But He edge? ches mankind through monne, what we these? If God's mighty power," and evidently also Ris love and student are Educatemed" in nature they are there revealed to thoughtful people, and thus science-"wh know of nature"-reveals God, as well as de the Hoty Scriptures. then is the antagonism so often apparent between scientists and religion ists? Can it be otherwise than that those of the one side, or of both sides, do not understand their subject? But they are among the most learned people; on the one side the most careful vestigations of nature, and on the other of theology. Is then the subtoo deep for man?

for some years watched the labora and difficulties of those carnest menboth in science and religion, venture a few thoughts on the subject? The unbiased reader and heaver of what these learned men say, of nature on the one band and of God on the other, must notice that they labor as in entirely separate, if not opposite, fields. The scientist exhausts nature sed discovers such wonderful relations whi meterial anhatances mastely towards each other, as to be able to apply them in marvelous ways to the natural uses of mankind. And while he then always Ends a lower to develop in higher, he discovers no first or final cause in it. The whole is therefore only an effect. But unwilling to admis that the First and self-existent Couse of all things can exist in a high or appere than nature be resorts to various abserd theories as to causes.

probably too closely to the letter of the written Word, rejects the eci How indignantly Paul calls agent one another as they evidently wise? Where is should do, since both deal with the

kind. And what is this method? Fire they teach of God's doings in nature. and then of His dealings with Gestunts salvation to every one that Next he appears in the world as a believeth; to the few first, and also to man, teaching by example and precept influencing nature and continual referring to it, asking the people to

> creates and maintains the natural uni- should our spiritual philosop spirit, is it not reasonable that we in examining the operations of spirit,

believeth." Keep in mind, all the time, this power. Christ liveth by is materiallized. But the whitpering this mover and by it shall we live to our spirit by that Spirit who will guide you into all trath," must be earefully heeded. Moved by this Spirit to an earnest desire to know God and our relation to Him, we learn of nature from without and the Spirit from within, and thus both nature and the Word

convert the soul? through the Spirit, help to make us "wise onto salvation." While we are that the many spiritual blessi wise unto salvation." connected with nature God evidently disciples, because they co means that we shall be benefited there

It is stated in the Serintures - For the children of the world are in their generation wiser than the children of sing for our physical use? The Bight ? Paul also declares: "How bost was not first which is spiritual, words that which is spiritual." That the natural first, one only have referonce to the world, for God the Creater. who is a Spirit, is prior to His creation. Jesus also prayed-' Glorife then me with thine own self with the glory that I had with thee before the world was." But before a spirit could appear in nature there had to be some no natural to receive him therefore with man the natural has to be first:

and as the natural is first with man, he also decines his first Jessons from no Nor this alone: every lesson and of all instruction ha receives is natural. Even in the Scriptures the letter-the natural read before the spiritual can be perceived. Hence the importance of true Christianity. It used to be learning the whole lesson which aslearning the whole lesson which ma- "an eye for an eye, and a tooth for a ture teaches, and of rising from it to tooth," but now it is, 'If thise enemy the spiritual, as "from nature unto ma the other ske?

But the naturnal is also first with on in the sense of being in advance is the law by which the true Christian This the Lord taught. His disciples by must be ecverned. Kindness has a telling them to learn a lesson from the ower in most cases that nothing else han may be expected spiritually. Also by class it, and why should it not have a saying that the children of this world good effect upon even the basest of maskind. The plan of redempties are wiscot. He touch that in their worldly affairs the people are in adhad its origin in the grand forgiving principle which we are here comvance of their spiritual life. Is not then the physicists' method also the manded to observe best, who investigates not aggregates but samples of which accrecates are composed? In this way he has gained

God rendered good for evil when he gave his Son for us. It was one of the rard and prominent traits in the such a thorough knowledge of the character of Christ to render wood for properties and relations of these simple substances that he brings about day by example. God is teaching this most wonderful and beneficial results; principle every day and every bour to but only by applying them strictly ankind. He is kind, merciful and indulgent cording to the unchangeable laws which with all mankind, though they govern them. over so ungrateful and rebellious.

The alchemist pioneer of the chem-

st, sought these great results through the philosopher's stone, which should transmute the baser things into the While in this he, of course, utterly falled it was through those efforts that he was gradually led to see the utability of all things, as well as the presenty of their being so and s of much more importance man have since been obtained then the nichemist had hoped for from the covoted and value cought philosopher's stone Important lessons may the theologian learn from this.

City and praise him exermore may Christians not hone for in spiritual development, if late achievements in science and art are to be the fore renners of sciritual progress soon to

The Lord Jeans temple He to pray the Father of love, "Thy king dom come," which is a heavenly and spiritual kingdom. And in Revelation we read. 'The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall rejor rever and even." Are we thus taught that univitual things shall be as fully known and used here as the natural and that the Lord will be acknowledg od as the Giver and Controller of their nii? If such glorious results shall be Bearing in mind that God is a Spirit, obtained in this world, how carnestly

opic can be clearly siciatified with the Our minuters must prove the feet included leave so know Illin from nature | both by the natural high from without a recer in the best argument, whereas proceedings of all necessing of all necessing proceedings of all necessing proceedings of the natural processing of the natural processin search of a spiritual philosopher's stone to offer they sneer at the argument of to turn the base and corrept desires of another the human heart, into the loss of God

red, how faithful ought w

to be in the proper use of all our facul

have us be in Him, as He is in the

Father and the Father in Him, conse-

mently that we might will and do His

will as he did the Father's. And how otherwise than through our faculties

RETURNING GOOD FOR EVIL

BY LATER V AWAYNE

on that gone render evil for evil unt

This is one of the grand principle

ite thee on one cheek, turn to him

Even irrational beings appro

He taught the principle every

Hantingdon, Par

SISTER M'S SEED BASKET.

PACKAGE No. XXIV.

knee shall bow to me, and every

tangue shall confess to Gad."-Rom

table they would be if they were only

rich, and give not according to their

ability, now would do the vory sume i

they had thousands. It is not likely

that riches would change a covetous

unfieling beart into a liberal sympa

-Some persons seem to think that

Those that talk shout how churi-

The law of kindness and compa

can this be accomplished?

Mount Joy, Pa.

-We are very clad indeed to find and the neighbor, without proper rethe Annual Meeting has this year takpentance and the loathing of everyon more interest in the n thing soful, and inquire more carnest

work, and have appointed a missionary ly into the perfect laws of God which board, and we are glad that God has per-mitted us to hear this good news before What reason is there for any hops we go beaute. Now, dear sisters this is a work in which we can help. Let which the Lord could not speak to His us see what we can do by divine grace If one soul is worth more than all the bear there, will be made known to uworld, how such we shall be, in the in any other way thun are the many world to come, if we can be matracomforts and good things which he had stored in nature from the beginental, in the most remote degree, in gaining one soul. And 'they that turn many to rightconsness shall shine revealed and applied through the diluas the stars ferever and ever." -He that would have his son walk physical which are bestowed upon

in the ways of truth and temperance If spiritual blessings are only must see that way himself

-Knowing that, with myself, many readers of the Paintran are weeping ver new made graves, and he found the following verses agreeable to our feelings, we thought others might, perhaps, approxiate them, hence drop them into our seed-basket and thus extend our sympathy to all who

## "WHY WE WEEP,"

time the walks no more with m omes not within our dwellings oft, With feebfut, loving beart, tokes positudoma which o'errors The brightness of our ski Turns out no selver Energy, where The clouds have dimmed our eyes

or help, at last, to bear her to That calm delightful shen

By balmy and carossed, be's found the port so coveted, The longed for, precied year We wender that the aunables takes No thought of all our grief.

Withheld Do fragrance from No greenness from the leaf; No grouppess from the leaf; That winds strikes not aminor key Because of our woe. While bird notes float out just as glad

As if this name not so, Our team keep back no binding my In all the gards day:

No morning draperies are hang

Over the public way.

weep because life still in ours s are dropped, for aye, Out of her duly prayer.

"Est not the heart," was the dark sying of a Greek philosopher; appear

rience and observation will convince which Lord Bacon remarks that "th any ony one that the Divine rule and on of doing good tor evil, inwho want friends to open themselves stead of returning evil for evil as a unto are caunibals of their own hearts very sound and wise one. It is the Bacon mentions two French monarchi way of the Lord, and one of the prowho were their own torment phots says, "The way of the Lord is they were so close they would have poight, and the just shall walk therein. friends to whom to communicate the'r thoughts. They thus robbrd themselves Brothron and sisters, let us over rive to walk in the way and the of that friendship which, as Bacon also remarks, "redoubleth joys and cotteth light of the Lord, and labor for, and show that which is good, so that we griefs in belves. For there is no man may be permitted to enter the Golden that impurseth his joye to his friends,

but he joyeth the more; and no man that importeth his griefs to his friends but he grieveth less." less true of common joys or griefs; but it is especially troe of spiritual joy and sorrow Hence no Christian can afford to dispense with a spiritual friend. The There will be no infidely in the last impulse of the divine life in the homer lay. "As I live saith the ford overy

soul is in the direction of communication. To rem in this impulse is to choke the life. To give it free play by le expression intensifies the hear-

only life, gloratice God, and diffuses the sacred joy Hence he who is reticent by Nature and babit needs to so di pline himself as to cultivate spiritual andships and give vent to his emotion And he to whom communication is not-ural should be thankful that Josephan unheating next into a necessary many in the thetic one "The lore of money is the root of all cvil." The fruits of pure charity do not spring from cril roots.

enother "-Zion's Herald.

# The Primitive Christian.

# RESTINGUOS, PA

AND SOURCES DE LEGAL ARCHARGE AND SOURCES DE RESERVOIR DE LE CONTROL DE

Also, he were that they are not damp as they will such together in such a get them sport.

biography of Robert Raikes and the We give it as a lit of history and inormation for our prople in reference to this subsect

JAMES A. GARRISTER the man nown nated sor President by the Republican party, is a member of the Disciple or Campbellite church, and has often preached, though he never has been professionally, a preacher. It is said he and has always earried has religious principles into his political lite.

Bao. Beery leaves us during the Touchers' Term" for the purpose of attending a musical school in Ohso, and thus better qualify himself to teach the brautiful He will return by the opening of the Fall term with the mtention of taking the regular course of the Normal. He has our best wishes

The Repour is being published as rapidly as possible. When we tell you pages, you will be surprised that it shor and time to put it cont. Had we not offered it at 25 cents we would feel justified in making it 50 cents, but to fulfil our contract we will not take the prior, but as it will omplote, we hope that all will help us out by sanding for it.

We are at this writing in the midst of the bury burrest time, and we are glad to lears that the crops promise to be full and of an nemural cood anal The wheat is short in straw molt headed and elegand rust &c. The yield will be large. Corn and oats, in the carly part of the senson, looked badly on account of the con timued dry spell, but since the beauti ful valufulls there has been a great change for the better, and a good crop may be gathered On the whole, we have much to be thankful for. The er, at this writing, is all that could be desired.

THE Reformed General Synod was in session recently at Brooklyn, and the subsect of Free Masonry and other secret cath bound societies which had been referred to it, were warmly dis-West are strongly opposed to secret societies and have refused the commun speeches for and against sterut accidtics were made, but the question stands as it did, except that those Western churches which refused communion and that no such tests of membership must be applied in the luture. There are, it is said, some oburches in Michigan so atmuziv conosol to secret orders that ought it will lead to their sopsration from the Synod.

AD brother Ehv's article in another column on the missionary question. Will you, brethren and slaters, help the work? Can you give as among the ware r kan you give may [back Maximon." Thus the one was included, a great doubl depends on the least Thingment's proving recitioned has many location to drow, massion things more recovered by many and control of a great part of the depends on the least part of the second of the property of the least part of the second of the least part of th

errort day of reckoning? We hope eve the importance of this work and that and women who fail in the battle of on he that both or rough. Do not think because you are poor that you should also nothing. Becamble the think become your should give nothing Benevater on Throw in your ry cause, urgo that some one attend to

The following is from the Cintin-

Dr. Miller Luther, Secretary of the monorating a number of Dunkards for stealing his grandfather's skull from a grave at Knhrata a Dunkard, village Is in said they committed the depredaa in obedience to a reputed witch, skull they would learn where some valuable papers were hidden."

This shows how cournelists cont. to get things mixed. The people rethe Donkord or Brothnes Church, Our people do not take stock in witcheraft or any such thing, neither can we ment as it relates to the Seventh Day

#### THE GERMAN MINUTES.

To accommodate our German breth have the Minutes translated and print ed in the German language. We seld our Gorman brothren to send freely and distribute as many as they possibly can, in order that enough may to pay the expenses of publishing Unless some effort as made, this will not be done. Our German brethren will please astend to this

## SIX MONTHS ON TRIAL.

In order that the PRIMITIVE CHRIS-TIAN may be more generally introduc ed we continue to offer it for months on trial for 50 cents. Our friends, and especially our traveling ministers, will please note this as will afford good opportunities for introducing the paper.

#### HOW WE SPENT THE SABBATH

Subbath last war, as usual a busy lay. First in the morning was the Sab both school, which was largely attended with much interest. Our lesson Christian Armor. Brother Emmert parts, when a half inch either way draw a ricture of an ancient soldier, on which he represented all the differout parts of the armor, by which the grown into awe. If the surgeon, howsubject was more clearly illustrated to the little folks. Brother H. B. B. talk- in such solemn business, had chafed ed to the children and made it a point and joked he thought he could have boys and girls to fight one another, but that they all ought to fight for Jesus custed Some of the churches in the After the Sabbath-school we had a ser. life and heal their wounds in the balan mon from brother Swigart. Subject, of the Holy Spirit, he who can chaft which subjects portaining to the Sabground for the above conclusion,
bath-school work were discussed. The When men feel truly their responsidesign of those meetings is to throw bility they are not li his and interest into the work. Bro. ougage in lovity. There are, however, Quinter discussed the question, "What some ministers who have a way of are the best methods of awakening a saying things that is pather coman of the discussion at a future time. Our space is limited now. Queries were unswered and other questions In the evening teresting discourses. Subject,

tian Manliness." Thus the day was

#### CHRISTIAN FORTITUDE

their character. Son inclinations to evil and go down down We sometimes look with surprise on persons of this class, and wonder at their weakness. But after all the number of those who thus Ind to small an compassion to those who appear to be stending, and true, and firm, but are it, and then do all you can to awaken sometimes Especially is this so with those who take on notive part in the world's work. Often works of philanterprises. It is true, es the world's work. ter faltered when he felt very brave, but he rallied again, strengthened for the conflict. All must expect that there will be obstelos in the way of life, and he that will despair and go D. E. Banbaker, of Iowa, has the charleady in consequence of them, no more faith in the Divine hand. Lift up your heads ye faint and desparring Our Father is at the belm and

if we trust him all will eventually end THE RESPONSIBILITY OF THE MIN-

THE BEY, DR. HALL has no sympt thy with ministers who consciously and deliberately crack jokes in the nulpit to raise laughter, and the sen tionalist who mises an excitement by the repeared of incidents. The fol ng is a bit of his commont on the solvent: "He was present at surgical operations in hospitals upon the of which depended human lives; and as he had watched the surgeons probwas the a wound for hours, close upon the would be instant death to the patie his admiration for the profession had to show them that it was wrong for hated him. In like solcium business is the minister engaged, in problem the hearts of the people to be "Robbing God." In the afternoon we when engaged in so awful a duty as had a Sabbath-school Institute, in indeed a scoffer." There is certainly more general interest in the Sabbath of they themselves do not intend to school work? We may give a sympoand whose chief concern is the salvadiscussed. We had an interesting and tion of souls. Allowance should be

to the heart and reservince, it is con- Meeting for its cancion to the work of tainly right and proper. Christ rela- ovangeless. This cancion is now give We very frequently hear of uses to the mids of his heaves, and so may cold to we have already remarked women who fail is the battle of the minds of his heaves, and so may od, the Annual Meeting could not well

## THE MISSIONARY BOARD.

tempted to give up and are not even the officers of that board. We how ever would make a few remarks in reentil to the appointment of the others of that board, and their duties Of the members comprising board, there were jour present at the thropy meet with discouragments and best to organize at once, and conse quently an organization was made will not under such circumstances The other members of the bond that cometimes waver and feel to give up were oresent, kindly and carnestly sosometimes wave and two or give up were present, thus pain values of the winders. There are thousands littled out acceptance of the President who are honging on the ragged edge ey of the board. But being exceeding of dispare. But why is the feeling by anxious to have the board in the so general? Is there any real cause best possible working order, and know for it? We think it all originates from ing brother Eby's expension, and the not have moral back-home enough to ry work, he evaluatly use the brother carry out their convictions of right, or to take the position of chief officer of to need opposition to may of their out the board. It was urgod upon him A word of discouragment and be accepted it, though with relact ikes those faint-hearted and melan- aut c. Bro. S. T. Besterman, of Ohio cholly. Such persons as a penetal is known to be an active, and such thing do not amount to much in the cious minister, whose heart is much in world. It is the strong and resolute the anisdomary work. He seemed to that main the victory and automobile to the brother for the office of socre-

some tary, and was called to it. As we are very good men have become at times where we have good banking privi scouraged and lacked courage. Pe- leges, and other business facilities, the other of treasurer was arged upon us. Bro. Joseph Leedy, of Indiana, is and no doubt will do his part acter of being a regions must worker, and a faithful brother. Bro. Bosserman, as secretary of the Board, will be the proper person to correspond with in regard to the gen eral business of the buard, and he will ent to the board through the Pres plent, whatever business chinas it at tion. As we are the t

> lonary purposes should be sent to us And a correct account will be kent of all meney remired and of what is expended, and to whom paid, so that the church may be informed at the proper time of what is being done in the missay, that it will try to labor carefully. prayerfully, and faithfully to carry out the will of the church. The memonary work. The Beard will, with ple ay information that may be desired

by any of the brothron, in regard to y thing connected with its work Let us all endeaver to understand our duty and our work and to prose them with the ability that God may

# 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 them weighty responsibilities, is its action upon missionary work. The meeting seknowledged the import of the missionary work by appointing a heard to oversee it. And the Annual Meeting could not well or consectently do otherwise than it did in reto this matter. The Annual Meeting will reflect more or less the character of our Christian body. And the sentiment has been growing among us that we, claiming to be more in arouse the feeling of levity. We know sympathy and in afficity with the ministers of this class who are density primitive and anostolic church than impressed with their responsibility, any of the denominations of profess ing Christians of the present age, are the relation of the recently appointed not doing as much as we ought to do made for ministers of this class, to lot our light shore, and to have our know something of our feelings about brother Quinter gave us one of his in- Their motives are all right and will do principles known, and to have our mgood. In reference to the relating of Guence felt in the reformation of sin. We shall bereafter, as we may have incidents, a great deal depends on the larest This growing sentiment has man-

this subject. It surely is a work that commends st-off to the serious and houd, and the pressure more the Appa The brethren who have been made through the District Mactings, bad be arouninted with the proceedings of our late Annual Meeting know who Meeting did wisely and justly is acting on the subject.

on the subject.

And now what is to be further done. A large number of the brothren t reions and thank God that the way is opened for a more general move a or whole line to extend the horde of our beloved Zoon. And shall we now move? We must not let the w he still. We have said above that we have assumed wrighty respons It is true, in the adoption of the resolution which refers to sussiciary work the Annual Meeting will not be re supposable for any financial difficulties that may grow out of the course adop ed by the church Nevertheless, the Annual Meeting will be responsible for what the beard does, when acting it its circumsected limits. The heard steelf has great responsibilit on it. And the Annual Meeting and the brotherhood at large share in the

sibility. of the board feel the responsibility of their position, and we trust they all well feel it, and act with great cure, but with commendable energy and And we truet the board will have the hearty co-speration of a barge number of our working brothren and that that number will increase as time advances. As it regards ourself, returned home from our late Anna at Mostane so well pleased with the general work of the and especially with that which we are now considering, that we felt like consorrating ourself amon to the week of the church m its various departments of Christian labor, and especially t the missionary department, as the church confided an important trust to the board of which we are an humble samber. And from a letter we re whatever funds are collected for mis ccived a few days ago from another member of the board, we find that we are not alone in feeling as we do.

From what we know of the feelings of the heard, we think we may eafely

> bers of the board will correspond with one another, and endeavor to act judclously in its expenditures of fund its appointments to missionary work. And if the members of the board judge it conducive to its succe ful labors to do so, it may have a meet ing of its members, some time in the all or latter part of the Sammer that they may have a personal consul tation in regard to our work

Knowing as we do know that there ia a wide-spread feeling in our brother bood in regard to the missionary work and knowing also, that the board up-pointed by the Annual Meeting will be locked to as an important agent in promoting this work, we think we apociate our position, and we want to tell our brethren that we do so, and that. we will we mean the entire board, try and do the work that proporly belongs to us. And we will as once take steps to commence the word as this as the expressed desire of the Annual Morting.

We make these general remarks it regard to our missionary work, and

board to it, that our brothren may it, and know that we intend to work

## Educational Department.

BY H B. D.

-The prospects are that we will have a large number of visitors at the THE COVERING FOR THE READ OF TRE closing of the present turn of the Nur-We shall key to make all teel at mul. me white amo

-Bio. J. E. Ockernson expects to case up during the Teacher's Torm, in visiting his purents and triculs with a ter Orlerman will accommon has

-Bro B. F. Bouser, the Normal steward intends to go to Michigan, to est his father, durang the present va-He expects to take his fame ly with him Ben'is an important factor the entire department, but he with have an efficient substitute to take charge of affilies during his observed.

... The Northern Indiana Norma school claims an corollment of n 2,000 students Mt. and Mrs O. P. Kinney, of Lebones, Ohio are to selled to the Faculty next year. The Review Term will beein the 29th, and

Ashkand College closed June 17th, your with an address to the student and friends of the callege, by Eld. li Miller. The Literary Societie gave an entertainment on Wednesday or chapel. The music and speaking were both very well received piesent. The examinations of classes vere very satisfactory. Number of students during the year 187.

07.488

Wednesday, June 23d, was ex graduating class of The following persons con class: H. P. Moyer Eastern Pn., W. D. Langdon, of Hunt-W. D. Howard W. Flory, of Colorado, Clara A. Horn, of Ohio, and E-sie O. Busser m of Missouri.

The examining committee was our sed of Profs. Kidder, late mincipl f Shirleysburg Semanary, Bartol, pro of Mathematus in Mansfield Pa., Normal, Baker, County Superior tendent, and McNeal, of Huntingdon dustions commenced at 7:30 e re and closed at 930 n.m. The class was examined in the presence the faculty, the Trustees and a small number of specially interested friends The members of the class acqu

thornesizes, nobly and we are clad to say, all received the recommen the committee and faculty, and will receive a diploma representing the ele 779 e class represents five States, and five of thom are members of the church, four of which be came members since they came here to attend school.

At the close of the examination, t izes very acceptably entertained the party present with a piece of music and then retired to the parlor to awais the result of two years of faithful study, and the unpleasant ordeal of a examination. After a short on sultation the unnonneement was mode. the class congratulated and the labor of the day closed.

connected with the wole affair, was the noticable sympathy that existed among the class for each other's success. There appeared to be no spirit of rivalry felt, and load it would have failed, we feel sare that it would have greatly marred to

## bolestern Department. BLDER R. H. MILLER, EDITOR

WHEN SHE P PROPRESIÉS. SHE PRAYS OR In this case it messes that won

shall have all the blessmen and benefits of man's labor, that the man himself enjoys that all the blessmes o salvation shall be officially given to the woman, through the work and labor of the man.
To prove the forevener, see God's

nce over Israel. www.God's law. the men is ordered a priest, makes the atenament, slays executions, makes the offering for the sing of the monte leads the armies of Israel, severns the patien. the blessings of God, the man is chosen as his agent, to officiate in his law. But the weman receives, through the administration of man, all the blesspower to save the woman that God's is given through the official work of

here is brought in by the apostle. In it means a sign or token of the newer the 9th verse, when he says: "Neither was the man created for the woman, but the woman for the man." Hermose oman was created for the he is brought under obligation to take care of the woman, to provide for her in all the relations of life, and when we come to the church this is more fully taught as the duty of the man Under the Gosnel the man is chosen as an apostle, sent to preach and haptize: all the offices nd labor in th church is put into his bands so for as ration is concorned But in every part of it, the woman is provided for spiritually and temporally. The EXAMINATION OF THE GRADUATING specific would teach us to take the

widow into the most favored position in the church, samply because the specoal favor belowered to the faithful woman, while the man has a right only to the common charation of the church Then as the woman was created for the man, he must provide for her, and he himself enjoys.

he man, in the sense of receiving all tion, while she is his belumate. If woman! How much higher the law woman should rebel against this divine th man in all the administration in token on her head on to accept his government, he is older is an honor or glory to the government, when he accepts ite laws and and submits to its arrangements for so he would not be an boner or glory to it it he robels and referen to

sent to its authority over him. And as the soldier puts on his uniform, not the natural growth of hair. That can in honor to his own person, but in only be a sign of the power that makes bonov to the military ge bim , and if he rebels and throws away his uniform he dishonors the military povernment, and is liable to be tried and punished for the dishener he has a to the power over bisn. In the same sense the woman covers her bend in the church, to bonor the man in whose bands God has put the work is any sign a representative of the and government of the church, to be

sistered by him. VIII. Here let us refet again to the ninth verse, "Neither was the man created for the woman, but the woman for the mon." This does not only imply the duties of the man in the hurch, to administer it to the blessing so happened and salvation of woman, but it also implies the obligation of the woman accept the salvation offered on the

pures on her hand, breamed of the sal other evidence that we are right in gets" Because of this relation be saying this token must represent the tween the man and the woman, she power for which it is made, as the ought to have power on her head.

A king may have a crown put on his bend, a sign or token of nower, but ower in the abstract or separate from the says or token of it, could not be t on the head of a king; so power eparate from a sign or token could Honce the meaning of the spostle is, he must have a sign or token of powor on her head. This is the reason our translators, give a marginal read ng and say, she ought to have a sain

of authority on her beat. This turns power is a transthe Greek word crowde and may be In all rendered power, or authority. It or chosen curs about one hundred and ten times in the New Testament and is nearly half the time rendered by nones, the stleer half by authority; a few ti by liberty, right, strength, it means power or authority conferred not inhe rent; it is like a sign of authority conferred open an officer or power given to one by another. In this case

God has given to the man in the government of the church, or a sign token of the newer of God the woman has submitted to ser her salvation, as the soldier wats on his uniform because it is a sign of the military power, that rales over him, and the power he has solmitted to for his sovernment. It shows his right to lo ok to the govern ment for protection, for food, and for raiment. But should the soldier say there is nothing in this matter : dress, and pull off his uniform and sen's garb, he would be court marshalled and punished, because he is required to wear a sign of the power that rules over him. The same is true of Masonry and other sorret societies; the regalia must be u because it is a sign or token of the The poi power in the lodge. has his badge, a telton of the power or authority vosted in him

none of these could be made to believ in the church give her all the blessings there is nothing in this sign or taken of power, because they are all given VII. The woman is the glory of by the law that governs each of them. How much more then the covering. these blessings through his administra or sign of power on the bead of th

given to her! How much greater the arrangement, and claim cough rights power of God over her shown by the the church, and in the civil govern- more important that she should wear ment, then she would not be the glory that sign of divine power, than these of the man, as the aposite says. So simple tokes of buman power or civil when man robels against God, and reof power in almost everything, how not the glory of God. As a faithful plan and reseemable the law of the apostle here given when he tells the re a token of divi oman to hav or to which she has submitted for hos

> IX. Another thing in regard to this ign or token of power is, it cannot be it grow The long hair will grow on the brad of an infidel as well as a Christian. The natural growth of the

bair or beard could not be the uniform of a soldier. To be a sign of military power, it must be searcthing th inutes from the power giving the sign As the effect is a sign of its cause, so power it originates from. Then us the long hair or learst cannot be the regaha of any degree in Mesonry, or the a policeman, because it will grow as long on any other man, so the long bair cunnot be the sign or token a palo one of divine power, to which

created for the man, he says, "For man must have this power on her John tells us too, that this fine lines this cause ought the woman to have head because of the a white and clean is the righteens the same.

> soldier when asked why he wears his uniform, might well say he wen because of his reporal or because of the highest authority in the a How reasonable that he should appear to the highest executive nowar what he does, and say it is done is use of them. So in this text, " ranse of the angels. the highest authority in the church for an Revention mis angels, bornuse they are the must gers of God And the term prog here would also include the depower in the hand of the ameels of God, "who are ministering spir

forth to minuster to the heirs of salvaon. Then if this covering is to be ween because of the angels, i because of the angels, it must be some-thing that shows the divide nower to which is committed to them, and his brings up to an important frature our subject, to secusthing that will show or represent the power of God in suring the woman. Some have said that unything will do for a covering. This seprent he cornect because just anything cannot show or represent the power of God over the more than just anything cun show the military power over the soldier. Who would say that just anything would do for a flag, to represent the power of our civil government. Nothing the true banner, the stars and strings an represent the power of ornment. A roll flag or a black one would not. But the one only author ared by the government itself would be a sign of its power. The American essel on every sea sniking under that dag, has the sign of pole ical power to protect it. In every port, all the nathat flag the p or which is pledged to protect fluit reseet. All the power and wealth of our government is pledged to defend know just what constituted the cover ing in the spostles' day, but it is evi the rights of that versel But should they as some have done

say there as nothing in this sign of power, pult down the flag and throw t away, or hoist another that represented some other power, then government is not bound in any way protect or delend them. This flag shows where the citizen belones it shows the power ho looks to for prosection, and the power and govern-ment that rules over him. But not any more so, or any more important, than the covering on the head of the ar, shows the power to which she has submitted to rovern her. The power to which she looks to protect all her rights in their purity, and to save her As we have seen that just anything

will not do for a flag of our country, or the uniform of a soldier, or for a rogalia in a lodge, so not just anything a covering or token of divine pow er on the head of the woman, but omothing sanctioned by divine au-

thority.

XI. When we look into the Bible for something to represent beliness. ty, righteouspeas, or heaven, we find a must be white, as in Rev. 6th chapter, there is a white horse and Jesue ont on him. Here is something that represents the pure word of God, e it is white. But there is another horse, a red one; that represents the spirit of persecution, because it is red. And there is another horse, a black one; this does not represent heaven or boliness, but the dark ages that followed the persecution. Another horse, his name that sat on him the Christ was Death, and hell followed with tran woman has submitted, because it him. This does not represent heaven tran woman has submitted, borance it him. This does not represent beautiful have here covered. The teach grows as long on the head of a Payen, or rightenumers. In Rev. 19th John struct for mean more than the part of the appeale cannot fairly be com-

and in both cases is only a sign of the saw beaven open and a white horse, 

White significa peace among all : tions. In the army, though the battle rage, the campon roar, and death ngvance reign on all around, when the white flag goes up, it means pener the din of war is husbed by that seleon, prace. But when the binck flag is sted it means no prace, but war to We see then in military and civil how, as well as in Revolution, the sivil hav, as well as in never-are white againer semething good that nothing else can represent. a sign of power on the bead of the we man that would represent believes, purity, rightcourners, and the true worship of God, must be white; black red, or any other color, can no more represent righteenumers or believes or the head of the woman, than it can represent pears in the flag of an army XII. But still further, whatever a

person wears, or whatever he does ows the power that governs or rule **Ѕпрросо а тах** sneers and blambomes th God; it shows the power that rules over him. Or if a man disease in al the style and fashion of the day, it shows that the monarch of fashion roles him in that. Or suppose we take two women when in the worship of God, one covers her head with plain white covering, it shows that the is governed in that by what the apostle teaches, doing all she can to show the righteous power of God ruling over her. But the other woman puts on the finest fashionable hat she ean got; it shows an clearly that the power of fashion governs or rules over her. There can be no mistake in the power shown by the fine but; it is the wer of fashion. And there can be no mistake in the power shown by the plain white covering. It is the powe of God's word to govern the forthful woman who weare it.

XIII. It is not certain that we

ent that the common people among the Jours generally were their gar-ments in their natural color, or whitoned here was often made very white and clean, while the purple and fine lines, it seems, belonged to the rich. And it is evident that something like large handkerchief was worn in that day, with three corners Langing down while one was turned back to so to leave the face uncovered. In our day issore the face uncovered. In care day, a plain white cap is adapted in the chartch, because in A sacries, that was a superior of the chartch, because in A sacries, that was a superior of the chartch for more than a concurry, thard, because we believe it is the nice chartch for more than a concurry, thard, because we believe it is the nice chartch for more than a concurry, thard, because we believe it is the nice chartch of the chartch o boastiying, of all the covering than can west; fourth man on year. Botth, because a more than anything either how that the woman bas reconsided all the fashion of the world, and especiate faily the of the world and especiate faily the property of the world and especial esp should be worn by the women. Paul says, when she prays or prophesies, meaning ordinarily all times of wor ship, and the man is required to have his head uncovered on the same orcasion. At all times when the man must have his head ones when the man must have his head ones or his head.

errord to mean more than the according to this Scriptore the via no more required to have her cover d all the time than the to have his according to have her cover d all the time. section test between it is orr in the Geget.

The Geget is the Geget in the Geget i

sion. At all times when the bave his bend ancovered, th

## Bome Department. THE DOOTBINE OF A CHUNCH BONNET

BY MARY WAGES PINEER.

A striking lack of the fitness of of the feminian dress of the day that to see a woman appropriately dressed for attendance upon divine worship is indeed a very ture sight. In large thing for young women and old women uselves an elaborately for church as for the opers, wearing a fortune in jewels and gems, and bea ing upon the back of the head a gear that is not only fearful to contemp but of so complex and bewildering an americance as to distract the attention all the distractable minds in the neighborhood from the contemplation iviner things

Of the vulgarity manifested in multing the church a theater for the display of fine apparel, that may, along with the "win of it" he left to the preschers. But the chaper m-the fish ionable bonnet in church-is a person-al grievance. It leads me into temptation. It diverts my mind from the sormon. It curries my thoughts of heaven in the service throughout, and when I reach home and Anaximander asks what the sermon was about I am obliged to say:

"Ob 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 provoking real flowers that I look at nothing else and think of nothing else but the wonderful skill attained to in their manufacture; my thoughts danced a iir half over the id, started and kept in motion by that millineric creation." Or it was the bows and ends, streamers, plumes, puffe, knote and fantastics, the startling skittede the lack of utility the to of beauty, and the absen everything that a covering for the head ought to be, that attracted and

And so all over the church there

rise these strature bend attachments at seem made for no earthly reason but to be gazed at as curiosities, and if other people can keep their eyes off will have his own way, because he as master of the family. The importance them and their thoughts from them they are more successful than I am I berate myself Sunday after Sunday be further for my spiritual waywardness, my weakmindedness if you so please, but the percention of my self-reproaching thing, from which all other govern ands in "that bonnet did femut me I sigh for the Quaker bounet, or the old fashioned Methodus bound-those west affairs that inclose the entire ead and halo the face with a snowy harder of muslin or talle, and that the under the chin with two orthodox strings that give the wearer both a look of calmness and peace, and of a respectshility such as no other bit of feminine toilet doth bostow. If for the promenade and places of

choose to wear the fashionable bonnet which I complain, well and good. The gorgeons gear adds to the color and variety of the pagesntry and the members as their head." and furnishes the easer. for want of a sillier thing, a subject For example, he wonderment. may be able to solve the perplexing question whether the bonnet be keld to the wenrer's crazium by means of skewers running through her head moral obligation? Suppose that h each side, or "adheres" by the bus not learned the lesson of obedience kind of power that holds the ringe in at home? In all such cases, the task place about Saturn.

But for the house of God ought we all the more difficult from the absence othing of ourly training. The young men not in all bumility have son more fitting on the head, that when it. of Grace? A riflenial flowers and gay in the family interpolation of the control having a church bonnet would be a for to make the sub-division. And the never cast off true believers

good one in various ways. It should boys who give their parents trouble good cost is visited ways. A should be of a style nachangeable as that and do little of any worth at collect, worn by the sisters of charity—a style are those who have not learned the simple, next and comely. Then no four things specified; or, in other one would be kept from church going words, those who have grown up in one would be kept from church going words, those who have grown up in because her 'spring hat' had not been naglect of duty, in disobedience, self-sent home. Then the poor would feel indulgence, and idlences. Out of such ican keenly the startling contrast of muterial it is nearly impossible to make dress at church. Then, also, sinful esther scholars or centlemen harch wights like myself could keep parents bare done their duty, college their thoughts from going off on such authorities have little or no trouble tangents as estrich quills and sprays French flowers, Finally,

And yet many persons who would not expect a mechanic to do good work "Amen," St. Paul says, "If the enting without good materials, expect colleges of meat cause my brother to offend, I to make good bors out of spoiled boys, and good students out of boys will cat no more meat while the world who were good for nothing at h stands'-the application of which is and who were sent or driven to collec-HOME TRAINING.

rming indication of decay

ren no longer live with their

Mrs Lathrop has well said that

parents, but parents live with their

children." President Dreher, of Roan-

ien College, utters the following strong

and sensible words in discussing this

righteen, and then youths until th

and youth, immortalized in fable

But in our progressive age, boyhood

frequently ends where it should begin;

song as the joyous springtime of life,

ceptible. Young America lies down a

boy, pauses his youth in a night, and

often are questions of grave moral im-

only to be referred in turn to boys-

'sco what they will say about it;"

which senerally means that the boy

impressed by Luther, who

Family government is the first

monts and authorities take their origin

If this root is not good, neither

mmature in all else but self wil

port referred to parents by te

of the subject under c

single families.

shortened as to be hardly per

subject:

against their will. It is unregrouphly to expect our broker institutions to accomplish the best results with youth What this country meads must of all who have been permitted to grow up is good homes, and wise and loving family government. The very beginwith little or no moral training. To this neglect of early training we

ning of good government is in the homes. It begins very near the cramay trace much of that sparit of insubordination, that want for law and order, the little reverence The mother who is so weak and paid to age or experience, for which includent that she allows her child to our times are only too sadly consucutyrannizo over her, is laying the foun-To this, too, may we refer dation that will produce a lawless citi-The father who allows his combaxing and riots and insubordination mands to be broken, is training up a law breaker. The lack of good govwhich have done so much to prejudice the public mind arasest college and nat and strong healthy discipline discipline, and to give our higher instn the homes of this land, in this goo tutions an unconviable, and often undo served reputation for lad manners and of luxury and self-indulgence, is the worse morals - Christian Wanner

## HOME INFLUENCE

Children imitate their elders almost unconsciously. It is hard for a young mother, who has not yet evercome wayward tondorness of her own youth ful nature, to realize the influence she "Among the Spartane, boys were boys until they attained the age of xerts over her little ones. She is constantly surrounded by critical imitators, who copy her morals and man nove. As the mother is, so are her some and daughters. If a family of obildren are blessed with an intellig mother who is dainty and refined in her manners, and who does not consid or it necessary to be one woman in the drawing room, and an entirely diff es up to think himself a man. How ent person in every-day life, but who ing true mother and who is always a ten der, charming woman, you will bly see her babite of speech and her per-fect manners repeated in her children. Great rough men, and noisy, busy boys, will always tone down their voices and step quietly, and try to be more mannerly, when she stops to give them a kind word and a pleasant mile. Think of this soriously, mothora.-N. O. Independent.

#### POWER OF SILENCE.

What a strange power is silence the stem be good, nor can good fruit How many resolutions are formedhow many sublime conquests effectedfollow. Kingdoms are composed of Where father and during that pause wh mother govern ill and let the children closed and the soul secretly feels the have their own way, there can neither When eye of her Maker upon her city, market, village, country, princi-pality, kingdom, nor empire, be well ome of those cutting, sharp, blighting pality, kingdom, nor empire, be well words have been speken, which seed and peaceably governed. For out of the bot, indignant blood to the face sons are made fathers of families, bur- and head, if those to whom they are sters, princes, kings, emperors, addressed keep silence, look at them preachers, schoolmasters, etc.; and with awe, for a mighty work is going where these are ill-trained, there the on within them, and the spirit of ovil subjects become as their lord, the or their guardian angel, is very near to them m that hour. During that When a student enters college, the faculty, acting is less permits, become barren or toward hell, and an item his guide in the path of duty. But has been scored in the book which the suppose he has nover been taught to Day of Judgment shall see opened. walk in that path? Suppose that ap- They are the strong ones who peals to his sense of duty fall upon a how to keep silonce when it is a pain conscience that is not controlled by and a griof to them, those who give time to their own souls to wax strong against temptation, or to the powers of wrath to stamp upon them their imposed upon the college is rendered passage - Euro

You are not a tree that can live or arand alone. You are only a branch, bows in prayer it will look less like a al and intellectual culture, are those and it is only while you abide in millioners shop approaching the Throne who have been taught these fear things. Christ, as the branch in the wine, that

God may cast down, but he will

MISCELLANEOUS Thursday purchased 458,000 ounces of who webes to give may h

phis and San Francisco Mints. of the New England Saptist Missionary contributing something, be it much or Convention a resolution desapproving of the custom of electing pastors annually. the custom, was laid on the table

-Two excursion stempers collided to the North River, New York on Saturday One was sunk, but fortunately no lives were lost. The accident is attrib. ated mainly to pheer carelessness and the steamers

-Rev. Dr Charles P. Kranth of the who feels an interest in the con-University of Pennsylvania has been to whose trust the members would feel invited by the Latheran Ministerium to to commit their dountions, go to write a new life of Martin Lutber in and gather all be can and soud it to English, and for this purpose be contembrother James Quinter as a matter of plates a trip to Europe to visit the chief bounty, so there be no gathering when Reformation in Germany, where he can obtain sofficient work to support his have the branch of the libraries and family he is dependent upon our charity original sources of information respecting the erest reformer -Gen John A Sottor the disco-

f gold in California and one of the be no delay in this matter. earliest pioneers on that coast, died at Wade's Hotel in Washington, D. C., June 18th He had been sick about a week with inflammation of the kidneys, and died quietly, in full possession of his foculties. The news of his death was at once telegraphed to his bome at grouns, and even tears, when I think Litiz, Lancaster county, Pa, where his that we have a brother there with no nord wife resides

ANNUAL MEETING AND MISSIONARY WORK.

WY ENOCH ERY. 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 every time received its approval and hearty our accepted, and while, in the meantime, there was a steady growth in the is este of the missionery cases among us. no very definite or extensive measure a over yet been adopted 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 potice a constant growth in the sts of the missionery work; and canecially were we pleased to see our te A. M., for the first time, take bold of the reins in good earnest, and adopt a system which, if carried out, and ed up with the enthusiasu the cance demonds and which becometh

But the best system in the much good world will amount to nothing if left lie In a parable of the Savior it we would all do our duty as a church is said, He gave every man his work but as some may not do that let us do and commanded the porter to watch; and it is to be hoped that every man will be to his nost in the noble work and occupy till the Moster comes, both with words of encouragement, and also means according as God has prospered n. Especially those to wh M has setrusted the financial part of the work should at once so to work and not delay; namely, that every member of the Stending Committee see that sch congregation that he represented at A. M. bas a good solicitor or more than one if thought best appointed in it, and either receive the donetions and forward them, or order said solicit to forward them at once to brother James Quinter, Huntingdon, Hunting-

the children of God who have the sal

vation of the world committed to them

will certainly work well and accomplish

don Co., Pa , who is the treasurer of t new missionery board appointed by A. M., who will receive and acknowl all finds for general missionary work, especially remember, the Danish Misstead of brother C. P. Rowland of Lan

every elder, or overseer to go to work at once, and appoint some one to soli The Trensury Department last for that purpose, so that every member the silver for delivery at the Philadel tunity. Many warm hearts are beating for the salvation of precious souls, and -At the annual session last Friday would bail with joy the privilege of

And I would further remark that and recommending churches to abolish should the members of the Standing Committee newlest their daty, let the elders and overseers not stop on that ac count, but go to work at once, and I feel sate in saying you will offend no one on Standing Committee; for we like to see the work move on without push area mainly to energy carelessness and ing, cheerfully, and if elders and over-wronghendedness of those in charge of the standard over-secret should be negligent, as sometimes is the case, let a deacon or lay member laces of interest associated with the it is needed. As brother Hope cannot and some funds are needed immediately to meet his present daily necessiti We carnestly hope and pray there will

I often think of the cause in Denmack

view its success with pleasure. Eight more precions souls have been added to their number since their feast u April; but on the other band my pil low could bear witness to my sighs extraordinary constitution, and a weak ly wife and three children to support and no work to perform if they had time and ability to perform it even And after sacrificing all his time, talent and stremeth as a servant of the church able to meet one-half of th Since the year 1852 the question of demand for preaching, that he must of ten be with out one cent at his comman to buy bread for his children, forced as a stranger to borrow money to pay back as soon as it comes from here; delay often wearying the patience of these from whem he has b growed, and then when it does come he may be fore ed to use it for his own support. are facts, my dear brothren and sisters which we were made to experience more or less when we were there, hence know what I am saving. Brother Hone is not gotting a salary on some suppose be is getting a very meager living, and would be glad to labor and earn his livruld be so. But as it is, we are forced to either step the well berup and successful mission in Denmark bring brother Hope and family back, or give him our small support. do the former? We think every broth-er and sister will ony, no. Then let us do the latter obserfully, and in a way that God and his great cause for which we are laboring, may be honored.

The required amount will be small if all the more and we will tean the reward in time and in eternity. Amen

Manuele of Elder Dr. Obristian Romborove.

Doctor Bomberger was born in L e county on the 3d of October, 1891. His fother died when he was a little boy, but he was an active and intellig

youth and worked on the farm but when grown up, he commenced the study and practice of medicine, and continued in that profession until with in the last few months, when the disease of drongy disabled him. He was an eminent physician and won a go tation among his large circle of triends He was married to Anna Fabrestock who is now in her eightleth year. He had two sons and four deprhters all living, and a number of grand children and some great grand-children to mourn their loss, but they can truly say they on funds must now be sent to him in-tend of brother C. P. Rowland, of Lan-rix, Illicols

And I would beartily recommend to was elected to the ministry on the ttb which had aroused it. The images of Wesley, having copied Raikes' account of June, 1831, and served in that office as minister and elder nearly forty nine years. During that time none bundred tion, and to atimulate his inventive ready possessing the spirit of Raskes, and seventy-six persons were baptized powers. One day, while he was walk- starte in the Concetoga church, of whom many have gone to the spirit world. Only one marmher is hving that united with do, a will, small, but computatio voice the church when he did it was n in his heart whispered, "Try " That the chart's when he did It was a in his heart whispered, "Try". That much as in 1750, we find the minutes targe duttied and in 1864 was allyided trice decaded him. He regarded it as of the Methodist Episcopial Church cinc there district, samely, Cossegogo, a call tirem hereon, and in nibespects is apply in the labor to the heart and Ephrata, and West Conestoga Prior years, when the Sunday School bud departure each of the above become an established institution in churches had four ministers. His labors the Church of God, he never passed in the ministry were many, and his discentres were always brief and to the soint. He taught good lessons both by tearful oyes thanking God for that de- very shortly after.

precept and example, and might truly cisive aprairation. ear with Paul in 1 Cor 11: 1. "Be we Laving decided to do something, ollowers of me, even as I also am of he had previously talked and inquired The text which he had selected for his functal, will be a lesson which if she knew may "decent well-disposed women" in the merchborhood of the I hope will not soon be forgotten. Acts factory, who kept schools for teaching 20 - 32 "And now brothren I commend God, and to the word of his children to read. She directed him to four such "school manus" of the perierace, which is able to baild you up, od. He saw them and offered to give and to give you an inheritance are them one stilling per Sabbath if they m which are sanctified The would receive to their respective room church is in union and love and in a as many children as he might send, and teach them reading and the church prosperous condition at present, but we feel the loss of our old father in Israel. entechson. The women cheerfully consented. Raikes then vasited the J. B. Grangs.

homes of the little roughs of the pin

factory, and after overcoming the ma

objections of both parents and

HOW ROBERT RAIKES FOUNDED THE SUNDAY-SCHOOL BY REV. DANIEL WISE, B. D.

dren, secured as many scholars as these near women could accommodate. The Concerning the early life of Raikes children assembled at ten in the morn very little is known. There is no doubt that he was born in the City of ing and were instructed entil twelve At one they reasonabled and read un-Gloucester, England, September 14th, til church time. They then murebed 1736, nor that his father was the publabor of the Glove ster Journal, Young strango procession; and, at first Robert was fairly, but not bighly clunot unfrequently hooted as he their cuted. He view trained to his father's butters, to which, in due time, be size they marched back to their respective one and revited the entechism until record, but that he was a very devent half past five o'clock, when their school member of the Epistopal Chui duties ended.

These were the mother Sund is abundant proof. His proy love phi-lanthropic fruit, and moved how to take Schools of the present are. There had a deep interest in every schome which been numerous instances through past promised to advance the improvement ages of chaidren collected by individu of Society. He sought opportunities als for entechetical and other religious to do good. Yet, when he walked out instruction on the Sal-buth day. Autumnal morning in the year they were implated, sporadic tempora-1780, to transact some business in the ry esses; none of them had grown inneighborhood of a pin factory, he did a gungral system. But these from schools founded one hundred years ago by the Gioneester philanthe were the nucleus around which others honor bis memory. Yet such was the fact. That walk led him into streets stered and multiplied after under going many improvements, until they literally filled the Christian world erowded with nessy, durty children, whose flattering rags and profune History can produce no other bead crty and their still deeper moral deg musder of the modern Sunday redation. The spectacle excited the School, save that of the philanthropi griof of his posus, philanthropic beart printer of Glouvester. Seeing a woman who appeared more The Christian philanthropy of Raike

respectable than the neighborhood generally, he noked, "Do those idle begat the Sunday School; his unflag ning and secured its presugation. He miserable children belong to this part atched its work; and it was so wonof town?" dertally sprocessful in reforming the The woman, who was probably So morals of its onpolished pupils, that it phis Cooks, subsequently the wife of commended itself at once. Neighbor ev. Samuel Bradburn, pseures bi our parishes soon began to adopt it bree years there hundred poor children in such Schools them on Sandays when their number m and around Gloncester. The good were vastly increased by their combourt of Raikes was delighted, and it punions who worked in th e factory or work days, and when their solar, riot of their origin and progress to his paing and horrid cursing were such that ner, the Glorcester Journal in 1783 effect was really marvelous con-

to a serious mind, the street seemed more like one's idea of hell than the abode of human beings Thus the kind-hourted Barker said sed it into their papers. The Gen to himself, "it would do no burn even men's Mayazone gave at currency throughout England. It touched many if it accomplish no good, to meen some little plan to cueck this deploraminds, as though it had been a revoluofanotum of the Salebath was the germinal thought, born of the Raikes for further information. good near's philanthropy, from which the modern Sunday School sprang. They organized Schools after his put-tern. They created organizations to The woman suggested that they might promote their formation. All Chris-ton England was aroused and in an be "taught the cutschism and taken to astonishingly brief time the Sunday Raikes walked away in a editative mood, desiring to do some School established itself with many thing her methoded on to what was improvements, especially that dig rather level of cherch kinery. I express from This will transplantly moint year in good content to the character of the content of th

which had forested it. The littings of the companion of t d a Sunday School in Virginia at powers. One may wante me was wants started a commany ochool in virginia at ing in one of the streets of Glomenster the house of Thomas Cremshaw, in brooding over the question of what to 1785. That this School was the procurser of others seems certain insesoul of one man to establish Sanday Schools in or near the place of wor ship." Presbyterian, Baptist, and oth the spot on which he heard it, without or American churches also established pausing, and with aplifted bands and Studies Schools in numerous places

Such are the facts respecting the origin and progress of the modern Raikes sought the woman with whom Sunday School, for which the Christian world honors the memory of the strument to begin this unspeakably beneficiont institution. Apart from this greatest work of his life, Rusken have had no name in history but for that momorable, that receily fruitful deed, he morits a high place in the list of the world's most highly honored benefactors. The Christian Church especially ennues afford to for not him or to volum him her warment

## In Memoriam.

known as Somerset county, Pa., June 16, 1700, not far from the place or farm on which he died, June 11, 1880, and on which he is harried at the rine old apof 89 years, 11 mouths and 25 days. He united in holy wedlock with a Miss Blocker and not lone after this they may the above mentioned farm, where were born to them twelvo children, eight

sous and four daughters. When the

vonneest of the twelve was quite small his beloved companion was called away from him, leaving him alone with a large family of motherless whildren. Un to the death of his companion, they were both members of the Amish church, and reared their children in that faith. Some ngth of time after the death of his wife he married a Mira Walter, (who survived him) who at the time was a member of the Brethren church Not long after this marriage he changed his church relation, joining in with the Brothren in which foith he lived no wards of thirty years. He had become one of the strong pollars in the church and his last days may be compared with those of the old patriarchs, applicably worthy of wearing the crown due to wenting for the time of his exit. Dur ing all his long life he enjoyed an unu mal degree of health; sick but very lit tle; his vital powers were strong. habits were altogether in conformity with the laws of life and health as to diet, exercise, &c. Some time in the past water he brgun to complain of ortness of breathing, accompanied with a troublesome cough, and thus be gradually sank, and that without past outil be breathed his last. He could on and about the house natil within three hours of his death, bring rational

His children, though divided in faith moved him to print the simple story and practice, are nevertbeless living wittestifying to the truthfulness of a training received in early life, that gave to them the confidence of their sidering the plain, superentious charac-for of his story. London Editors cop-ore alling honorable positions in the religious world. One of his some, John Guagy, is a minister in the Ausinh church. Two of his daughters are comtion of love from heaven. They wrote The one is a bishop, another daughter the companion of a minister in the and degree in our beloved church, one son, Joet, a minister also in the second degree, and another a descon in our church. He devoted considerable time to reading, was well versed in Scripture, and had acquired considerable knowl-

begon, he started with the first number the name of Christ, and let bearen and begon, he started with the first number. the name or consequence and continued all the time during its certh and hell witness a grand soul-publication, and then the P C, up to gettering manufestation of Ged in the publication, and all our church pa Sesh C. H. Batsratum. last year. He read all our church pa pers until last Fall, then be had to quit He beloaged to what is known as summit district. On the 13th his budy was conveyed to its resting place, fol lowed by an unusual large concourse of people. Occasion improved by the brethren, from I Cor. 15: 17, 18. The

sister who followed the remains of her companion, followed not without hope, she could and did concole herself in the gracious prumises of God. And through er companion is gone, she is not left nione. Her aminbleness and Christian deportment have given to her a host of Christma friends, whose sympathics and

provers she will ever have. May God the Father bless, sustain, and con her, and all those that belong to the At the time of his death, there iving ten children seven have and three

girls; eighty-one grand child sixty-seven great grand children. On the lat day of April, 1876, there were according to his own culculation, children and children's children to the third generation, 160, of which 128 were liv C. G. LONE.

P. S. I have been requested to ash Brother Christian Gangy, the subject the Visidirates, Brothers of Work, and of this notice, was born in what is now Good Princher to copy. It was ordered to the P. C. because that is the oldest paper

> Epistolary. was a well-avasoned cramb. Ti

UNION DEPOSIT, PA., April 21, 1886. J. R. Specht, beloved in the Land. Yours of a month ago came daly, and

frankincense of the sauctsory was Your view of the Divine claims on our temporal processions is emineptly Christian. I am ashemed of the remistering angels that the broth erhood to so anothetic in relation to the propagation of the Gospel I can think of scores of affluent members who spend as much annually in keeping their sou-in fast horses, and their daughters and wives in spreacons furniture, and the table supplied with dietetic superfluities and abnormal appetite ever surfested unclean lusts, as has botherto been con tributed to the kingdom of God in Do mark. No wonder if Jeans Christ and grouns in spirit and is troubled when He listens to the pleadings of those who are escribing their lives in the ondeavor to save souls. The kingdom of the Cross is as much a mussionary work o-day as in the first century world" is the field for all succeeding generations. The geographical hounds ies of Christian effort have never been narrowed save by mammen and lether 'The ends of the certh' are the Lord's, and the Cross is meant for them, and those who have read the heart of God "in the face of Jesus Christ" sich and ween and vray and la

bur and sterifice for the dominion of the Go-pel from pule to pule, from the Oriout to the Occident. Blessed Band of Heroes! They are verify the salt of the carth and the light of the world. They mostly live is Smyrns, poor yet rich, coining swest and blood into cureucy for Bibles, papers, tracts, and heaven-finning evangels to borald the

Goopel Pisster started, he became a sub- of Emmanuel, and iragrant with the scriber and continued to its close. When heart's purest prayers for the victory of

## DIED.

OUNTERMAN —In Huntungdon, Fa., Juno 11, 1899, Nina M. Infant daughter of Bro. Eliwood and stater Emma Otherman, aged one part loss two days. In the dasth of their first born, an interest-

in the data of their farthern, in interest-ing little bathe, bratter and sister thelerman sustained a loss that was very affecting to them. And in their affection they had the appetation of many dear friends. Brother Ockersana's mother from Oho, arrived a short time before the child's death, and she was present with her children to comfeet them in their some Though the sorrow of the parents was great it was not unmixed with joy. There are thoughts amendated with the death of an innocent babe, when contemplated by no intelligent and Cheleton mind, and from a Obristian point of view. that ere colucine to a errefictuicken be The babe was interred on Saturday orenne, in the Huntingdon cometery, and in the lot in which sleeps the body of brother Zack.

PLORY. - In the Thornwole church, Mich. 1520, April 21, 1880, brother Jacol igan, April 21, 1990, protato Jacob Fasey, only son of brother Science and Lydia Plety. (formerly of Rockingham Ca., Va.) aged 23 years, 2 months and 23 days. Discuse, inflamation of the lungs Broth-Jacob united with the church July 29, 1879, and was hereft of his companion October 27, 1879 He lived a consistent sucmber of the church till death Panceal improved by I.

WELLER -In Cutton Mills, W. Ya., March 6, 1800, Maggor E. daughter of Joseph and Samb Weller, aged 6 years, 6 meaths and 8 days Funeral discourse by the writer from Mark 10: 13

SPIKER.—Also in the same place. June 8, 1880, Elizabeth E. wife of brother Denos Spiker, and daughter of brother Jacob Panal, aged 30 years, 1 month and 4 days She leaves a hushand and four children to mourn their loss. The loss of this sheer will be greatly felt, as she was well beloved by the brethren and her merghbra. Her place in the family as a mother connect he well fill, ad but the cridonee she left, proves that our loss is her great gain. Functal services by the writer to a large concounse of people from I Peter 1 24 23.

ISEW ENGER - Military Moone, Nanamor ger dord June 0, 1870, aged 23 ye months and 21 days

The subject of this notice was affileted for can sonject of the notice was amorted for can years with what was supposed to be sumption. It was thought he could not ve long, yet life douth was audilou and up He west to bed a epected at the time. He were to been as tend, but during the night was taken as may sit, and before the douber could arrive aid. He resided in Boleves, W. Va., and had been a member of the Brownswille con gregation for nearly 5 years, and but recent ly had the privilege of meeting with the urob at Brownsville, Md., at our lovefeast

> DUNG -Brother John Young detacted this life at he home in Lanca-

Pn , so March, 1689, aged 75 years He was a member of the church for un wards of lifty years, and in the delig walks of his life be always showed busself to be an exemplary and devoted Christian. He died exemplary and denoted Christian—He died in the hope of a blessed immerbality. Hee Young was known to be acropulously bon-est, was greatly respected, in fact belowed by verey one, and dies without an enemy in the whole community. In personal appear-His long bur hung down over himshoulders, and his fivery white bestd reached an fin-down as the bottom of his waistcost. He plate things of relevation. Noy take jown as to be been of the season. But a compared to the principle contagons and all the out of for the Drives trible of the principle contagons and all the out of for the Drives trible on the principle contagons and a distribution of the principle contagons and a distribution of the principle contagons and the principle contago

## Correspondence. Notes by the Way.

by way of Davenport, Des Moines and Council Bluff, and arrived at Ashland, was largely attended and good attention was given to the word spoken. Prople are pleasant and kind. The here are much scattered in Sunders and Cass countles. Heekler, formerly from Hickory Grove, Ill., with whom we spent a few days Iti, with whom we specie ......, very pleasantly, among the mem as the oversight. ch desire that members move ong them Brother Jesse desires much desire that help in the ministry and we think it very much Mrs. Gold In very large, and is not able to do it justice. Country pretty fair, land near to railroad at \$10 and upwards per

for Hastings, where I found sister Spanegel, daughter and grandenghter. low days here very pleasantly Loft Harting, June 4th, to visit some members from Lamenster county, Paabout twenty miles south-west of Has tings in Adams county Neb. There are about fourteen members in thus vicinity including a few mear Juniata. We had the pleasure of meeting Bro John Grabill, Jr., and sister from Lan custor Co., Pn., who are visiting. Had three pleasant meetings, well attended on Lord's day and evening. The members much desire that a minuter should move among them. This is a field in which a working minister could do such good. The people are kind and very friendly and desire the word preached to them. Land pretty fair, nd sottling up very repedly. Here I rerealated a number of Primitives you sent. They are much appropriated and no doubt will increase our circulation some at this pla droped you a postal for Mary A. Gray Silver Luke. Rope you have re reired at and forwarded the paper to She and her three danghters are bers of the church, but her kind and friendly husband still stands along no doubt counting the cost. Hous he may soon be able to decide and turn in with the people of the Lord and was bis kind family to rejoice in the to a close. Pardon me dear renders, for my article is already too lengths and bayonot bulf noticed what but beer exceting to me. Yours in the bonds of Christian love.

# From Wader Branch Church, Kan-

Our church met in council, and the meeting was opened in the usual manner, after which Bro Brubsker road the 4th chapter of Peter, and made a few remarks. The church commenced the business on hands. Six were added to the church by lotter. It was decided that each momber should subscribe and give quarterly, according so the Lord had essed them, to the church for paying its capeners, and if more than enough was obtained to do so, it should be used missionary purposes. We then made arrangements for our communion. and it was decided to hold it in a tent. A committee was appointed to accortain what the cost would be.

We will held another council here the two o'cleck, to make all necessary preparations. We conscially desire all make all necessary pres the brothren and sixters to be present. I am afraid that this is a duty that many We would be pleased to have our brothof us neglect. We extend a hearty in ren visit us. Our nearest station in teen Summers. May the prace of God vitation to brothere and settern New Bettlebeen, on the Low Grado dwell richly in her heart, that the may not offer churches who which he we with translate of the Alleghamy Nalby R. R. be internated at us bringing for the classical control of the Allegham o on Thursday, the lith of September. Jone II Aver.

From Limertone, Tenn

my last, with now and then gentle showers of rain, which has kept vegewhere we visited members and had a tation growleg, except Spring cate necessary menting on Lord's day. It which will be very short. The wheat as all harvested. The farmers commonred barvesting the first of June, which was unusually early. The black to accommodate the people, while some single of June, we had a lorefeast rust inpred some fields, while others eight years ago it was large enough with the brokens in the years. There were about one hun-

There is a great deal of sickness here in some localities. The "flux" scome to be the paerailing disease Since my last there has been two idea to the Limestone church, one by baptism and one by letter. So you sgo the ark is still moving here in the unny south." Wo have wished our this way and help to build up the anse of our Lord and Master, and unoursee us on our way to that heaven-Loft Greenwood on the B. & M. R. R. land where there is no sorrow.

As ever yours in the bonds of peace

HENRY M. SHE To Beethern Staking Roman in the West that I write a few lines in way of ex

That Primitive 1 dodika controversy i

planation. In P. C., No. 23, page 180 is an article under the above bending funit with a former article of mine claiming I that did Kansas and her city ons great mjustice. Roader, please rend my former arricle, also the above rome He intimates that I clovate I by no-representing Kassas, in speak-ing of hot burning winds, deep wells I mentioned Kansas but o itention of auding fault. The reas I spoke of the bot winds was there are many of the Eastern people who have read of the lost winds in parts of Kaznas, and who think the Wortern country is subject to them. I simply cente that we have no hot burning of Kansas. I know as well as the brother does that they are not general all over the State. He says they do not have there in Kursess. That may o true in the legality where he lives At times, the winds are so hot in parts of Kansus that man and beast seek shelter from them, and vegetation r narched by thous. I desired to give us much information in as few words nossible about our locality, therefore moke of the douth of the wells here, as in many localities in the Western States the wells are very deen. I did not say the wells in Kaneas are deep But I can say I know of wells in Kan san that average from 150 to 200 feet

in depth Fruternully, S. P. Minnen. Deep River, Iona From Oakland, Pa.

June 21, 1889. Dear Brethren

We have had sever meetings since we moved to this con gregation. They were well attended and a good interest is manifested. On the 6th inst. we haptized an old man in his Slat year, and he was made to rejoice with the believers of his house At our meeting yesterday we decided to have social meetings, the first of which it to be on next Thursday evenwhich is to be on next Thursday even-ing. We also decided to have our Dear Beethern: Yesterday we had the 4th Sunday in August, commercing at (day not fixed.) There are calls for

ching at other points, and we have hene that the Lord will revive his work in this congregation speeday, rives commencing at 6 o'clock. Our post-office is Oakhand, Pa. Fraternally.

J. W. Bern.

dred and thirty communicants. Elder of Karline, Iowa. Had a very interest Chambers, of Gratiot, D. Spiller, of ing meeting at which brother Washing-Saganaw, were the ministers present ton Wiland was ordained, and brother from a distance. Brother Cherebers Stephen Yeder chosen to the ministry. addressed as the hest day from 2 Cor. and brother Jacob Stateman to the 5 . 17, showing that there is only one dearenship, way to get into Chilel, and if we are in him we are a changed eventure, and that change will be visible to those around us. He was followed by broth-

er I-niah Rairigh, who moved here recently from Asbland, Ohio. Brother C. served in the evening. The second Maple Grove church seem quite cheerday brother R. spoke to us from Rev. 15. 16, to a large and an attentive congregation, and was followed by brother Baker and elder Long. The meeting upon the whole, was a pleasant and we treet a profitable one. The Thorney-ple church seems to be in a prosperous The Thornage ondition at present. At our last pannell meeting we received one by aptium, and one ordained. We not ber some ninety members now with four speakers and four deacons. We have at present five places for regular prenching in the district. We have con having extremely not weather

here this spring until quite recently. From Gasemangh, Pa. June 25, 1880

Dear Bootheen: The Johnstown cor at everything passed off in the most satisfactory manner. Among oth-State Subbath school Convention which received favorable notice; yet we regret to say that our house will, in all probability not be ready, and the breth ren thought best to defer the matter for this reason. Our best wiehen and

most carnest prayers follow at wherever or it goes. Fraternally.
D. F. Bansay. ----From Adams County, Nob.

Dear Buthren -

something for the Lord's cause. meeting every Sanday. The members are all in peace and leve. Had a good and edifying lovefeast on the 29th May. Many members from other distruets were here

We beld an election for a speaker and two descens. Bro John Zorn was called to the ministry and brothron John Ashman and John Sears for deacons. All worthy broth-res. May God's blessing rost upon them to faithfully dischi their duty. Soveral more members were received by letter, and som know are near the kingdom. Hore they may soon be numbered with

God's people.

J. S Snowheader. From the Eagle Creek Church, Obis. June 21, 1980.

pleasure of attending Sunday-school and preaching at Eagle Creek church, and after services attended to the baptism of a dear young lady, a Sunday-school scholar, of about four-

mates into the church and rejoice with | her in the love of Jesus.

From the Thomaspote Church, Mich From the Des Moines Valley Church, Iowa 080D BOOKS FOR SALE. June 20, 1880 Dear Buttern

ther by the Way.

In Printer.

This is to a few gen

The is to a few gen

The is to a few gen

In those May 27, 1889, the we have but now wather since is saming the blinger of the part 1 from engine in the second of these. It less Mones Shipy due, bow.

The is to a few gen

In those May 27, 1889, the we have but now wather since is saming the blinger of the part 1 from engine in the second of these. It less Mones Shipy due, bow.

The Mones and wat have been dead to be a few gentle water to be Mones and with the second of these. It less Mones Shipy due, bow.

The Mones and water to be Mones and water to be a few gentle water to be a few for the part of the second of we so us to Pish and 20th of June. It Dus Mission Stalling chairest, forms. But straigh a fast of these. The westable June Missioner was seven to the mission of the missio

> From Norten County, Enc. June, 18, 1880.

G. R. Barcon

tul and hopeful, generally, netwithstanding the drought although some a of them are rather despendent. One Suprier school is in a floarshing condition, with coor N. C Workman for superintedent
In my report of our lovefeast you may read five hundred instead of five

thousand. Some of the brothrea think there were between six and seven hun-dred, but I was afraid of making the dred, but 1 ---. number too large. Carrie Hotsinum.

From Ephrata, Pa. Dear Brethren
We the brethren of the

Ephrata congregation, held our com-munion on the evening of the 15th of June Had meeting the next day. We had good meetings on the 14th and 15th. Eleven were kaptized. Eltion held their quarterly council yes der Gos. Smith, of Schnylkill contay, terday, and it affords us pleasure to elder (irayhill Myers, and others, were at our meeting.

Yours Fraternally.

J. B. K.

The Young Disciple. The Vorus function is an interesting weakly some specially adopted to the want of our protection. It may stream over the contract of our protection. It may stream over the contract of the co

CLUB RATES, ONE YEAR. CLUB RATES, SIX MONTHS

We are still trying to do to coper and speaks, each 18 cc SUNDAY-SCHOOL PRICE LIST.

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sed the Preferring of Honous is the real of the Licel.

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SLOOPER ANNUAL NO. 28.

## VOL. XVIII.

### HUNTINGDON, PA., TUESDAY, JULY 13, 1880.

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### Sermon Dewartment.

THE AWAKENING OF CONSCIENCE

\* Person by Elder James Occater

history of every intelligent man and of divinity in the boson of every Belshazzar, hing of Bultylon Sooner \* Imported by T. C. Hollimberger, for the universal management of the property of the second photo-left by the continued of the property of the second photo-left by the collaboration of contracts.

The property T. C. Hollimberger, for the universal management of the property of the pro

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a fig tree custed) her unitiarly lars, may or other, streetly or induced) trath, commenting ourseless to every He trembled. There is And the heaven departed as a secold of Tursus load his conveience awalten 2 Cor. 4 2.

and hole as from the fall of hom that
port of his conversion vais in the case by the observation of the writing of Theel happy." Deep distress of body
stitleth on the throne, and from the
porton light that had shone may, be, the fingers of a man's hand but it was might accompany this leeling.

called to their accountability. They

tiny that armits us. This is the result around him. If such a hand would Then the role men

Definition of the state of the self-state of the

Treather and parts agreed as a least section of the second parts agreed the second parts

german is blood, and the stars is the case in creey instance, that this gur to in regard to this matter, when trees. In the case of Felix B also would had to the earth, even no awakening of conseigned is in some in says. By the manifestation of the manifested itself through his body.

or Spaces — Solid make a record — for the purispending of the specific product of the second of the specific product of the sp

Sear that they must stand better that any must stand better that any consumers of your tongons.

Sear that they must stand better that any consumers of your tongons.

Sear that they must stand better that any to what you bened at the source they do not sear that any to what you bened at the source that they better that they become designed, large for seatment, that delices, that any they become designed, and while Paul's con-With conscience is through the Gespel, the

awakening of conceance. There was was not uncommon for God to minutest. Size this morning would start from The degree and intensity of these dis-n Letter too, who was injuriedly in-low-cife in dreams and visions to the deer exist, and there would be a feet trees, will depend much upon circum-

Headed the Wennam here she Props

Revolution, Journage that in this is come of the conditioned, so that all persons were trush, why do they not is stated by real medium, and the mean an apportunity of beholds you? Why do they not awaken your thank it was an apportunity of beholds. will be very nonvenion in those in the other parts of the Sun-John P when it had not three place before forces for the Sun-John P when it had not three place before forces forces they have been been forced by the sun meruphon on the force of the sun three places and the sun three places before forces for the sun meruphon on the force of the sun three places are three places chapter of Revelation, which seems to cel Belshezzar. There never had been distance? Was not a part of the old baye heard me read. This distress collows and a many afficient access and a collowing the state of the one of the one of the state of the one of the state of the one of the state of he present dependence of the present depende

> He did not depend upon of their place. Now need, And by that a light go stee than that of power through which he expected see. In in heavasily small, the longs of the centh and the great the sun above over, better and around teach in gracehing the Goppi, was the nance, and the light contained in simple truth. That in this believely infolliated in the contained that the light contained in simple truth. That in this believely infolliated in the contained of the light contained in simple truth. That in this believely infolliated the light contained in simple truth. That in this long of the truth of the light contained in simple truth. That in this long of the capture, and the neglet men, and his conviction. Paul's conversion task to lear men the consenses and that very bouldant, and every freeman, place in the ordinary way. There was the way in which he awakoned had the medices in the denoral in the was nothing so very remerchable or the consumer of that character we in the consumers and such to managing in Pauls conversion rates baded to make agreen the conversion of the meantains and such to managing in Pauls conversion rates baded to make agreements. How acted the stills as a of disease, and the

unlike the hydromes, a remain near and mighty various, that have left (salike upon the same of two looks).

If the same recognition is a possible of the same recognition is a possible of the same recognition in the same recognition is a possible of the same recognition in the same recognition is a same recognition of the same recognition in the same recognition is a same recognition in the same recognition in the same recognition is a same recognition in the same recognition in the same recognition is a same recognition in the same recognition in the same recognition is a same recognition in the same recognition in the same recognition is a same recognition in the same recognition in the same recognition is a same recognition in the same recognition in the same recognition is a same recognition in the same recognition in the same recognition is a same recognition in the same recognition in the same recognition is a same recognition in the same recognition in the same recognition is a same recognition in the same recognition in the same recognition is a same recognition in the same recognition in the same recognition is a same recognition in the same recognition in the same recognition is a same recognition in the same recognition in the same recognition in the same recognition is a same recognition in the tunes that spark of dirmity was called the Google-sothing catanochurary in the truth, and this tow done by the by a drine manifestation, if then we not. Why did they want to be burned the converting means. In the wash prosthing of the Google, and as I asid under the secunitaria? Because they enough this mind, and reasing has a table ago, many of as have been attanded our ingodly fives, cease to do wanted to be convented from the pre- leed as he did feel, we petterne there made to realize one condition, and how evil and kern to do well; come to

mount natures, sooner or his rwill take. But the ordinary may of awakening pared to meet the find Jesus Christ the three thousand awakened sincert

Even in this poind, symmetric and of the awaltening of constitute in the same and of the awaltening of constitute in trong and notice for the stand overwhelmed in worldly erres, then shall we do?

his concurs was called out, when its produced by a divine revelation. In written addressed to the congregation was manifestation, and the rocks and mountains will be outreated to fall upon them and hade them from the

throne, and from the wrath of the In the third place we notice. that

putby between the soul and body, and when the soul becomes inuch agitated when see some the Hody shows it. When the soul sometimes becomes very joyful there is a heavenly smale upon the counte-

I pass on to notice, hearly, that when way that manifestation may come, that

unli be The Aradicance | Three themes of and we are made to feel our relation to the property of the property They report to be by a divine monofestation was it done? It was done by a maniremark now, that while Belshar feetators of the trath through the
feetators of the trath through the feetators of the trath through the
feetators of the trath through the feetators of the trath through the feetators of the trath through the feetators of the trath through the feetators of the trath through the feetators of the trath through the feetators of the trath through the feetators of the feetators of the trath through the feetators of the trath through the feetators of the feetators of the trath through the feetators of the was it done? It was done by a mani. Christ; come to our boavenly Father,

religion, they become indifferent to the feeling of removae that we had, are claims of Christianity, and go on in followed by a seventy of much und a the career of an ungodity life, itly pre- juyfelores of heart, as was the case at when be comes in all his glory. Then on the day of Pentceut, who were there will be a divine manifestation, awakened by the darmo manifestation he out most sature, must consider a minimum to the present of the Should forever resum materies and the responsibilities rating the metal properties were not occupied which are the first of the second of the responsibilities rating upon or placeful for the responsibilities rating upon or placeful for the responsibilities rating upon the responsibilities rating upon the responsibilities rating upon the responsibilities and besteres what shall no do?

The responsibilities and the responsibilities rating upon the responsibilities and besteres what shall no do?

We are no revisidant with distress. that have been saids weighing as down; Oh! what They nero pricked in

every one of you in the name of Jesu you will receive the gift of the Holy And we read that they co singed in the angutles doctors and fellowship, "praising God, and having fa th all the people." They were

very happy.
The inforwas another case of an nwakened conscience awake out of his sleep and seeing the prison doors open, he drew out his word, and would have killed himself, supposing that the prisoners were fled. But Paul cried with a load voice, saying, Do thyself no barm, for we are all Then he called for a light, : in, and came trembling and tell and they said Believe on the Lord Je aus Christ, and thou shalt he saved, and thy house." He arcepted the propo-sition, and hence accepted Christ, and ens haptised. He rejoited, believing in God with all his bouse. He accept obsyed the trath, and all that distress within his bosom was all hushed. He reloteed in his new being, and in his consciousness that he was free from

Thank God, many of us here morning remember our feelings when we accepted the truth and gave our hearts to God. We felt that a great load of an rested upon us, and we felt griered when we saw how neglectfu re had been of duty , but what a re lief when we laid all our eviet and sin at the foot of the Cross, and had our ouilt sensored? What inv to the soul it afforded! And you door friends, who not calm it as Folix did by postponing doty and by continuing in do, a time may come when you will be like the individual referred our text. Death may come and find you unprepared, and you may to die desparingly. you be among those hving when Christ comes, then you will call upon the intuits to fall upon you and hide you from the wrath of the

anno. It is said of Helshaczar, that in that same night the king of Chaldeurs was shin. He showed not the least pentence. He did not say, when the lanbave sinned: I have taken the verof God's temple, and have used them here in this unboly least. I will wash and consecrate them again to

royal nerson I will lay on the altar o Not a syllable of that kind was heard. The presumptive evidence that the language so miraculously written, failed to produce any reform in his life. Who can conceive the d in that night the king of Chaldean wen aloin: that night the star of his Medica and Persians not into the city and the king fell a victim to the power of his enemics. And the thought is terrible to think of a man dying unsuch circumstances. Ve close by making two practic

marks. The first is, I want you all to feel that you have this spark of di the sense of meht and prong. Open your conscience when tors touch you. let your conscience by ones. Do not suppress it. It may go to sleep and sleep with a sound from which the thunders of death slone may be sufficient to awaken it My second remark is, you that have awakened conscience come Be thereful to God that you have convictions. Follow their prompt ngs, and do right, and there will no remorae or condemnation.

Hanny or a way when the flour of on thoughts is not turned and defiled, With many it is usually or often thus,

## Essan. A PLAIN SORIPTURE AROUMENT IN FAVOR OF UNIFORMITY IN STYLE OF DRESS.

BY C P. DETWIERL.

Let us walk by the same role."-There are about two questions in the inds of brethrem and sisters in regard

to the numbration of this Scriptors to 1st. Does it have reference to dress

2d. To what extent does it apply to These two questions can I think can be yorn safe-tectorily answered by a few

First. It will be admitted by all that this Scripture applies to our daily walk in lite and should he a part : our discipline in all things just no far we either ought to have choice will have a rule to walk by. By 'out" and "we" in the above propos tion I do not mean a two thirds fifths majority of us, but just those who are embraced in the proposition, rule in the relection of our stell of an inclination would be a mental de

formity. I have never met with a person of and soined that had no such incline tion, while on the other hand the say the world than to be out of inshion, is demonstrated both by the sister who would prefer to wear a modest bar and by the one who is send and body in the order of the church. Pride and humil ity in the hearts of these two disters is ence of their choice, but their social at would be a greater cross for the to follow the changing lisboons of world, than it is for the other to for-

The idea, if she over entertained it inting to the changing rule of king fashion, and by a loval subject to Jesus and his kingdom at the same time, hus long ugo been abandoned and she has somed the declaration of irom one and avowed allegrence to the other.

whether God or his augels had ever any libring to a hat as a covering for i sisters hand in religious devotion, yet the shaple fact of any form of dress being adopted by the fashionable of does not make it wrone Inco the fishion of the world and the same styles of dies were down from generation to generation with little or no changes, and the brothren and the "conservative broth ren" could not be known from out siders by the style of their costun But things have changed Change in the fushrons are continual with those who love the world and the things that are in the world, the last of the eye, and the pride of hio, and they throk it "strange that ye run not with them," Should we go?

once in ten years the fashionable orld would get up a new style with nothing in view but novelty, could we llow them in all their various change and yet not be conformed to the world

Of this change we believe the church The faithful advocates of uniformity as called for on reasonable ground. try to maintain plainness without ad- casy is a waste of time and labor.

been a thousand different styles in use such charges can be made against as since novelty has been an object, in the on the grounds of a logical deduction fashions of the world. Yet as stated in of our former criticism. The writer the beginning of this article we will knows enough of our peculiar apti-that the facts of the creative week, gnoing of this stricle we not! knows enough to our presume the property of the brother or sister in the church who us. If he could for a moment plance does not want to conform either to the over the various gaological specimencastomary usage in the church or to in ourpossession we feel protty sure the late fashions, or dangle between of a vetraction at once

the two, and our own choice will contionally confront us with the question, study of grology, and in our estima-Can we follow the novelties and changtion it would seem rather a strange apes of fashion? How long halt ye be tween two opinions? If the Lord is God follow him : but if Banl then follow him.

THE CREATIVE WEEK - ANOTHER ORITIOISM

Having sometime ago offered a present by brother H. M. Lichty, he now upplying to us in a series of hort articles, somewhat miscopresonting our views on the subject under consideration thus holding as up berearrending public in a false light and as onnoved to scientific developmonts in general respecting their bar ony with the Pible, we feel almost

compelled to define our position more keep before on the real issues of the question. We have reasons to believe the convictions of his mind in his defense of what he believe to be the right side of the question, not for the cake of arcument, but to get at the

too, to explain how it is that science with regard to the Moraic account of cal phenomena occurring in our days oes not harmonice with the Bible, the reation. The facts required for a and, consequently, that the study of full and satisfactory solution of the geology and astronomy is a waste of creative week are so differently underince and labor, and hence, if anything stood and interpreted by seconds that

agrouph scenus in order. has incidental remarks, which he made que e to the present discussion, was a form

ation, whereas we only wished to call attention to the fact that the scientificour respondent would have it. Had west answers to certain reignufic objections respecting the creative week we would not have offered another word on the question. It is the false im-

fill of adopting. Nome honest breth so charged with saying in substance. rem and sesters believe that we should that the 'study of geology and astronbeing to any particular style of dress, much as to say that the study of the entoness arounds to nothing. any objection to this principle if it what grounds the writer could concould be carried out, but this could not at least outly make such charges against not yet passed the transition point was no need therefore of any spre be done from the face that nobody as we are not even able to imagine. From adolist to that of scientist.

wants no particular style. There have We feel protty sure at least, that no THE CHEATIVE WELK A GREAT WYS

plication of principle to publicly up case in our criticem of brother Liebty's article, provided he was right in the swor Our respondent will please then re member that we do not ignore sciassessor the question of the prestive

fir knowledge on any question whatever, but we do however maintain, and strongly, too, that sciones cannot sali-factorily answer to the mysteries of the Divine creative days. we will ordenvor to prove further or Cheing up with the paragraph al-

ready referred to we are not charged with saving that the study of re mentioned in time uselessly spent, but even as tending thing of the kind, and while, mereover, is not likely to be the case with dearly, and in doing so we wish to well-balanced minds, yet such may be the case, not that the facts of science and the Bible rhob, but owing to our that our respondent has been giving misapprehension as to what constitutes The science of gools gy and the facts of geology are two different things, and as inc as facts are concerned in any science, and as havsake of argument, but to get at the concerned is any sentere, and a law. The concerned is a property of the matter, and hency we feel in gan polymering on the Ballo or the More than the Goodings in the Sandaman, the results like understanding the discussion of the glober on them, they agree if we wishink is kinner, aspir "like in a matter and a size of the sandaman the results and the sandaman the sentence is reident from the size of the sandaman the sanda such in the similar by the state of the similar by the state of the similar by the state of the J. T. Myers has tried, and rather ably. ally as this the case in a scientific sense

a weakening of our faith, the courle- it only reveals our want of a more exowed that some one must tensive knowledge on the subject to Tents, rapid and extensive crystallian advocate the side of sucht or what is are such tooms as tell-fevulence turnnow helieved by menty of us to be deniable fact" and the like when speak-A short eviticism of this par-ing of this creature question from sei-scens in order. Hence the facts. The first point we wish to cell at- scientifically speaking, being called intestion to, in the above remarks is to question respecting the creative found in the following, "Bro. J. T. week by scientists themselves, not say. Myers has tried, and rather ably, too, ing anything even as to the apparent to explain how it is that science does contrarvely between the scientific view not harmonize with the Bibic." Our of the creation and that of the Mounic respondent somehow seems to have account are we to be faulted for descretgotten the idea that our criticism on iting the answer science gives on this tion ? We think not. It might be himself a little better on the substudied effort, hence designed to an-ject under consultantion before specks it may be milhous of years old for awer certain selectific objections urged ing so pentively of facts, as he calls aught we know, but was originally

woek. attention to the fact that the solutifit (torge Dana Boardman, D. D. the facts in science, for sevene ways, "Out twen of the creative work in one to a blue and abile sciential, says, "Angulot," of nothing cross-soluting." Here is related the solution and the sciential, says, "Angulot," of nothing cross-soluting." Here is represented to the phys. the indicate difference between man currespondent words have it. Huall calculations, not it is among the most and God liman only makes and come and the solution of the solution o pertuntees using such strong terms as the room maxime? No.

pression our boother labors under in But it is not the great named to when the great named is when the great named to when the great named is the great named in the great named in the great named is the great named in the great named in the great named in the great named is the great named in the great named is the great named in the great named in the great named in the great named is the great named in the great nam opting particular styles of dress us to the task we are now about to different this seands from the language you then almost the great antiquity We hope, therefore, the of our respondent, when, is speaking to be innovent, and the adopting to be present discussion will not be regarded of the escutive week as given as the admit the existence of matter from the chiedy if not all on the other side, as capetally desired on our part, but Mosaic actions, he asks the question, very beginning, not as an eternal exas called for on reasonable ground.

"How does this agree with geological stant, but is a created existent out of 2. In the same paragraph we are attraths we done not deny." So post nothing. We even do not question

But we make due

manne.

Whatever may be said pro-or-on or this subject it should be remembered The counting is a surracle. This and verse of matter, visible, tangible, pondevalds matter is the result of a C We claim a special fondness for the First Cause, and although this mater a gradual order extending through ject, give a satisfactory and settled an to the question. But says our ve that science cannot satisfactor

> I. We answer on the grounds that with each other as to the origin of our universe. One advocates the eternity wising a tirent First Cause, whole smart er strongly opposes this theory. Non if we accept the theory of the eterni ally unposed to the Word of God and never-ary avion, "Errory effect mu-

2 Christian amentists of the reday even publicly declare that the me of the earth, the m suggment of the materials of which tions, and the various changes they answerst the recent pricin of the curt emergence and disappearance of lambs, recession and procession of shores, depositions by equatorial curtions, and the like, as strongly suggest the comparatively recent origin of the earth." Nevil we adduce any torness of scientific suspension this theologicus as their interpretations of Scriptural texts? And does not all thus question given?

We gave it us our opinion that as fa against the Mozaic account of the cre- them, respecting the Divine creative created out of nothing. This however George Dana Boardman, D. D. the facts in science, for sevence says, "Out ments are want to talk of its and constructs without nuteruls. "In "uncontrovertible," "proof positive," cirth." Before night existed save "absolute deponatration" and the like. God Himself, He evented, made out Before unght existed save the earth? Must assuredly we do posi-nothing. We even do not question the facts of science as to the stratified of the moration, and us drawn from go- rocks and the process of their We believe in Oilbusieu " a Ven ological truth, that he says "we dare tion. not deny." even underscoring his lan- Red Sandstone," "Carboniferous," tiary" ages of the world. allowance for his positiveness, feeling that he has things we claim to understand. There elaboration on the various theories of

scientific men on the question. We the present we have said enough. Our have read all of them, and were see so next effort, should our brother desire sied we might burden the reader a further discussion of the issues be wasse man in the late war-his own Es with matter on the subject. question is not, is the material uni-

over only six thousand years old, but din God erente at, with man, beast, and clays God created heaven and carth.

ow, we hold the theory, and we intercencel by a long stretch the evention we can harmonize with on by scientists generally on this quesments of Scripture bearing on time. Thus therefore is the reusen why we When the inspired narrator his and definite time—such time as r ture's own law provides for us in the regular course of the sun. "Six days it thou labor used do all thy work, tor in six days the Lord made leaven Here, as we have abrendy noticed in our former article, man's

tem with the Divine work days. Now to divides man's work days into sky different periods of time answering to the rix il ation, and the same law that governs man's work days governed God's work God being the creator of all as spiritual laws, it reasonable that be would as those laws are intended to saleer redivine purpose.

six days. This word "created" needs to be better understood. In one sense of the word tiod is still erenting and re-creating, but only through natural But in the beginning when yet there was no existent but God hum be created out of nothing heaven and earth. This word created then be pre-creative universe of nothing and the fasts and the bope of the Gospel. the postereative universe of every thing in embrio.

CONCLUS

We have now proven that evient

tu cen them on the question. We have also shown scientists themselves say, that upleav-als and subsidences of lands, oncethe like, as strongly suggest the re-

the idea that the six days in the erenlink between a pre-creative universe lickes, neither saith he ios whom do I of nothing save God himself and a labor and bereave my soul of good. potentive universe of every positive and fine po

rite time in the creative opocles.

REFLECTIONS AT THE GRAVE OF THE LATE JAMES F. BALL OF JEFFERSON COUNTY, EAST TEEN BX W. A. WATHER

The author of these lines is sixtyour years old-has passed through the combine and impounts of Vol has come to the evening time of lifeires much to understand his true ture and Bevelation that man, though The infinite mind of the infinite God and spirit and final results mereices all that is just toward God and safe to

man" must be clothed with power to avenge "every transgressions and dis-obudience". So then the transgression the wages of sin is death," and death has passed upon all men, for all have ed. This is the reason that mar For nearly six thee unflore and days. sand years death has been doing its duned non-bandapine kines, conquerors peasants, leggats, rich and poor in the Where is the heart that has no bled? or the eye that has not been fill ed with team? or the home that has not been ravaged by "the grim mor

stor? These are some of the bitter fruits of disobedience towards God But ah, destruction stops not here; sin kills beyond the temb. "To not the whole of life to live, nor all of death Everything, however, that we set our bearts upon in this life destined to fade away on the approach of death. No one can carry his land speaking of the creative week, that nor his money with him when called God only rested heaves and earth in to die. These and other mourafu thoughts were pressed upon me a gazed apon the stahwart form of J. P. Balch as he lay struggling with death O how vain and enreal in that solemi and trying hour del this world appear -the noise, pomp and vain show. Pleasure, fame, gold and silver-every thing that the world run do for us Nothing sectord real or valuable, but

The deceased had lived his

sense years, had enjoyed fine bealth industry and good managerer and dollars, which was ists do not agree in their views on the test a few thomereative week from the discussions go. now to fall into other hands, chi those that were not of his kindsed by blood, for he had no children. He censoless care and industry was ever gived us though he had a harge family no and saturances of same, energy as the same are of same and disapprarance of islands, re-There is a man whose haand extensive obsystallizations, and bor is in wisdom and knowledge and in equity, yet to a tone that h Inhousi therein shall be leave it for un of the carea. dependent of what scientists his portion; this also is visity and say on the question, we have advanced great ovil,"-Recl. 2: 21 "Then I returned and saw vanity under the sam. tion were the same as to time as man's. There is one alone, and there is not a work days, and that the Mosaic ac- second, yea, he both neither child nor ount. In the beginning God created brother, yet is there no end of all his beaven and earth" is the connecting labor, neither is his eye satisfied with

Our proverbial for his honesty, veracity recolutionary war, which resulted in the independence of the United States He however, did not predi-

eate his hope of braven on anything but "Christ and him crucified." expressed a desire to depart, and as he his work was done. He had neither father, mether, brother, sister, like thin." His wife, Mrs. Polly Russell Balch having died a few

ed his usefulness, but it is not meet t rather let us spread the real of charity over them, knowing that we all have need of the forgiveness of our Father tand elecation is a new grave yard in miles from Dandridge, Jefferson E. Tonn., by the side of his helovd wife, there to rest 'till Gabriel's ronn shall wake the sleeping dead. Such is human life and destiny. rich and poor most together, and find a common resting place in the grave. But the hopes of the Christian reach

to that "home of the blest" "Where fragrent flowers isomortal

Anad the bowers of heaven" O how infinitely important that all prepare for that change of worlds which swalts all the living Christ iscurouly

world can hover give the blass for which wo sigh " Oh, how foolish to et our hearts upon it | Every deathbell is a note of alarm to every uncon verted sinner, and of admonition, even | 10 to the Christian.

Mount Horde, Tenn. A FEW OF MY THOUGHTS.-NO. 22.

BY ORO, BUCKER

which be get from another neighbor man by the way I stopped and asked, "Is the lime good?" He thinking it were some of my father's lime replied, "Yes, this is good," hat added, "Where did you get it?" I rethen it is not worth snything," was the ready reply.

Another circumstance farm on which I live. It seems a fact his thor. inherited the unpleasant habit of taking pray to the Lord to spare forbidden fruit. If we want to be sure of some of our fruit we are almost oblig ed to steel it outselves. Once as Irish widow's see made and haves with some fruit. Subsequently when meeting the led's mother I kindly informed her of soon your opportunities may pass, and led's mother I knadly informed her of soon your opportunities may puss, and her soo's hierders; and as the thing did you to harden the centric without a not seem to strike her in the true light i moment's warning. Therefore prepare as I thought it should, I sid, 'How to need your God. The pleasures of woold you like it if I should come and life are vain. There is nothing worth take away your garden things after you hwing for but to die happy, had raised them?" Said abe, 'Yes, Mulberry Grore, Ill. this is my garden, but that is your or labor, neither is his eye satisfied with chard. I farther informed her that ilches, neither saith he iss whom do I that was all the difference—one was under my care, and the other was under This also is vanity, you it is a sore hers. Circumstances changed the cas

"Circumstances after cases." This is and energy of character-a decoted the way we wish to look at it now. The way in which cases are changed by our wa imbibed, inherited, conceived, con ceity, decesty, malicions, aeditions, am bitions, escalous, beretical, envisus, cov

otogs, &c , circumstances. Some farmers cary one another um against a bert(ni notion, and have never been more so than while reading do some mechanics. Lawyers and doctors have their share. The merchant the advice so often insisted on in th ndvertises, "Call and see our goods be-fore purchasing elsewhere." The ma-chingst insists that his is "the best in papers against drinking water at meal-times. The chief and most plausible chinist insists argument against this practice is that it the market." The doctor tries to make prople believe that 'there is nothing equal to it," "works like magic," &c.

In the Ros what of preachers? church there are seniors and inniors, in age, in learning, and in experience This is a true naying, if a man desire work " 1 Tum. 3:1. But then this is forced upon his attention that water to not desiring another heabop's office. I ken into the stomarh remains there but have observed lay members complain and complain over the preachers until the blood vessels, and, if in excess, althey had an office in the skoreh Don cons complained about the government of the cherch until they were preachers Ministers in the first degree found fault with their advanced brothren. As soon as they were advanced another degree the fault-linding decreased just one degree, and by the time they reached the flice of an overseer their fault finding ceased so much more. Probably it wil not cease altogether with such until they have attained to the most responsi ble position in the church, or else are "converted, and become as little children." Matt. 18. "O that thou hads

bearkened to my commandments! Then bad thy peace been as a river, and thy rightenances as the waves of the sea." Is a 48: 18 is it not to be regretted that each commands like the following are so much overlooked: "Ye young hope; "the resurrection and the life, the sabmit yourselves unto the elder all of you be subject one to another. Pet 5 : 5. "Be kindly affectioned one or preferring one another." Rom 12

Cocanoll Po. A WARNING

ST NAMES WHEN

I once more take my pen in hand to It is indeed wonderful bow 'circum-ances after cases' Some years ago 1 for death. I will here state what took hanled a load of lime for a neighbor place is my own family a few days age. My son, who is at home with us, nineteen years old, was in the field at work. He got very warm. When he as irritants Their action upon the came to his dinner he took the barket, stomach will in a very short time dewent to the well, and drew a bucket added, "ware ded you get us: " I see or cold water, and took a union." Just gastre made and disturb the masselfall, "Down here in — 's field." "Ob, then I entered the kitchen. He sat action by which the stomach 'choros, down and laid his bands neross his Here the circumstances breast. I wont to him and said, are tion may receive its due adm altered the cuses in any friends making you nick? He said lie had a pain in dispetive material. This distributes of lies at some particularly friendly to the action of the stomach. Then I spike to him muscular action is seen at its highest in again, and the made no reply. Then I spike to him. to great public works. So close that the new a twitching in his face, and with all the contents of the organ-many hands live in houses that stand because alarmed, and told my nice be Now, it is best not to over-cut, and it is once belonged to the sun dying. I then put my band to best to eat simple food, with we little I live. It seems a fact his face. It was cold. I could find no excess of ecasoning or of objectionable

### DRINKING AT MEALS.

A writer in the Reval New Yorker, who evidently knows what he is talking about, expresses an opinion which is

"We were once told by a shrowd old college professor that the most feelish thing a man of intelligence can dofrom the worldly point of view-is to 'but his brains out againt a popular preindice.' Still, we are sometimes dreadfully tempted to pound our crans

dilates the gastrie juices, and so delays digestion. It is not often in a scientific discussion that we can so easily os in this case appeal to the individual ariousness of the uninstructed reader in proof of the fallacious character of the assumption in question. Who that rouds this has not bud a thousand proofs a few seconds, is quickly taken up by most as quickly thrown out of the blood again through the kidneys? Yet there is a small grain of truth in the midst of this gross error Large draughts very cold water taken into the stowach with the food, by chilling the stometh during its rapid progress through the walls of its vessels, do arrest the secre tion of the digestive fluids until the proper warmth is re established. Large draughts, also, of ten and coffee, by the astringency of the former and by the pervise action of the thrine they both contain-as well, also, as by the

ior narcotic action of coffee-derange and hinder digestion. Alcoholics, how ever diluted, have a like effect. TO bel these limitations, we but declare the convenience of all physiologists when we sy that a full response to the calls of thirst, at meal times as at other times is wise and proper. And for three ren-sons. The sense of thirst is given to us not only that we may keep the finide of dy duly supplied with solvent and difuent material but also that through the excretory organs all soluble offensive substances may be mainth washed away. In the digestive prothe demand for water in aid of both these necessary persons is present.

nearly everything we eat there are sold ble enbetanues that are in evers and this excess should be promptly carried ent of the system Perhaps the mosabundant among these, usually, is the common salt so freely taken. It is, how erer by no means the only one, and they all, unless promptly removed, act crease and som arrest the flow of the of cold water, and took a drink. Just gastric finds and disturb the sauscular so to speak, its contents, that every porsaid, "Eli, can't you speak to mo?" I stance is ejected summarily, together that if bonanity had inherited socialing pulse. Then I brigan to call on the clause as possible, Bat, onder all electron our first ancestors, they have Lord to save him. I told my nisee to circumstances, it is both wrong and dangerons to give refusal to nature's call him as I for nature's remedy in such cases. Pleanew he was not prepared to meet ty of drink is what is demanded, and a God Some remedies at hand were applied and he recovered. If he had free sapply of fields must be given, if serings consequences are to be ave ot been spared where would be now bo? Oh, think young triends, how The consequences of refusal are not all immediate. The irritation from lack of drink, as well as that from improper drinks, becomes in time chronic, passing to inflammation, the result of which is dyspepsia and the symptom of which is Then, for want of diluent fined pain

by which edienting soluble substances are quickly removed, these often sessue insoluble forms, and are deposited in various parts of the body, to remain there, reastant sources of pai



PROPRIETORS: | RLD JANES QUINT H R. RECTINATION J B BRUNN LUIR

Propolent of Arbband College to till of elder Share.

due season. Many thunks to our tog of this know. brethreigned sisters for words of en-

The I same Dr. 1/2 with its lesson, should led. The use ples because his congregation was a voice of our who

blumbantly blowed with plenty will affections may be veset upon him, and man. He went no doubt, with the buttershift fetered with penny will be thought so does ted to him, and our action of penning a word of pure fortwarte.

In the see the law better the best butter to him, that he may be the seed pointing from to Christias his only fortunate.

durs are overlooked because they are They were taken in connecting

ed \$500 to the man that would save the scriptural authority for infant bar-

tism, and latterally 8100 for the scrip tinal priof for feet-washing. Well, we would kindly inform that writer that the Brethren don't report to that any others. Elb. Samuel Myers, of Virginia, thinks that the brothron in the East ought to hold the Annual Meeting next it will be self-eastaming and the brethren should be willing to endure the trouble, as these meetings

#### amonest na. SIX MONTHS ON TREAT.

TIAN may be more generally introduced, we continue to offer it for sex months on trial for 50 cents. Our friends and especially our traveling ministers, will please note this as it ductur the caner

#### CONSTORATION

Consecution is the act of separating devoting a person or thing to the ser-vice of God. When we use the trees

Ern R. H. Miller has been clerted

The continuation of the property of the continuation of the contin tides on lands which will appear an There is forecast necessed for its defendential in the bulble for some

with any normal field the desirable element for a surgeon or sorver with any limited and come of the menders of the contestion of the cont

and we will maturally make greater the sule of wrong to topple some cutting work for love and union

In order that the PRIMITIVE CHIEF bully convenated to tiol, the Bible, it is another evidence. It as they eaght to live,

nerves to the service of God, and in or to obey their parents as long, as then prench powerful as manns by their ne By and convey all that is implied in it, has of God. We are to be obedient to living right. Jesus a convey of the lowest of our hard us long as they do light shine." Are you dought. There is a great dead of not combit with the laws of God, the montalk about consecrating themselves out to his teachers as long as there is, you with all the candor of my seal?

the Cane and then take interconsiders | ex-field and its an existing e that we direct to your part (2.2.3) you walk then the actions of those who chain to see not fully consecuted to him. We had consequent toward those that then the arrings of press wine sum to just not been fine seemed to been the arring of the second to be a first consequent to the second to be a second to be

Some of our brothern who ardoged all first the Ministers of A, M from us at An our great obtailer in the dissection of the Ministers of A, M from us at An or any other than the dissection of the Ministers of A, M from us at An or any to utility to asset and that the limit of the limit and locking up and because the second of the limit of the

tively declares that we cannot serve day of accounts." He then referred with the Report, and as no expect to God and management, or the world, and bim to that evening when his improwith the Report, and as me expect to loss and
there it rendy some we thought we Christians that me endeavering to protocol per action crushed duran every good would could both together. Can any of you, my Claratina friends, enter into the A vocurances writer has been mak. There is but one way of determining, feelings of that minister? Well you A volume of this place is through the Globs of this place. He first offer it will be the Globs of this place. He first offer it will be the Globs of this place. He first offer it will be the Globs of this place. He first offer it will be the great of the first offer it will be the great of the first offer it will be the great of always do the most for the person that has never sent a soul to the review of aways us the most to the present of will make greater sacrifices than for theses of your consecration to Christ So it we are fully conve- mid are you sure that you have not

trated to God he is our special friend, faul your hand sufficiently heavy on sacrifices to please late, and meet his over on the sale of rain? All around approbation, than the world. How us me those who are as it were possed, nony Christians are there that do bulanced, and the lenst touch may there there may are there whose no send them down the rend to run, or tions unlicate that his service is then Lip to eternal happiness. Hence the delight, and that it is their meet and importance of being wholly consecratmistakable evidence that you me not The sien is that they should usell conversated to 601. If you carefully, cantonsly, take special pound grather read any other book than to guard against temperatures and five When we walk

your nations are such as homers. God as the propie of the world, indufge a desce. It is no evidence that we are closed to a broad if we treat him no. This is a fact that ought to be indefibly such only at certain times, perhaps one impressed on our made, and in mid-

We must be constantly tell in sternity. We are not all consecration we have reference more in only do by deing right—doing of the term, but in one sense we are especially to the setting upon of our what he mands as to do. Children are The youngest brother or sixter may

ment in that on touriers/ingriments/es set to his trackers as long as there is you with all the reader of any soul? It. A feeting or.

Detail, and to begin they are many quientest as or his measure with the like you beliefling your begans. Belling in the like in the contract of the property carried the property carried the property of the like in the like in the like in the like is and to form good one with a like in and the like in the like in the like is and to form good one with a like in the like in the like in the like is and to form good one with a like in the like in the like in the like is and to form good one with a like in the like is and to form good one with a like in the like in t

Chucational Department.

BESTHEEN'S NORMAL COLLEGE.

Normal Chapel, Huntingdon, Pa, Thursday, July 1st, 1880

Graduates on Roymal English Course.

Having passed a successful examina-Col., H. P., Mayer, Main bried, Pa; W. S. Vound,

Musical Director, . . WM. Montal China William

Morning Session - Nine abdoub PROGR IMME. SCRIPTURAL RESIDENCE—PRANCE.

H. B. Brumbanch. Music-Jutient "O, Give Thanks Oration . Our Next Rebellion, C. W.

Escay . Boon Bonlows, Prud-Musse-Solo and Chorus, The Harvest Time is Passing By

Declaration Stepping Stones, T. B. Recitation . Serve the Other Man, Sn Many-Duct and Chay-Siboutines

L Markley.

Music Authors Consider the Tales Oration: Words, Albert Trent. Music-Ibnot

Recitation-Jephthek's Daughter, Ka-Oration The Construction of of Music-Authen.

Torry With Me, O My Savior." Afternoon Sension -Half-pait 1 o'clock Muss-Arthen, 'The Lord is My Shipheel."

Lorde Cantington, J. Bruce Borner, some extensively and decay felt in re-E-ray: Fractions and Men, Kate straining vice, and in prome

Declaration Ph. Latt. Hop., Will

Muse -Anthony He will temperate

Evening Samles - Half-post 7 o'clark

Loony Why? Hone O. Boss man

the Physics, will Prob. Class E. Horn

Members of the graduating class

entitled to diploman-constitut ing you Bechelors in English, which doing so, will obsure the custom that is common on such occasions, and address a few thoughts to you, and they must be low, as the evening is pretty well advanced. Do you accept the truth of the adage, 'Knowledge to Power?' I suppose you do though I put it to you as a ques For themel, it arems to be unwarrally coepted as a true mage, if knowledge is power, surely it is not always exerg-ed on the side of truth, right, and goodness. But it is power f motion of the one or the other things else beany count, an educated person is more powerful than one that is not educated. And if the person is bad, his knowledge gives him a power to do evil which he would not have, if he had no knowledge. And whom we ok mound as and see the prevalence our common schools, our high schools, ture from the almost numberless presses that are issuing their books

tle real practical honesty, justice, by nevolence, meser, sobriety, and revissacs prevnil in moniding chargeto encety, we must conclude that it is it was with power in his day. He the power of knowledge is too much Orntion: Assessment Business and on the side of the will, or it would be

periedicals, and then observe how ht-

Is knowledge power? Then many Music-Duct and Chos.-Hearth and of our young men and women should Hone blash with shame that they are not Dorlamation. The Farmer's Story, better, since they have in their knowl-

Will the position be thought tenable, we believe, went loans feeling that the should I take it, that man cannot only do what ann has done, but man can do more than man has core done, but man can do more than man has over done? [1] do more than man bas over done? I think this position may be taken. It of the Normal, held on Friday, July m very doubtful whether that man has the second, it was unanimously agree ever lived who did all that it is possible for man to os. It me our work he commenced work he commenced the commencement of be ready before the commencement of power of thristian culture, we may there that. When the time comes that will probably be shoul \$5,500 and the we now pass. In this Paul says all be united and Christian power will probably be shoul \$5,500 and the we now pass. In this Paul says all be united and proval, man will at——This week the graduating class a glory to be." We before remarked I all that man is equable of, and it

the analysis of the problem of the p the sould that If you have obtained in large of we group in a significant section of the sound as public in group and the sound of the

multiplied, a poor portion in princial to great the strong portion in princial to great the strong portion in the strong portion in

not overcoming the exils that me in its "Think of them with lendiness and"

to be introduced and Tabus, that eat, has given you these march, expuble o

### Music-Quartet

particularly parts bravely and the sted the education of all present to be worn for a higher and sacred \*, ther, what is tremendors power prospect to true promoting two money or one over two womans. Associately one says have for excomplaining great by war as phosons to be able to see, that has not be conceiling in that special times in the much of that power is they all it well. During the carefold properly district. There is the power is, it had quite a number of bettiness easier to be the escange of the naiseand how ledge, and the motal power and asters with us from a distance, the who he consocrate active the word traitment rath, or of the founded by the state of the founded by the state of the founded by the state of the state o gether, and it these two powers are of East Coventry, Pa, and J. F. Oller, mated then we would not have such of Waynesborn, Pa. Also Bro. Jusmated then we would not have such jof Winjuchon, Ph. Also Bro, Jos. a street disappe was now have. If Himmoton, unle med lengther, of Extended was not the side of holinest house would have the amendment of two many than the such as th the evening, that "what man has done number from adjoining churches. All expressed themselves well pictord, and

steam heating fixtures and that the wiele, and add to that the the Fall term. This will add greatly

### Gelestern Department,

DODER B. H. MILLER EDITOR.

Tug brethren in Northeastern Ohio

Or a labors on some committee basis

#### THE COVERING FOR THE HEAD OF THE ham, down. That seems meaner the have no such custom " WOMAN WHEN SHE PRAYS OR

Another matter on this suis As the bread and cop is spotially prepared for egged use so should the rovering be. Not a common article of appared to be worn for the purpose of keeping the head warm, I at something pursone, to show the drying nower of God over the woman. Then we would something clas, does not show clearly if it does at all the sign of nower on the head of the woman. We must erstand the speatle that this sign or token of power he as clearly shown us anything the in the worship of God. This may stem pretty strict but we are after the measure of the apostic, and if we do seem to reflect on some of our sisters, it is not with the purpose of mounding them, but to get them to look at this subject in the ight presented by the anostle, and we spostle and of the covering is seen as have tried to present it, there will he beauty, recover, and Scrusture enough in it to make it acceptable with those who try to obey the word of God fally.
XVI. We now go to the lith verse.

those we now pass. In this Paul says all be united help proving man are seed in the proving and the proving and the proving and seed in the proving and seed in the proving and the of the man, and the long bairs the school. May survey attend their of glory of the woman. Notice the long as a spiritual duty, saying, "For a man knowledge of the Leid, as the waters institution that see sealously labored glory, or an ornament to the seeman his board." Here is duty enjoined in horrelf. It does not in any way short the word ought, 'So every woman - The Normal presents a lonely ap- or even fath because the long hair head uncovered postance just now, so the family has his reference to be women personally, or the bert knowledge you have dwinded down to pitter small runs and groots as well on the ambeliering, and groots as well on the ambeliering. although you fell very hum. ber, but the version is taken nature, for it is a product of nature, not of head."

mean a covering for the head at all tile queen by nature, as any other organ or means, to the Lexicous show, to circle the body, and has its natural purpose

read." That is no better, for it is not problems, which poores to confound the meaning of problems or of proble these two words as maxing the rome

plan mour minds, though they do not possibly and no ares to be harraged in of the apositic singuage, give full satisfaction, but it is soldern something fine or to be clothed with XX. We now turn to the table all are earlier, particled with the s menting extent of common naparal, resection A and A may not never to be work of a committee. they work on Thoursman applied to lighting for the committees they year rese extensive and y, not for the kend, and assume her mether the contents of God." After Recovering, with this passer, you can be made spreament where says is given her to more in the instead of supering source into the moral nod without hape the betthern will not require so of leving adorned with some article.) In his argument, presented and illustrate some proposition for medianess. Meet much of that kind of below from using factor. This word professions would exist subject fully, as we would exthe future; there are younger hards, have her long har hanging round her just a great reasoner, so we would be learning to dispose body, as was the miscent castening and to his apposent, given his time peak

done up as though it was short. (were of changing rank), if not all the XVII Again this long bar of the laws, field had given; he know endom

that purpose and when the speatle blow, presenting payable cotons on speaks of the long linu, he ovidently one side and Compel truth on the othsimply cover the band, and less mean all more re-li-mage is plainly conveyed in the word presidence, nemering to miss or an increasing the contentions, knowing that some

guage, "let her also be shorn," shows covering, for if the hair was the covering it rould not be taken off in time these men who contend of prayer, and there would, in that speakle and for the austoms of the case be no reason in commanding the time, if it is covered all the time, which it would be it the bair is the covering. But the appeals mayb.

speaking of an covering, that may be taken off or put custom of the world. In the fourth on in time of worship, when he uses the term Antolologico, but not so when he uses the word perilehron. He there speaks the bair is a natural arapment when long to be worn all the time.

XIX Further, when the specific

sponts of the covering on the undred sould not to cover (Antalutanta)

Wo see then that

ray the body material of cross or as more would contend against what he mental dress. And since the aposede large two different words, Lettledge opposed that, there or such be no center-trocyte the head, and periodicine to adors the being, it is evident to be such its being it is evident to adors the being, it is evident to be such they would do as they not resum the same thing by both words.

North EVIII. This is plainly shown by says. "For if the weem he not coverence, let the raise be shown." This could be not coverence, let the raise be shown." This could be shown that the shown the not covered and its could be shown. This could be shown that the shown the shown that the shown the shown that the shown that the shown that the shown that the sho guage, "let her also be shorn," shows that it to cutting off of the burrean and addition to, and something beside the characters for if the how was the cay.

weedd XXII. Xour let to Jook close and see if Paul was not right in giving the true character of this contentions man. We see in every single thing the specife has taught, the only opponent he can have is this man with his

verse Paul says the man must have his head uncovered in time of worship But this contentions man says, not a for it is a custom in some places, as funerals and oven other places, for men to have their heads coroned Paul asswers him plainly that we have no such custom, neither the churches of God. Again in the 5th verse Paul says the woman must have h rovered in time of worship. But the contentious man says, not so, it is a custom in some places for the woman (anatokatapies) dishon- to not have her head covered when Here is a spullfull duty on rustoms, neither the shareben of God,

# Bome Bepartment.

The following point, with first others, were harded to not by the selled for examination and it men of the following the followi

#### TO THE SUN.

Oh then august and severing only of light, Far in the deep of space than has they be Lacep of Creation a new — Salesty bright bill thy clear beauts illness you accreal

ha taglo that o'ay ten ying Alpo out sove, And hip elebra twim sellines not grand; A symbile to some gan even poil lever, To get when night a nock mantle vein the land

to eightfall thy uniteing philes diets, In thy long honory, the unwentied light There pained thou! depreton of occasions With the calcustions are of see light.

Brauly, fragmers, and grandeur dock this said Bressthilly goods! His restaining braus, to thee, live changing service have their high, "The selling rivers, and the parting streams."

The lowing hards up on a theorem bills,

The stony flocks that is the recoders grant .

(And in their deep team plant, the regarding side,

Bejoice and dipy therefold, sading cape. Name on illustrious world, and grow thy fount. Tour forth rich streams of averlacing light,

Nilse of illuminum worst, and treat my mean, Tour forth risk streams of swellesting light, Type of the fatistic, who hade then mean, The glorieus theory of day, supremely bright.

When beaperts rows upon the surging deep And thunders shake the megalitie a walls

In afteration to thy Makar stime; and is surrounding worlds his protes process Thou set of energy, and power divine.

## SELFISHNESS AND RUDENESS AT THE

DY MRS BENRY WARD RESCHEN

Among the small things which, if unchecked, would prove life-long annovances, none are more conspicuous or more disagresable than the rude, boorish, selfish hubits so frequently doped in the conduct of children at the table. Here, as in all that is connected with the early training and education of children, parents sh realize that they will be held accounta large mensure if these committed to their care and guidance grow up with caroless and reprehensible ta-

If parents commune in season it is rd to teach any child old enough to be brought to the table (and that should be as seen as they can be taught to food themselves, if only with enoon, we think; to be eniet, and wait. patiently until the older once are served, instead of allowing the child to call for its portion the moment it is habitual use it becomes irksome. sented, and, if delayed, denoved some thing vociforously, emphanzing its wishes with lond scroums and violent blows on the table and doshes. If this mede of gaining ats own way is at tempted, and the parent removes the bittle tyrant from the table for a short season of private admonition, the discipline will be found efficacious, and will not require repeating often. Of course, this will interrupt for a few moments the pleasant harmony which should be the crowning pleasure of each meal, but it will not recur often, and is a small price to pay for the comfort and honor of having our chilon become well-mannered, pleasant

table companions

Neither would we advecate bringing very young children to the table when one has company. That would not be

The process of the pr

think the earlier children are taugh to set at the table with parents, broth pre and sisters, and behave properly, the more surely will they serure go referred table magners.

It is not difficult to teach a very young child to make its wants quotly t what can be more uncomfortable and approprie than to sit at a table where the children, fr the oldest to the youngest, are the dominant power, never waiting pa-

tiontly for their turn to be helped, but states. culting loudly for whatever they dore, impatient if it is not brought to them on the instant? If attention is not given as soon as the words are out

is mouth, how unpleasant to see n child standing on the rounds of the buir, or reaching over other plates to help himself to whatever, he desires? Parents can, with very little trouble to them-cives, save their guests from witnessone such anderson if they herinthen every habit is yet unfi

be taught to ask for what he acods in a gentle, respectful manner, when re nuring service of the nurves, or the waiter, as well as of his parents superiors. 'Please push my chair up closer." 'Please give me some water." Piene pass the bread." And when the reasest is complied with accent it

and say, "Thank you." What hard ship as there in requiring this from children out beginning to talk as well as from older lads and lasses? It will require but a very few repetitions of the lesson for the youngest to under stand that it is the only way by which their wishes will be complied with and it is surprising to see this mode of calling attention to their wants becomes as easy and natural as breathing. Parents are culpable who do not give their children the advantage o f such instruction and enforce it until they have no idea of asking in any other way.

And yet how many give no heed to this duty. How many hear their young charges calling impatiently or antiv. "Give me the butter. Jane "Pass the bread this way." "Can't you hear, Jame? I've teld you two or three times to give me some water."

Or some may soften their imperio demands a little by saving, "I'll take the broad, please," or, "Hand me the salt, Jane, please," but the "please" is or, "Hand me the too far off to be very pleasant. It sceme an after-thought.

Whispering, loud talking, abrupt alls for any article on the table, beinning to cut or calling to be helped the moment seated, bufore the oldest are sorred, is, in the highest degree, rude and values, yet by far too common. Some natural feeling of restraint or diffidence may keep the young more quiet when at a friend's table for part

of the meal at least; but they can lay no claim to refinement or good man ners if they use pointeness only when among strangers-keep it laid away. like a new garment, to be put on occasionally, and to be thrown off as speed emble because not being in ily os p Many other habits croop in and find

permenent ledgment if the parents are not watchful of their children's bebaylor at the table. Picking the teeth, bandling the hair, carrying food to the mouth while leaning back in the chair; recking, or tilting the chair back and forth while enting; filling the mouth too full; eating rapidly and with much noise from the lips, sitting with elbows on the table those and a solititude consile vulcar on be met by a careful methers lance before they have time to take deep root, but if neglected will stamp a child with coarseness and vulgarit no matter how explied the station be was bern into .- Christian Union.

The bad fortune of the good tures

GOSSIP ABOUT GREAT MEN.

An interesting chapter might be will be remembered; he rushed through

the city he was killed by a soldier while tracing geometrical lines on

It is recorded of him that he Potidos, in rooted abstraction, listen ag to his "prophetic" or "supernatu-Democritus shut bimself up for

days together in a little spartment in his garden. Danto was subject to fite of abstraction, in which he often unite forgot bimself. One day he found an interesting book, which he had long sought for, in a druggist's shop at S enns, and sat reading there till saidnight came on

absent man. One day his demests broke into his study with the intelligence that he house was on are "Go and inform my wife," said be; "you know I do not interfere in hon-chold offsire Scaliner only slopt for a few hours

and pussed whole days without thinking of food, Sully, when his mind was occupied with pluzs of reform, ayed extraordinary fits of forget falness. One day in winter, when his way to church, he observed, "How cold it is to-day!" "Not more cold than moral " said one of his attendants. Sully, "It is more probable that you are too scartilly dressed?" he was askat once discovered; he had forgotton all his under-clothes but his breeches! Mrs. Bray tells a somewhat familiar story of the nainter Stochard invited on one occasion to dine cold, and chancing to put his band on more for personal conquests and his neck he had forgotten to not on

Buffon was very fond of dress. He assumed the air of the grand sugnior, sported sewels and finery, wore rich co and velvets, and was curled and scented to excess-wearing his hair es papelette while at his studies. Pope, too, was a little dandy in his bag-wig and sword; and his crooked figure enveloped in fashionable garments gave him the look of an overdressed mon-Voltaire, also, was fond of magkey. nificent attire, and usually dressed in

an absent manner. Diderot once traveled from St. Petereburg to Paris in his morning-gown and night-cap, and in this guise proms friend found him in tears "Good "I am weeping," said Diderot, "at a story that I have just com-

"Night Thoughts" with a skull before bim, in which he would sometimes place a lighted condle; and he occaonally sought his sopulchral inspiration by wandering among the tombe at saidnight. Mrs. Raddiffe courted the horzors with which she filled her with onions. Dryden used physic before setting bimself to com-

ple, rather than because the wisdom of hold men has fallen in with His deposed Lot the country he ren ed when we go to the throne of bearenly grace. Lutheron Olouver says

One day the student had the button without any experience in exercising sowed on. Kant, on commencing the political privileges under a popular lecture, fixed his eye on the usual government, and their idea of freedom An interesting chapter might be lecture fixed his eye on the usual aritten about the weakbresses of great place. The button wash't there! Fau-The ancestor of Archimedos ey the construction of the philoso premembered; horushed through plan, whose ideas had become so assothe streets of Syrnonso, of frame, crying, "Buroka" and at the taking of His lecture that day was detectable he was quite unhinged by the circum

Too many authors have been fond Sourates, when filled with some idea, of the bottle. Rabelius said, 'Enting would stand for hours fixed like a and drinking are my true sources of inspiration this bottle! true and only Hobcon, my cubalisfountain, my sole enthusiasm Prinking, I deliberate, and deliberat-Ennine, Eschylus and ing. I drugk." Cate all got their inspiration while drinking. Mezeari always had a large books, he drank of it at each page he from oppression under our free metiwrote. He turned the night into day, wrote. He turned the night into any, and never composed except by lamp in their blindness and perversances, light, even in the daytime. All his seek to destroy. This is the great windows were darkened; and it was peril that threatens as from the ener no unusual thing for him to show a Bude, whom Erasmus called the hiend to the door with a lamp, though now sweeps upon our shores. The wonder of Franco, was a thoroughly nteide it was broad daylight. controry, Narillas, the historian, never wrote except at full midday. His thus brought, is the newer of the Gosidens be imagined, grew and declined pel of Christ. God with the sun's bolt - The Sunional

#### TOPIOS OF THE BELIGIOUS PRESS.

-The Mesonave is an editorial on Prayer for the Nation," says.

In our Church, and in many others every for the land in which we dwell re not generally emitted. Whatever may be the form, they are neverthe-less offered. Our Heavenly Father is called upon to give those Then I must have the ague," said over us the spirit of wisdom and mederation, and to make us a people whose God is the Lord. But there are crisis On lifting his tunic the secret was when, judging from the signs of the times, we particularly need. Divine di-rection and help. Such a time is upon us now. The po When to bell and bubble with unwonted fury. Mon of all opinions appear to the post Rogers, or reaching the house be on the rampage—carried forward in St. James' Palace, he complained of in their seal for favorites, and caring tige than anything else; and it is fithis cravat, whon he hastily returned ting that the Almighty Ruler should be asked to stay the tide of passion and make even the wrath of man to praise Him.

nose that our national and social life on a plane that connot be reached he higher influences and is to be alto run itself ont on a merely natural basis. That is synonymous with bowing God out of the world, and confining His operations to a kind of mostic region-to a hierarchy that does not bay hold of our common every-day being. This is dangerous, we repeat, because if He were to leave us enaded the streets and public places of severely alone for a single hour, ever He was often thing would go to destruction. the towns on his route. He was often thing would go to destruction. We taken for a mariman. While composition are really realize how our preservation ing his works he used to walk about even when no danger seemed to threewith rapid strides, and sometimes ten us, has depended upon His overthrowing his wig in the air when he eight and guidance, and how continu had struck out a happy idea. One day ally He has preserved us from immicont catustrophe. And His mercy in heavens!" he exclaimed, "what is the this regard has oft-times been the result of the prayers of His humble pec-

> ...On the "Exedus from Europe" the While most of the people who emirate to this country will add to our notional weelth and resources there as

gloomy romanos by supping on half-raw heefsteaks, plentifully garnished bine hereafter, and by the exercise of performance can only be accured by to take the right of suffrage, which is too absolute abstinence from the use of al indiscriminately and freely granted to pose a new piece. Kant, the German foreigners, change our laws and subopher, while lecturing had the vert some of the most valuable of our

in America is often that of necessaria uncontrolled by nuthority or law. Many of them are irreligiou and bring with them the Sabbath-des cornting customs and the drinking baluts of the Old World, and are alroady numerous enough in some of our cities to control their government. and to prevent the execution of laws searcted for the preservation of public morality and order. We are seriously threatened from this source, to b the very laws and institutions which have made our country an asylum for the poor and oppressul of Europe subverted and overthrown by the very people whom we welcome to our shores, and who here find a refuge entions and lowe which some of these mone tide of foreign emigration that only power that can avert the peril, and save our nation from the grant that all the churches of our land will do their part in evengelizing the dangerous of

smong those that now throng by thou sands into our land ! -In an ofitorial on 'Going Forward," the United Presbyterian says In the Church as well as elsowher

there is constant need of looking ahead. The dissosition is not to for get this purhaps, but to fail to not upon it so that many cood interests e kept standing still that ought to be pushed forward to new entererus and attainment. It is easy to suggest that this conservative disposition is paterni. mnamuch as it grows out of an enwillingness to disturb what is good and has done good, and especially since to de se seems like impuring it in the attempt at change. The fact is however, that a good cause hindered in its course of progress, which is its natural and healthy one, may from a fatal interruption; nor is there in anything so great danger as the ng still. All onthusi policy of standi um energy and hone die under the tupnce of stolid conservation; for it directs its thoughts backwards We can conveive of nothing more deals with the next, eventathizes, with dangerous, than to exclude the Divine the dead, and gets its inspiration from factor from the affairs of men; to sup that which is departed, and thus stiffes the metinote that are needed to give power to any effective life.

> Nor is it a disrespect to the depart ed or a reflection on their work with to go ahead of them in thought and character. It will be but do what they did with respect to their producesors. What makes their valuable to us is the fact that it was an improvement on that which had before. And we will be but showing our appreciation of their la bor and influence if we try to excel them in the line in which they started Theirs was the carlier building. He se their best friend who seeks to it on to completion. As un business the man who thinks most of his lose fathers in trade, filling his house with mementoes of their work and memo rials of their lives, is be who uses cur rent methods in securing success, so in the Church the very best friends of our religious forefathers are the mun who resolutely seek to carry on their work, using in doing so whatever helps the advanced intelligence of the day

Edward Graham the champion over coholics and tobacco. He cats whole some food, takes regular and moderate exercise, and tries

ORARR: MEDITATION, BISTORIOAL, &O. | our room mates were again composed to | go, the Savior lung ago said go, and | in particular, I can never forget. As After the bustle and anxieties of the Annual Meeting were over a dumpment of a lay-over at Western Union Junction, in the State of Wisconsin. Meeting at Lauark, from which we were the trust committed to their care was accepted as the inevitable just returning twenty one years claused. of us were fortuante enough to scenre Who was at A M in 1859, the first one bods, while the larger portion of the ay remained in the care until morn the church? How many of the then log, the only hotel in the place being veterans remain to-day? These, with date shout twelve of many other questions, passed through our mind. Notably among the leading The few who procured beds considered spirits twenty-one years ogo were, John selves fortunate and soon all were Eline, John R. Umstead, Samuel Lebwrapped in the embraces of Morpheus man. John Berkley and others all of whom now sleep in undisturbed repose through the room where brethren John All, so for an we know, were allowed to Ehersole and Daniel Bechtelbeimer mass away in mence except the langerted over sleeping in our had, and Samuel Garver, of Chatham, O, and your cor-Kline who met a violent death at the hands of a robel parsasin. Whele we respondent in another. The emidden seel the moult and injury, we also feel a disturbance created a degree of newildenominational pride, for no nobler vicferment in my mind, so that it took a time could our church, have fornished on for seconds before I could comprehend a martyr to the cause of our glorious country. Brother Kline slurps in peace the voice of brother John and heard among the leaders to Rockingham, and them talk about the hed breaking downin the resurrection mora it will be no What will we do," &c. Dark, no match difference to bize whether he denorted o the room, and the back rail of the this life by the ordinary means of dis bedstead had went down with a crash. case, or by the means of rebel bullets The only alternative was, the handlord the deference will be to the cowardly avanuals, who will be in the hands of

rount be proposed, to formish a light and for another trip into belo to repair will repsy " All this noise brought on coundden't was too much; it drove Returning to the Annual Meeting of from my eyes, and now was a twenty-one years ago, we had brother good time to think-a splended time for D. P. Sayler as its moderator, full of fire meditation, and the presence of our esand real-looked upon by the roung tormed old brother Ebersole and his and progressive element in the church temporary misfortune, naturally paved as their leader and friend. We met D. the way. When did I meet bins the B Storges representing the far Western but time? and where? At what is brethren, bearing the glad news that Meyersdate, then called they accept the conditions of union, and Meyers Mills, in Sometrest county, Pa, we are bereforth a united biotherhood right in the meeting-house ou the bill, we neet John Meirger, who was then where he closed the evening meeting a in the prime of life as he is one of the day or two prior to Annual Meeting at men who retains the prime of life longer Mcchanicaville, two miles from Meyers' than ordinary. J. P. Ehersole we find Mills His active, correctic nature was in the same class. There was also James revealed to me as some as I heard his Quinter, the value of whose services to voice, and I sought his acquaintance the brotherhood we will not be likely to as noon as the services were concluded know until we are deprived of them This was in 1859. Sure emough! This Time would fail to mention all that we is the twenty-first numbersary of the could even think of, and they will ple excuse us for all sensesions. But we lune 5th, twenty one years ago, revealwill look at the work of that meeting ed a surrowful scene—a treeze through and notice at least one thing that was Western Virginia, Western Pennsylvadone. A request or query written by his, and Eastern Ohio. It swent away your correspondent and passed through the most promising wheat crops the George's Creek church, Fuyette Co that that region of country ever bad Pa., to the effect that some plan he de clean, you everything that from could viscal by Angual Meeting, whereby the The wheat fields Gospel may be more generally preached induced were white, but there was no to the people outside of our regular knewed there to gather. The young preaching places. Although the quesne sittle seen agitated some little be were in mourning. Even the fere, but if we are not metaken, the laurel, that glory of the come that remains error all wenter Annual Meeting its first triendly recog sped in mouraing, black as the mulaight in which we are now enwrapt money for time, and supporting the missecond and his family in a necunsary el upou us a mystery but was soon exsense, was recognized for the first time plained upon the ground that the growth just twenty one years ago. Of course was young and touter, and the free to the progressive element of the church being controly out of season, caused it all favored the movement and they we to turn black The 5th of June that up-t as thoroughly convinced of the ne year was Souday and your correspond cresity of such a movement then ent and wife went about right miles to they are now, and they have been un Met at Workman's acbuoluring in their codeavors to mature a house, in Fayette county, Pa. Not properly organized plan ever since, and very meany at meeting, but self-slong the chanks be to God, the plan is finally maroad little groups of people could be tured, authorized and organized by Au seen wearing and countenances discor- and Meeting without a dissenting ing the probability of a famine. The voice. And we would here call the ut facilities of transportation were not very tention of what is called the non pro then, especially in that poor greative pertion of the broth-rhood to mountainous country, and it took days the fact, that the progressive portion is and some places even weeks to acceptain out so "fast" after all; they have been the extent of the freeze Seme виррияwith the slow and timid portion of the ed it was all over the United States brotherhood just twenly one years for that excut "famine was inevitathe sake of prace, and whether all this ble," but we scarted for Annual Meeting forbestance was a virtue or not is a

puried nway and nobody suffered, while to reach maturity, he is now a man many leasued how poor and dependent twenty-one years of ago. Lot bim not as a securing we think he would, for justed to car Makin, Process, and the great distinction of the great particular of the large control of the carried of the transport of the large control of the carried of the transport of the large control of the carried of the ways to shad the great distinction of the large control of the carried of the ways to shad the great distinction of the great dist

about a week later, and there we learn-

ed that south and east of Cumbrilland,

Md. no well as west and north of Ohio.

the crops were not injured, and the cloud

sleep our meditations turned to the now we call on the committee for a pubbrotherhood, the Annual Meeting of lucation of their organization, their plans tried to raise mine, and the dear Lord 1850, and what has taken place since and advice, and I think we will help poured me out such a blessing as I up to the close of the pleasant Annual them'so that they can make good use of could scarcely contain. I was taken up into "the Mount of blowing

P. J. Brown PREMATURE EDUCATION.

Most of our leading minds, in the various departments of setivity, originate in the rural districts. The cities and large towns furnish very few in proporti on to their population The fact has been explained by the nurse air, compler babits, and ba which characterize the country.

But we are inclined to think that our school system is an equally portunt factor in the case. In the ru al districts it is impossible for the children to attend at a very early are partly because the schools are not adapted to them, and purtly because of the inconvenience of distance, bad roads and much inclement weather. Morcover, there are reporally two torms, a shorter in snumer and I in winter, the latter being largely at tonded even by young man and young ladies, many of when become then Him who said, 'Vengennte is mine, I selves teachers. There is, take the ar through, time coough for all of tural sports and diversions. Play work and study are duly interchanged It is well night impossible to push the brain at the expense of the muscles pended in laying solid foundations for the superstructure of mind and body In our cities education begins alm with bubyhood, and is kept up, with

only brief varations, to very manhood and womanbood. Nothing is worse than this na ting employment of the brain in child At least, it does not give us the mon who rule the world.

A WOMEN'S TRESON

Often during a late suall of suckno at daybrenk, I have heard a robin sone from the dear bird. Although at har sat there on the nime-t leaders trooduring frosty nights, with "neither barn nor storchouse," and not even knowing where its breakfast would come from-its first waking thought so to spouk | scomed to rise in some of love and gravitude to the Giver of all good. At times the notes records to flow so rapidly that they fairly eronded such other for utterance and payous-then

How unlike this poor little bird are wo. Although our Puther has given us comfortable homes, plenty of food and range est, kind parents to provide heaven-His only Son, even, to dethat we might live, yet how often do we rise in the morning without a thought of these blessings, and spend the day in grambling, complaining and fault-finding

This calm, quiet Sabbath morning my sweet suger seemed to begin it songs of praise earlier than usual, I when I heard its first sweet notes

Again how unlike the hird nie we Although God has given us six days in which to work for ourselves, and only one for His special week and service— how we not Him, and that univelees how we not Him, and that outseless Let us examine curretves very closely out of much of that! We lie in hed in regard to the use of the means of agestion that we will not discose but later than on week days-spend much grace. If we find that we are neglecton the day is they offended prices and lies some of the best means the second of the second them to be the second to be the s the fact is nevertheless prominent that it was exercised. And now since it took the child the lawful length of time

MARRIED. the Robin raised its notes of praise l

and "a feast of fit things," an over-

flowing sense of "the prace that pass-oth all understanding." As I came

down from the mount (involuntarily is

seemed to me,) I cried out, "God ble

of the air to be among the "all things"

goodness, and for His wonderful works

As Appeal.

I make this appeal in behalf of Bro

o the brotherhood are aware

about thirteen years ago he left his home at Green Tree, Pa, for Georgia,

a stranger in a strange land. As he

was a worker in the vineyard, and has

heart was in the work, he thought he

could do something for the Master in

the South. The Lord only known his

fightings without and fears within

storm, and now he is plending, and

watching, and waiting for some hum-

and their parents the blessed Gospel.

help eather the lembs in the fold? I

needs. If he had not it ought to be

forthcoming, for the laborer is worthy of his hire. I hope the Lord will still

continue to bless him, and butten the

Social Prayer-Meeting

for the brethren to become convinced

of the true worth of social prayer

invo them. They have preaching to

Must we then ignore that also?

than from those that do not.

most plain simple language.

ings of His spirit.

as it always should, and be strictly the

we have true primitive Christian forth

these desires offered up in the

I kave long been anxious

hefere the Lord.

Dear Primitie

ankful that it is not a matter

in all the fraternity who will go :

ble, prayerful, wide awake brother

thore. But he has stood the

dieon. Georgia. 1 sun

La Place, III,

leysor, of Mn

CAMERON -- RORNSYER, -- By the under signed, at his residence, June 17, 1880 Heary Cameron to Miss Emma C. Rom. erer, both of Columbiana Co. Ohio J. A. CLEMENT,

CASEBEER -In the Quemahowing ch Joy 28, 1880, Harrey James, son of broth-er Henry and silver Samb Casebeer, aged 2 years, 5 menths and 6 days. Funeral the dear bird-it invited me to this feast." Oh, who is a God like unto our God," He makes even the birds services by brother Jacob P. Speich that work for our good. "Oh, that men would praise the Lord for His

NICALS.—Susannah Nicals, wife of Jeech Nicals, departed this life Nay 5, 1880, aged 44 years, 11 months and 11 days. Disease, lung fever. Funeral serwriter, assisted by Solomon Rockley

STONE,—Within the limits of the Bedford church, June 51, 1880, Mrs. Tabitha Stone, in her 85th year. She was a Bardist oil searce and was the mother of 9 children, 46 graps children and 34 great grand-children. Her last days were

GRABILL -In the Fist Book church, Ja 17, 1830, brother Hery Grabill, aged 82 years, I mouths and 28 days.
The above has been blind for many eral services by the writer, from Reve eral 14, 12, 13

(Brothers at Work please copy ) MARIAS.-In the Lower Comborland oborel

come and stand by him. Brother Cnokstews, Comberland county, Pa , Me St. 1880, amer — Marias, aged St years and 9 months. He died of old age Preaching by the brethrun from Nov 21, 4. Cun it be possible that there is not one ABRETSON .- in the Lower Consumon district, a ork county. Pa., Feb 6, 186 fuccol Ruth Garretaro, aged 25 years. dellars and cents with brother H. Do out o and 12 days. he was a member of the somely or Friends meuns enough to supply all his

ut manifested grout, kindacas and hossing to the Brethron. She leaves two some if four daughters to snown their lose seching by the Brethren from I Peter 1:

day when he can worship under his own vine and fig-tree. Come breth-GARRETSON -Also in the Lower Conwago davinot, York county, Pa. June 10, 1990, freed Israel Garretson, aged 83 years, I month and 18 days. He was consert of the above. Disease, ren, you who are out in the great comon, be faithful to your calling, and then, like the Rechabites of old, we want for a man to stand

drops: He was builed in the Friends bur-rying greated at their meeting house, leaving their once prosperous church in the decline operal services by the Beetheen from Heb

PARKS -- In the seighborhood of Sept. AREAS —In the wrightenhead of Sepmours-ville, Grant county, W. Va., May 24, 1880, Mr. Gotere W. Parke, and of James and Mary Parks, aged 30 years.

He bases a widoe and four hitle children
to meura their loss. He was a dulful sea,
a devoted bushand and an affectionate fa-

meetings. I believe, if properly conducted, they are a great means of grace. Some object to thom on the ground that other orders of worship and at Poor tamile. Homoshore county Va., where he had some to enis a fair search of the obsections to merchannie busi channie tusinesse, and we feel it but do deported friend to say, that notwith such mortings, and, it is simply absurdity. It is true, anything may be abused and become an evil. Some might be vain of their gift in prayer, no saore so than others in preachpeople than be. But he has gone from our We have more reports of ancesse he left a testmony behind him that our less is his eternal gain. May we all meet him on the sunny banks of sweet deliverance rom those churches that have them The manner of prayer should be guarded,

LORR -Near Wayzenboro, Pa., Harvey Efficacid, eldest son of brother David Loke, aged 22 years, 11 months and 9 days. The subject of this notice was affected for

everal months, supposed to be communitien siser, we may expect to receive from Him pentecestal outpour-He contracted a cold by going into a care near by his father's residence, from We are under a ings of His spirit. We are under a which he got no relle", yet made in grant possible. He like many confidence in the promises of God, many," neglected his retorn to Go 'yes very Oh, how can we be so unbelieving? late, though he was an exceptionable youth He would not go with the gay and light musicd company, but rather choose to stay at home with his mother to when he we much devoted. He was honget and upeacht

DIED.

tely spent in religious conversat.

SAML II. MYERS

#### Correspondence. From Alteens, Pa-

June 28, 1880

We through the levine horizor brothron and susters met with under great disadvantages on such co

Such is the case, that when the morer, chance, time comes, drones give place to the but what our lanthren will take the more interested in this help to the ac will been soot re impressions, that last

### From the Openshoping Church, Pa-

June 20, 1850.

The Invetores of our congression (Overghosing) was held home near Davidaville. The number in attendance, both of participants and speciators, was not near as large as musal on such or assure. The order was very good except some load talkmy and langhing outside of the house in the evening. There were not many nunistering bacthren present as Those from adjoining key and Hiram Musselmon of Shade

The prospects are at present that

set) will produce a fair average yield. ther baryest is, at least, two earlier then much some wheat being so fit to cut. Some orchards will have an abundance of fruit widle others have The hard ts and the drought during May did considerable injury to front. The lary Dear Penenture crop will hardly be an average one on

or what ever they receive during stat

J. D. Bean From Elder Kninley.

ed. We had the pleasure of making As there was no call for the armaintance of heather Parael Annual Aceting for 1884, and the turn Brallier of Belsano, who very nuces in said of the Ohio tiver, we hope the pertedly met with my The muority and will be made soon. If the brethper renty mer with the Table interests and some cooks. If the determined bothern present wear either S. M. on East wants, they ought to have Cox, Daniel Brailier, J. W. Wilt, Buse the met change. If no calls are made, ensions. The meeting passed off very can have Annual Meeting for 1881, but May God's blessing attend all such not have written to our Eastern broth-

weathers have the that all would be! Amount Mactine for 1881. We home ac will been soon. We call also interns the readers of the works, Photonixville, Classification in the solution of the course workly paper that the health is This work was done without the tunly is a place where the young your worthy paper that the health is long. Therefore we see the importance book well. Wheat is as good as at was. Wastern district. There were, howev-

Planeouth, Ind.

The Lorefrant at Waterlee June 2

On the 16th and 17th of

county, ind., and on the 19th in the Had very good meetings at both places Had very good meetings in out pro-limited. The order was very good. From the Distribution of The brethren and asslers. the Lord with their white uniform is far as I know, under the supervisbesed by us, and my hone by them, weekly visitor to my home. one of our county (Somer-

From Kansas.

SANULL MURRAY.

The want of provisions in Western Kaneus are alarming, and the same account.

I would sugge at that you publish the arrangements much by the late Ammul brothers in the East are taking Meeting for the receiving of the Dan-proper steps to help us. Press on ish mission fund in the P. C. as soon as with rapid speed brothren and friends, ble county Ind. We had a very pleas where to send contributions. Hately sent not be needed long, as we, to day had filled to overflowing. June 18th we went a multi amount to C.P. Rossiand, Lan-ark, Ill., who wis the former transurer year in Norton county. It is late, but rounty, Ind. Illad a very pleasant sowing. Some bare not as much as good meetings. Four was baptized that many brethern would cheerfully States so-t of Hunois, had best send ing to come but halted for their com-restribute to the accredites of brother account of transportation panions. May the Lord bless all is our Hope if they know how or where to See No. 26 of P. C. for directions how mayer. Mooday, June 21st went to and I think bother Blory's suggest to proceed. Our society is under the Fulton county, Okio, to meet on a com-

The State Sunday-School Convention.

The friends of the Sunday school College, of Hentingles, on the evening seers, I will say, that spiritually, we of the Annual Comman measurest to con- are in a healthy condition at this time, rin reference to the proposed Son, and, although we exenct boost of us day-school Convention Bio. Figure many additions as some, we get try to ter of Chester county was elected "walk in all the commandments and Swigart of Huntingdon, secretary
It was decided by motion that we duty, so can trust that the "Lord will

during the coming fall, and that we should be saved " wait two or three weeks for a proposal

of Our Simpleveckad is in a good compared an manufact enacorming next treathings. We have lastly last some Annual Meeture, and I thought up working material addied to our must might be to fine to step in before we and update an an unsure treathing to the contract of the district to brother Holsinger, and that the Lordy out of the daughilt."

> our country and crops presence of the committee from the er, Sanday ethori men from that disthe typer this were used, it were now at the day the three types are the total processes and the fields are all ready white to be conferred with. Before adjourning loady is all his works. Praise ye the Lord's Lord's Lord's and the fields are all ready white to well filled with the love of God when compased of subgrets concerning the we will be cut down, that we may be actual wants and conditions of the gathered into the garner where we can schools of our brotherhood, and be of

subject of study, labor and peayer, that and further the intent of the cause Jos. Fitzwater, Chairman.

W. J. Suddant, Soc'y Honting lon, Po., July 1, 1880. From Michigan. June I, 1886.

clade that those churches are in a or Prattelle, Hilladie county, Nich. church the cowner ago at many core-of May. Elder John Brown from mum ants around the tables, all in Bryan, this product. There was one good order. What a grand sight to bother and serier discowned. The covering on their loads. E. Becenly monofolders Jacob Shanowe and Davist and I. Murray are elders in the Wa-Rittenhouse. The council resulted in telloo church, and Il Liebty in the peace and harmony as far as I know Grandy. Our acquirintance was short. We have no proceding here by the with our dear brothern and sixture but, brethien sure every four or eight very sweet and will be long teneral weeks. The PRIMITIVE is a welcome s. It brongs glad love and kindness shown toward me. talines of good news to my soul. My health is protty good. Thank God., weather here has been very wet this spring. Some have their crops all m.

Some are plowing their eorn while others are planting and sowing Joseph Minden From Beather Onlyert June 17, 1890.

dear Dear Enthrea My companion and I

attended the lovefenst at Watcash, No. It may and meeting indeed. The bouse , Ind Had a very pleasant We remained and had meeting Had very mistee. Had us pleasant a meeting at could be expected. I am now home ngain, thanks be to tied.

From the Clear Oreck Ohurch. Ill

June, 23, 1830

ter of Chester county was elected "walk in all the commandments and chairman of the meeting, and W. J. ordinusces of the Lord blancless," and while is this humble discharge of our old a State Convention, sometime sold to the church daily, such as no

and if there is none received, the com- never was a more abundant prospect mittee will make a proposal to the before us than at this writing, of a full Brother Fitzwater, of Phoenixville, wheat harvest, which is now being we have Annual Meeting for Yest, but r.J. T. Nyere, of Onks, brother H. B. but little will round unreal, and with quality and Juey profitably and we do want to give these witness res-plicable and a description of the state Holsinger, of Bertie, and brother D. a tew exceptions of fly in some kinds triet send live and pertunent subjects bushels per acto, as some chimsed hot thing material added to come mines might to focus in weapon which was very most needed where the first which was very most needed where the first think there will be no doubt. If the connect degree. I think there will be no doubt. If much is a few Movient my the post not of the dust and fifted formers, and those is the Movient my the post not of the dust and fifted formers. the approved subjects be sent to broth Lord on Lord, how excellent is thy "The eyes of oponest thine hand, and antinueth

BENT B. WHITTEN

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### Sermon Department. \* THE FATREE'S LOVE.

#### Sermen by H B Brambaugh

I will rend the Last verse of the 24 ster of 1 John, and also part of the Si rimuter: "If yo know that he is oth righteonsuess is born of kim Behold what manner of love the Futher hath hestowed upon us, that we should be called the sons of God erefore the world knoweth us not. because it know him not " &c.

This certainly is a very ing portion of Scripture The kind of love the Father hath bestowed upon us is not described, from the fact, suppose, that it was impossible to dearribe at in words. There is nothing in our language, no words sufficiently strong to set forth the love that God has manifested to us, or hestowed upon us, to enable us to be called the sous of uniforted in the world, and we see it frequently exercised to a very great but during the eighteen conturies of the world, there has neve been exhibited a love like that which is represented to us here, and for four thousand years prior to this, God, in various ages and at different times wards the creatures he had made, but in the salment before us this morning Rabold what manner of love the Fu-

### HUNTINGDON, PA., TUESDAY, JULY 20, 1880. He | separate us from tied, because we have

neight well call the attention of the them. John felt it, no doubt, in all its time that we felt the love of God maniffeeted in our boarts to such dogree that we had not ways to express it. It was only for us to feel it in the joy of our vouls

God manufested a great deal of loving surrounded them as he did with everything that was enjoyable in life, was a great exercise of love in the Great Father of the Universe towards But he told them that in the day that they would disregard his law. should sarely die. They disregarded They triffed with the commands that he had given them, and they were east from his presente. Yet notwithstanding the edict had gone forth that they must die; notwithstanding that of was necessary they should die, vet we find a great manifestation of towards them in the promise to them that there was a hope; that there was a time coming when their tendition should be allegisted, that there hopes might be centered forward to a fut time when the curse that they brought upon themselves should be rem and that the sard of the woman should bruse the serpent's head. This was we consider what our first parents did by disobeying God's commands, we find that from that time on, until the glorious period arrived when this inexpressible love should be

of love towards his fallen creatures. When they had disobeyed his commands, when they had forgotten that he had made them, and wandered from him and commented to wogship idels. God still remembered them in mency, and with a strong arm he brought them out of their captivity and gave them deliverance

at deal of love he exercised tonumbs his fallen and disobedient child-Notwith-tanding all their disobedience his love continued growing until its fainess was centered in the friends? We have men, and we thank "Bahold what manuar of lave the

Father bath bestowed upon What kind of love was this? We can not describe it. In mother place it anys, "tiod so loved the world that he gave his only begotten Son that whosonver would believe on bins sho save eternal life." "God so loved the world." Here we have it again, sust es indefinite as we have it in the text love." "God so loved the world."

A mother might forget her child. is a cord here is a golden cord that us were sumers in his sight, and all of ideals what unasser of lever the Fa-budge can serve. It is no strong in have described to the Lidy Sport. Chicolinans.

Supposed y C. Michalesper and the control of the Chical value into the world. We just now there of a fairly, who what there are the control of the chical value into the chical value in the property between the control of the chical value in the property is better already to be beautiful the control of the chical value when the prediction of the property is better already to the chical value when the prediction of the property is better already to the chical value when the prediction of the property is better already to the chical value when the prediction of the property is better already to the chical value when the chical value is the chical value in the chical value in the chical value is the value.

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been bound to him by this love "He so loved us." We mi fullness. He felt it perbups, as none this world and suffered. He was he had byed and to whom he laid ex-of no over felt it, though there was a bruised and eurosed and even spit upon creised a very large amount of kindby his coemies; yet all this abuse and ness and protection and with a strong

manifested towards his disciples, is manifested towards us; the same love these people forgot God. Even these name? that kindled a burning flame within same people that had the love of God the soul of John, has been in our souls. We cannot even tell you my brothren and sisters, the extent of that love that we felt exercised towards us when shed his blood, though they had heapwe first found ourselves free and un- od indignities upon his head and blo Christ. It was then that we felt this love in all its power. We may have shown it in the amiles of our face, in the look of our countenauce, but could or express it We felt it in our souls. It gave a joy to us that we never co, and may we never, never lose

that joy. "Behold what manner of love the Father bath hestowed upon us." ot tell you what kind of love that Is was that love was It was a love. that caused the Lord Jesus Christ to suffer and die the imponisions death of the Cross that we, not as his friends, but as his enoughes, might have salvation. It was that love that enable him to die for the grossest sinner that over walked upon the gartla-There

was no sin too red that could not be

whitened by the blood of the Lumb.

by the love that God manufested to

da his fallen ebildren. e may, to some degree, appaceinte that love when we consider that it was exercised towards his enemies. If all this love that God exercised towards fallen man had been exercised only cards those that looked forward to the time when the prophecies should be fulfilled, then we might express that love. It is not a very hard thans for to love these who love us. Some of us are willing to exercise that love to a very great degree-to a great ex-

at will a man not do for his God for it, who are willing to lay down their bres to save their french. But how many have we that one willing to make the sarrities for their enemics Here we behold the unfathomable love that God exercised towards us. When it comes to our enemies; when it comes to loving those who despitefully use us and whose pleasure it is to abuse us. O how hard it is for the usregenerated, or even for those who before us. "Behold what mumner of bave been been again, how hard it is for them to love such persons! It is How much did he love us, and how one of the hardest things that the did the Lord love us? What blind of Christian has to do. It is true, we

may exhibit a kind of love towards man them. We may wish that God would There is a passibility of that; yet we convert them so that they would cease giving trouble, when they enthat family. Still we would feel sorry indeed to take upon us that name ber could forget the child she bore denver to injure us, destroy our che Yet this love that Goil exercised to ter, and endeavor to by whatever they with one among the most outrage wards us was more than a mother's possibly can in our way. O how bur which to compare it. The strongest "God forgive them they know not derful disgrace to the party that have red that blieds heart to heart and what they do"! Yet this is the love soul to soul, may be severed, but here that God exercises toward us. All of

and when his glo- dent of the United States, spelled their name Limkin; rions love was manifested there were other dustiples to this interpensible "He so loved me." We might so very few indeed who were with Administrated towards been that God had manifected towards beare the history of Christ. We ing to receive him. Even the lar- at the head of the nation, they shain. might show how he came down into ger portion of his own people, whom ed a relationship, and changed the this world and suffered. He was he had loved and to whom he had ex-Why was this? Be cause they desired the honor that as not received; yet not the measurement of the mea "Beheld what manuer of love He the Eather both hestowed mean us to the lost. The same love that was gave them a power to overcome their that we should be called the sons of notwithstanding all this God." Have we no respect for a enemics, yet Brothron and sisters are t

groud of our name? Are we not proud ised towards them, to a very that God has so exalted us as to drop our names—our own name of sin? great extent, became his enemies, yet God loved them. Though they had The Lord has caused that name to be dropped. By nature we are worldphemed the holy some of the Son of fettered by sim. When we came out plasmed the holy name of the Son of lings. We have taken upon to f sin and death into the laberty of God, yet netwithstanding all this, if name of son, but Christ has so We have taken upon us the they would repent, if they would bens as to permit us to become the childwould give them salvation; he would have come out on the Lord's side, our

save them names have been changed. We are no "Behold what manner of love the more sinners. God does not recognize Oh! mas worldlings, but he has adopted Father bath bestowed upon us" I wish my brothren and sisters and us, and he now calls us sons Oh! who would not be friends, that all of us could approciate the fulness of this love. We ought to proud? Who would not feel exalted feel this love like the sportle Paul felt when God has changed our names of sin, that cursed name of the world? st, when he said, "I am persuaded that neither death nor holl, nor life, nor un- He has blotted out our old name and gels, nor principalities, nor powers, nor has given us a new name, and that a we are told, is written in the bings present, nor things to come, nor height, nor depth, nor may other eren. Lamb's Book of Life.

ture shall be able to separate us from Thus we do know that we bave the love of God which is in Christ Je-teen changed from sin, and we sue our Lork." We ought to feel this can receive in the love that God ox love in its saving power

much in a name, yet there is a great There are some families that have liv. ed such orderly and Christian like the soul wants. We would be proud lives that they are proud of the family of our maines, were we adopted into ame, and well they may be. Perhaps there has never been a drunkard or swearer, or an angedly, or vagrant member in the family, and the family name has been extended from genera on to generation without a single blemish, and as a result, we feel proud to be called after that same. we should be railed the sons of God." Sometimes at is a very great disadvan-

tage to some persons in the world to the fami have their names known. Though they may be good, upright men sad women, though they may have a good standing in society, yet the mention of heaven. Oh! we become that name brings a blush upon the true, we are poor for a sowner, (and whatever they do brings humble followers of the owner, (and whatever they do brings liminable followers of the Lord Jesus disgrace). Why? Because some one of Chrast, but we are laboring for that the finally name has led a very disgrated and they be. graceful and low life. We think of a ours Dr. Doddridge tells us that a mis same just now that we would shadden to own, yet notwithstanding the ne is a disgrace to the family, and perhaps they have earned the disgrace, there are honorable members in

sent to Denmark to labor among the heathen there, had a extechism given birs to translate into Dancels, and when he came to this pasauge which we have taken as our text, he exclaimed, "It cannot be! it cannot anse the family has been disgraced be! Instead of saying, What a of love," &c., be translated it, "Bohold crimes that the annuals of history has what manner of love God has hostow over recorded. After all, it is no won- of upon us, that we are persuited to down and kiss his teet." it, provided they are upright, provided he had beauned the language of Christ they are honorable, provided they are and had felt the power of conversion in his soul, he felt like bowing down

tends towards us in allowing us to be But we notice again, the manner of called his some and daughters. would be very enjoyable to some of us love he hath bestowed upon us, that would be very enjoyable to some of us we might be called the sons of God. who desire the things of this world, to ses it is said there is not very know that we could be adopted into some of the families of the milliondeal in it. How auxious we are to aires of to-day. It would be very have a good mane! We love this, pleasant to some of us, provided we could get the enjoyment out of it that

> some wealthy family, from the fi that we would keepene ourselves heirs to their possessions Ob, how uplift ed, how proud it would make s us, if such a thing would befall us? We would rejoice in it, because it would bring us wealth. Why is it then, we cannot appreciate the manthat God has given us? Why is it we cannot approxiate the adoption into of God? It is an honorable name. It is above every name in heaven or on-earth. To be his some and daughters is to become beirs to Oh! we become rich. It is

such that pear, fuller man should be so elevated, as to become the sons and inghters of God, and be made joint hours with the Lord Jones Christ, who

Father bath hestowed upon us that o should be called the sons of tied that we should be made not only heirs of God, but joint heirs with our bl When we are done with time and tunely things, when our few days of intor are over here in this life and we shall be taken home to glory, then it is that we will have our son

ship recognized wenguzes w, my friends these of you who have not received this name, is it not worthy of your respect? You, this evening, are the some of somebody on have a name, and that name our common language, is six; that name is worldling, that name is son of the evil one, daughter of the evil Will you prefer to continue to bave this disgrareful name? Will you have the doom of God busped upon you, and go through this world bear or will you not ask God to chaper and daughter? May be belo you to consider the same you bear this even ing, and when you consider it, may you see its unliness and sinfulness Thee we trust you will appreciate th name of Jesus, and the love that he you be led to take advantage of th that better name, and thus become

#### Gssny. ONLY A HALF-SHEET.

I imagine I hear many of the readors of the P. C., saying in a tone of disappointment "Only a Half Sheet" At least this was my experience. paper I found such good news in it at I soon for got th forgot the size.
the item stating that the

Annual Meeting has made provision for Foreign and Domestic Musionary Oh! I think we have gre first idea of the original inventor. reason to rejoue. Such glorious news and sister with praise and thanksgiv Now we will all have an oppos tunity to obey the command "lie ye," &c .- Matt. 28 . 10, 20 It is true we cannot all co. but we can all give comothing toward sending some shich will be the same. Some of us have long been praying and uniting for this opeortunity. I believe that many hearts and bands are ready to open at the first call for bely in this May bed speed this great and noble work Another stem of deep interest in the

balf-sheet is "A Call for Bread." the West need help, but since they do need it, we ought to be glad that are permitted to give. Her we have pportunity to minister to some the wants of our paytor mentioned in Matt. 25 . 35 36. For he says, "Inastouch on yo have done it to one of the least of the so my brothren yo have done st unto me We can all s though for we are only required to give widow's mite is more in the sucht of on the 11th man's treasure. Read Brn. Bulghameh's "Ohm Storm

May the Lord give us grate to give

him we may bear those words, Come blessed of my Father, inhunt the kingdom prepared for you tross the foundation of the world. And blessed nie they that do his comm that they may bare a right to the le, and may enter in through

### OUE OBSERVE HUMBS

In the spheest which is now encurg the attention of many of our most

1st. That the design of such instituone be tally comprehended, and 24,

be fairly understood. uncredict to some one Orphan sayare not things that once planted grow and take care of themselves, to have the soil is deep enough such institutions may be self-supporting, but usually the ' /ap / not" of those trees which are planted for the shelter of the poor not go far until they reach They are therefore more fretly so-tained by constant top dressing and mulching will support a work of this kind must rated to act from a sense of luty-to recognize in the work a practical application of the principles of true religion and be taught "to give as the Lord bath prospered them."

To a people in whose platform the care of the poor is un essential plants the project will recommend itself if

this point can be established. THE NEED BY SUCH INSTITUTION

Do we need them simply becaothers have them? If so we will foil us the investor fails, who invents a muchine just because some one else has, and has it patented only for satison of having his name appears the patent office report, or seeing his el placed in the cases among the thousands of others practically a less as his own. The most useful in entions are the children of necessity. The first machine is usually unperfect out the need of it domands improve ment and to the first simple p ples are added improvements which make it the wondrous instrument w bave in a sewing markens or a steam engine, while the thing which is no needed is never developed, beyond the

Girard College, Philadelphia, Pa unireds of little street araba interposed to reseue them. The Chicare Orphon Home was the immediate call of bundreds whom a desolut ing scomge but fatherless. these desumpds made us directly unor us? Are there those within the othere of our influence and the limits of oncharge who re to rain became of our indifference. If so we pred to aw with selemn inquiry and let not the own solfish feelings drown their pitiful cries or make

blind to their necessities. Our indifference is often the result of ignorance. The children ontside may be burnly on a cenet or a semile is their rags and yet be a touching contrast with the heart-stricken mother who sits with tenrful eyes in her gloo y beene not knowing from wh the next movel is to come. These ands who boast of the prosperity of their community or cor at the destitution within a stones throw of their own homes if they need but look for it. Many who moral condition of these around them and with a properful spirit study the text, "Ans I my brother's keeper?" However strongly we may feel the

erred to the will. What can men not ling to Divine injunction and arrange a prolonged decodegy, and the very do if they will? People usually other directions.

urgent demand for serious passion for display.

that the responsibilities to be assumed Just reverse the order and let our sac-

rifice be made to the glory of Christ, will be filled with gold.

The prespects are that we are going the The most precious plants are those test. There are opposite to the enter nd the tenderest care. If prise everywhere, but they may as in every other good cause work, its final trumph. There are friends who are to poss in these latter days. Faith is The healthust trees grow successful institutions of the

the : der plant.

stages of its development. However good, in its practical results

once in the samguration of a work of these, Prove first the possibility of maintaiming one post, and when absolute

necessity demands it we will have oth-Southern Illinois baving led off in this work should we not belp, by every

nosable means to mean the success of

ned in such abundance under the testering ture of self-meriticing spirit be fore, and trusting in the sustaing pourer of him for whose glory all tian meditations were and are erected.

#### D. EMMERT. TWO MOMENTOUS MONOSYLLABLES.

Dolvatol to Brother S. R. Zug, at

"COME," "GO " "Come unto me," ye blessed of my Father, inherit the Depart from me, ye cars d, into everlasting fire." "The Spirit nd the Bride say, Come." "Go and preach the kingdom of God," Wee is unto sic if I preach not the

the Eternal Majesty is in them bear the savor of life unto life, bainists; where weashipers or of death unto death," just as we how to pray, and prayer and life are well. Whether life or death, they repnd Omnipote God seesks and whether his wood is strengthen your heart, and wick the one or go, it is meant.

How many of ne are earnestly call-

ing to a stupol, sottish, self-pleasing You belong to world, row, and we wonder at their saints who "sigh and try" for all the would in-ensibility and indifference and defaure. But Jesus plends with the lem. Ez. 9 : 1. To feel as God feels church year after year, generation of in relation to sin and its issues, would "preach the Gornel to every the sun overhead and the moon and and we are so sluggish and foot livedless and false regarding the 90, as liverance of souls from the bondage of the world concerning the ones. A sin and the mounding horsers of bell portance of the project may be arged few respond to both beliests. Minist as Jesus does, would make the essential question remains for us, ters of the word must not only so, but wonder of the world, devils would

do if they will? People smally man-nage to get what they want. To do this beaven and in the Spirit of Jesus, prefered they are the series in the Spirit of Jesus, they have to restruct their dozines in The Spirit of Jesus, Jesus and American Alexander of Brighty. almoglety general at the head, must be say, with hy and heart, based and feet coller directions.

The estimate is often stinted to adors the back, the heart neglected to care bloking of Jesus, men must be in earnlow the loads, the heart neglected to care bloking of Jesus, men must be in earnoutlettaken no insignificant word. He of the heard and the charth kill of the district a hely so locate the sorth, every seal in it, as

philantaropic brethren there is the languish to gratify a van and rightly life, fire touched lips, solved eyes, and to give his mysterious Other self. a mind currehed with Bible-lore, are yet in very truth Himselt, to humilia-There is no questioning the possibilial ill executed to a right fulfillment of tion, suffering, and death for our subra ity of maintaining missions, and he the great commented commission, tion!
nevolunt natitudious if we mant them. Half-hearted preachers me dead locks [601]?

work of chursty means with the good of his came, and the coffers motive which the Holy Ghost can end out, our mans so low, storse and second and bless. Who does not know munisters who are as sharp and advoit in making money as any Jew, but as charsy in presenting the Cross and gaining souls as a manomon ready to both and hearts that have She can formally install—this is her long prayed for that which is coming function—but Christ must say go, and more effectual and seal more efficient be samply human. We are prope to when prudence exercises her power in less sight of the glurions and central much to say against our m from the seed the most substantial op. Omnipresent, Omnipotent, dispensing terprises in a business way have bad the follows of Father and Son, and upon personal investigation, that the very God. We need concepted, up., the wealth of the whole The advantage of starting small is verting munification of the Holy Gheat that you are more certain of receiving I say how of prayer. There is so much and money and bli plant. Nothing so stans the so much markery of God and "tying to God, th of anything as the lack of the Holy Ghost," that should God from abundant noursebment in the early vouchouse us a Pontocost, we would pole? a cortain amount of conduction may be, grammur and rhotoric and choquenes, this the work cyclicity and emphasis it will be wisdom to constrainze infin. Although an true prayer is worse for cally assigned to the charvel, as the I know a charch in the bootherhood who has been kept from utter extinction by the day and night supplications of a wilted, howed, decrease bidden mother in Israel. Her whole life, including vating, cooking, stitching, durning, scrabbung and sleening is the best described by the Lord nonnecement of Pani's spiritual state at Dumasius: "Behold he prayeth." Praying for the fruit which has rip. The go of the minister and the come of the talled, must be the work of prayer Again and again I hear b puny for blessings which they do not ant, and have no thought of accept ing. Meetness for heaven as suppliented, and the discipline thereto persistently evaded. The coming of God's kingdom is entreated, and at the same time strenuous efforts and vehement arguments employed for its bindrance shence to the Divine will is mayed for like that which electrotesi celle service, and yet in manufold wayand instances self-will holds the nize of the soul. "Deliver as from and transport in attering it. And yet is it offered Scarcher of hearts, even by prenchors bracketed behind and before Gospel." Words that come from the duct that courts evil instead of resist-heart of Ged through the lips of Emilion and computing it. Think you, samed have weight. The authority my good brother, that the go will be Christ's po. and the ministry Christ's

ocumenical commission, tion! Is this not a work worthy of on the wheels of Christ's chariot. We Why are we not more forward in at? and the cross on distincteful and the

are to go for a purpose and with a Are we so out of sympathy with Je great, dear, vegruing purpose of God so underrated that we would not have lay up tives-ares on carth, "take our onso, ext, drink, and be merry," ar Cross and graning sources in The chinch devils drag the immortal treasures cannot make an ambassador of Christ Christ's purchase by nillions into hell The church | dovids drag the immertal treasures of Oh brothern God will below as to an we m very deed done where this is not felt the ministry will our duty? Will not those well-mean ing but deluded gaints who have so truth that the Holy Ghost is a Person, efforts, passe and pender? What ar you doing? Will no blood of runned souls be toomd on your basile? Who small beginnings, and it is a last based must be sought, trusted, obeyod as objection have you to urgo if we ask teasing housest prayer from Dan to one soul from endless burning? What kind under consideration, have grown Berrshalts for the powerful, church is your plea that he salvation of Jrnp from smallest beginnings.

awakening, world shaking, soul-conas should be the graph of the graph. recessary nouradament for the tea- respect tongued prayer in the church, offered for laborers in the great field of that should God from Orien to Occident, Iron pole not know what use to make of it. The not this the burning desire of Emmi peayer that counts in hearen is not nel through all the centuries? Is not deputy of Aimghty God? "O mon who art thou that repliest again If it is not our duty to evan gelize the world as fast and we have telepts and money then with notice and Crucifizion are the consum mation of puority I shudder to write thus, because of the sad facts in Brotherhood that justify it. There are few among us, perhaps none, who can estimate bow far our mental and financial means would reach, if every dollar and cent and soni had "the image and superscription" of Jesus Faith, as ed understands and debass it, is a mighty power. Let the eleventh chanter of Hebrews testify. It speaks to us in a "great cloud of witnesses," "giving no preertain sound." that we should nadertake great things for God in "the name above every name." Not only thick about it, or talk about it, or pass of the Lord and the power of His might" go forward and do it. through God to the pulling down o strongholds." This is an true to-day as when I'aul wrote it to inflame the zeal of the Corntbian church. But every thing depends on this: are no boly? Do we walk in the spirit? Is our life bid with Christ in God? The more the afternative of these soleme, interro estions is realized, the more will no feel like Jesus about the salvation sinners, and the more will our boarts era for opportunity to falfill the great commission, and the more ready some will be to go, and others equally for ward to "minuster of their for the promotion of the sublime ends that fill the heart of the Trinne G and keep all the "ministering spirits" busy, and against which all hell is wagabomications that are done in Jerma one war. "Who is on the Lord's side ! Who "has the mind of Christ?" will not open his heart, hand, and pure turn our thurch upoide down, and puto advance the elections, work in which d and His appels are cornered i To hunger and thirst for the de us he a unit, and the gates of hell will tremble and fall, and beaven will receive mighty accessions of blood-washed

Fray and live for the ravaning of the On the War is comparate anticurity; gambit their teeth and food; angels and indexident year the section of this question is even to the control, the control, the redecated in the decision of this question is even.

us the

### TRUE GARRINGS

The vast multitudes that throng the but in many cases they seek in tiod created as to be happy. He has placed us in a broatiful world and sorrounded as with everything that will conduce to cuts enjoyment and why should see fail to abure the precior tom? He has prescribed law to gov ezn us and has also given us his V ern us and has also given us his Word
which, if we cheerfully obey, will be a
which, if we cheerfully obey, will be a
think to the soul, the value is treatment
think to the soul, the value is treatment
than the soul to the soul, the value is treatment
to the value is light unto our path, and a lamp unto or feet," to guide us enfely over the remees nonviers of life.

verything around us tells us in un satakble hanguage that we should be In the works of Nature, the at they kee the morning sunbeams true to tree and fell the air with their cheerful means are happy and trustful, those we can Josep a grand leason. Manis the publicit work of God ; he "greate him a little lower than the angels and crowned him with honor and olory. hence was intended to be happy. The are certain principles to be violated, will render us a happy people, and unless we are willing to be thus d by the teachings of Nature and the Bible we do not deserve to be ben

a selfah natura, end will fail to do the good that is our privilege to do By erdeing our own gratifications we are enabled to make others happy, and that id be our desire, and that thought will make us happy. The contracted, narrow bearted soul that lives only for self lives in a very small world and enut little real, true pleasure. The world is wide and auffering humanety calls loadly upon us for our love sad sympathy, and no true and noble beart will treat any of God's creatures with cold indifference and cruel neglect. We must onen our bearts and allow there to espand and develop, and our sympathy ards all who need our aid and we will seek some way to assest them. we wish to be happy we must try to do and thereby furfill the object of

Notwithstanding Christians are sur many sorrows intercept their nothway dork seasons pass away and the light shrueth in We should not go brough the world with long faces and contenances, but manifest obcor follows and happiness and we can thus exert a better influence upon those who do not profess to live boly lives. Let us above to the world that we come the religion we profess, and that denying cornelves of the vain fushions and olddy pleasures of the world does not de prive us of a single tool pleasure, but only cubsuces our happiness and gives us a proce which is a feast unto acity as worthy of possessing, and will accommend it to the hearts of who are in search of happiness

A life of activity is also a life of hap uess. Droues are nover happy, und dissipation fail to fill the mission as signed them and meur the displeasure of God. We must work with heart, bend or eternal death and hugds for some public nursues in may we not find correlate as such too life, and happiness will be the natural rasult. In the church there is no toom it goes well with us. If men shall give sulvation except in the true church, for idlets but a work for all to do. There an account of every idle word they at. If thinks that all Pedebuptists and

but, by complying with the divine re quirements we resists a joy that is only promised to those who are chedien children and who are over willing to de the Master's blidding

#### VALUE OF THE SOUL. DY ALLEN A. OBERLIN. We value saything by the price paid

ble, and for beyond our comprehension The sacrifice of the immerulate Larch of God is an far beyond our estimation as the duration of the grappless ages of eternity. We read in Matt 16 26 doth it profit a men if he gon the whole world and thereby lose his own soul, or what shall a man give in exchange for hos soul " The soul being that part of man, the God part, the inmortal part, that which God caused by blowing into the nostrils, of elsy-manthe next which will return to him from whence is came, to be judged of its merits All olse shall pass away The bills tormed "everlusting" shall all flow decree go forth. This grand edifice, our mortal body, the home of the soul, 'so fearfully and wonderfully made," says the psoluist, "must all crunable to dust the value of the soul is intensely prestor than all three. Let us well con ider whether we are sowing good seed In the nath of date there is real

we are winning souls to Christ, or driv densore, notwithstanding in walking therein we may have to make many ing those little ones who are just beginenerities. If we expect to get through ning to believe, into perdition. Let us reflect and read what is the compliment expressed to those who offend little man if a millatone were banged about his reck and that he were drown ed in the depths of the sea. related in which a very wicked man was soriously and solemnly affected on der the influence of a sermon. He then resolved to seek an interview and pri rately converse with this minister of the Gospel Years passed on, however, when this sinner was brought to his dying bed. He called for this minister who had so solemnly affected him year before) who came very ready to speak out cheering words to a dying sinner But alas! it was too late, his day of grace had fied. And with uplifted eyes and outstretched hands be a minister thus: "There was a time when

I could have come to my God, when I was startled by your warning voice with the wonderful words of life So I sought an interview with you on our way home from church, but could get no opportunity. You were engaged in load talking, bolsterous laughing, and mirth and bilarity in general. I saw you were not the same man you appeared just a few minutes before in the pul-Then I raised my even town braven, smote upon my breest, and said within mystli, can it be that there is no Then your words might have kera to me words of life, but now ther only add to my eternal mis vy, it is a forever too late, my line are scaled for

hell " No sloubt this minister standing borror stricken, could now at this vers moment realize more intensely the value Nay such occurrences as these serve

when the memory of the weeked shall garded as courebes of Jesus Christ." rot, reminding us continually that our

existence, and fully appreciate that less spirit, the payer drine soul What Sarrays, Po.

## BAPTIST DUNKER DISOUSSION.

Though Mr. Stein plead mot guilty of the erings of which he accused the

aptests on account of war, yet, as the trials has progressed, he pleads no un emption from guilt of war as a Baptest soldier. New he has confessed ! suit of all that he charges upon Banet churches on account Therefore he conferms that he as a Baptist soldier, by has own confessi was guilty of the following crimes:

churches with granting "legal be to do "the works of the flesh " barged that Baptist churches that we may do evil, fight and bill . he charged that Bup ist churches an s of perjuy," and omitty of the "crime he charged Bootlet churches with insufying the "rapacious, crul, fiendi-

If he was guilty of such crime when a Bantest, what may be expected of hom as a Tanker, with all his promas to the weight of his bitter charges against us and the Baptists.

Mr. S. makes utter confusion of his tory in attempting to overthrow the Whether Bantist surcession Nothing more in reader that the accient Newstians and Waidenses were not trine immersion ists than to restate the underputed fact that in all the westings of these would

It is absolutely impossible to sup-nose, on principles of reason, that churches would practice three immer sions for over a thousand Wears and leave no word in favor of it

But if the charges of Mr. S. w true, that the Esptist churches had their origin, like the Tunkers, in med orn 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 himself regard as valid! He cannot be sincere in his objections

However, it will be observed that Mr. Stein has atterly failed to notice our leading historical arguments, based upon the Bible promises. While then arymeter remain untouched, his objections are unavarling. We restate the argument .

First: The Tunkers have admitted that the Bible teaches church success sion. Second; They deny that the true succession is with any Padohaptist church-Rome or her branch Third . They beneatly confees that the church originated in 17 ing immersion, that has any claim to the Bible succession except the Bap tists, therefore, even the Tunkers themselves must admit Baptist su resuce or be driven into infidelity Will Mr. Stein attempt to tell what

thurth but the Bible succession? He

Our proposition affirms that "Bup- God." to make latting impressions upon the case churches possess the Bible chauc-ment of course of the co This proposition is denied indiseance is going out unto eiernel life few outside of the church of Rome, be love of God and know God pr or eternal death Brethren and sisters. In denying our proposition, Mr. Stein to buptism and church membership. must deny the salvation of any Bapmurthful and blithesome, especially when tist, because he holds that there is no are needed active, willing workers and ter, how narrowly shall we compe the Baptests (including his mother and

We defined the word church in our pitiful idea of putting unprepared scribe leest congre- dead-stones into the spiritual gations" of haptized behavers, observe to prepare them is anti-christian

agel Also, the word church, by fact that Christ made disciply common figure as when one is used to then baptized them. John class) is sometimes used the New Testament, to describe the Gospel institution—the sum of the pel institution—the sum of the country of the country of the extent of bership. 3d Therefore, Jesus Chris whom. The worll church is will reveited the children of God to hap the kinedom. The word church is evidently used in this sense in Matt. 16 Gal. 1:13, and Eph 5 24 And in the Bible Union translation (Acts 9 . 31 : reads, "The church therefore throngbout all Judea and Galrice and

Samoria had peace, This rend-We based our 6th argument for this ing is sustained by the ancient manuscripts, as well as the best Biblical tem. Therefore in this sense we may use the term church with the

he that is dead is freed from sin tive in the kingdom, as regards its Every one must be dead to sin price membership, it sustains the sume relato buptism and church neemborship. tion to the Arambia as a part to the is dead in front from our nort of the kinedom of Christ. There an he no local churches without the

Lingdom, and no kingdom without loburship. cal churches. Therefore when we esish the perpetuity of the kingdom, istic is based upon the fact that if we prove church succession, and when lish the perpetuity of the kingdom In support of our proposition we stated our first characteristic thus

Proof I we showed that recentance into life precedes baytum and church

mberskip, Luke 3: 7-8, Acts 2 38, Acre 11 18 (1) Renontuneo precoles baption and church member-hip. Reportance reaches into spiritual life. 3) Therefore, spiritual life precedes aption and church mountership.— There was but a feeble effort to me his argument.

Proof 2 We showed that first with the heart must precede haptism and church membership, and those possesconsted unto him for rightcone sing such faith have forgiveness and are the children of God. Acts 10:42; Now to him that worketh is the re m, 15:6 with Rom 4:3-6, Gal. 6.7 Also Jason tostified that the he

liever is soved, and is a child of God, Luke 7:50; Jno. 5:24, 3:15-18, and Rom. 10:9, 10. We stated this argument thus 1; Every one must por

faith prior to baptism and church mem (2) But every one that per heart-faith has regeneration and sparit-

(3) Therefore, exery one must not Baptis ess regeneration and speritual life pri or to baptism and church membership

In spite of the doctrine of his church, Stein was compelled to surrender this point and admit that none but the regenerated should be haptized. His attempt to support the doctrine of baptismal salvation was confused and contradictory.

Our third argument in support of our first leading characteristic was of upon the fact that none are to by hantical and admitted to obusely mombership tall they fore God. 14:15, 1 Cor. 16 22 and Rom 13:10. Also I John 3: 1 , 4 7, 8: "Every our that loveth is born of God, and know 1. Every one must love God

ship. 2. But, every one that loves God." 3. Therefore, every one must be lore of God and know God prior This argument remains unmoved, territic is fully sustained. The idea of luptioning a child of the slevel to make buts a chald of God is too absard

Our 4th orgament was based upon are noded solver, willing wetwern out let, how asserted with the codes its liquidot (noticing his matter and to the code of th

Argument 5th was based upon the

let. Disciples, made by Christ, are the children of God. 24, Jesus made disciples before haptism and church mem tism and church membership. But our friend would haptize these who are not the children of God to give these spiritual life! This makes a vior of the administrator!!

first fundamental characteristic upon the fact that men must be dead to so 6 1-7. In the sense of this Scripture

But, in this score, every one that fore, every one must be freed from sin prior to baptism and church mem-Our 7th organicat, for this character.

duct of the Holy Spirat. John 1-11-

To make baptism and church a "the will of man" must be consulted so that no one can be born of tied 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 Canker church!! Our 5th Arg. in support of the fundamental Baptist connecteristic t demands spiritual regeneration, the

new birthand epicitual life as a tial to baptism and church member ship-was based on the fact that selec-, in the sense of paidon, in by yea

ward not reckoned of grace but of debt. But to him that worketh not but believeth on him that justifieth the suggedly, has faith is co righteourness."-Bom. 1:3-6.

Paul did not oppose good works, but he did owners works as a condition of pardon and salvation,

"For by grace are ye saved, through farth ; and that not of yourselves ; is the gift of God. Not of works lest any man should boost,"-Eph. 2:8-

m and joining the church are acladed in "good works," but salva tion is "not of works," therefore our doctrine that some except spirit sured persons are entitled to benting surch membership is sustained. "Not by works of righteousness which we have done, but according to

bis mercy be saved us, by the was ing of regeneration and renewing of the Hely 6heat, which he shed on us abundantiv through Jesus Christ our avior."-Titus 3 1-5.

Being baptized and uniting with the church are "works of righteous ness which we have done. Cor friend's doctrine contradicts Paul by making salvation by baptism and

herch membership. The idea of shutting sulvation up prior to baptism and church membera the Tunker Church, which had it origin in 1768, is too absurd to be onneed by any except deluded is In the light of the above eight Builo arguments, our first leading charac-

Baptist churchen possess the Bible characteristor which requires speritual reger cocentral to beptism and church me

He that has learned to pray as he

### The Brimitive Christian.

#### PUBLISHED WEEKLY. HENTINGDON, PA July 20, 1880.

AND BELD JAMES QUINTER
AND B B. BRUMBAUGH
PROPRIETORS:
J. B BRUMBAUGH

A Sensemmen wants to know whethor we endorse all the views that are advanced through our paper. We auswer by no means.

Orn hinder has just completed a lot of Hymn and Time books, and we now have on hands a good supply. All orders will be filled promptly.

READ the letter from brother Hope is another column. He is deiter a good work under great difficulties, and certainly needs the support and sym-

Fig. Wm Howe and wife, of Dry Yalley, Pa., are on a visit to Kansus and Iowa Their son Joseph lives in Kaness and will return to Pa, in a short time. A daughter lives in

WE SPENT the Sabbath with the brethren and attended services at James Creek, They have a Subbathschool which seems to be doing well. Bro. G. B. Brombouch munistered to us in "hely things."

Stores Libbio Lexic of Ind., expected to return to the Normal at the opening of the Fall term. She made a bost of friends while here, and her return will be welcomed by all. Her sister will come with her.

Toy brothron at Ashlund talk of applying for Annual Meeting for 1881. We would be pleased to have it at Hunt ineden, but would not know how to bandle it-too big on affair for us present. If Ashland wants it we shall not object.

Maures. Blain & Co., of Columbus Ohio, have purchased the car works at this place and intend to commence work at once. They have a large which they foundry at Columbus port to move here. They will employ about one hundred and fifty men. Bao, L. L. Wagoner asks if any of

the readers of the Parentys, know of the whereabouts of S. G. Lair, they uld confer a favor by giving him post-office address. Bro. Wagonhis nost-office address. e address is Rawlins, Carbon con Wyoming Torritory.

WE PIND that the Report will not be ready as soon as we expected. In fact it is being published just as repbly as possible. A book is not published in a

Tex Progressive explanation is satis factory, and we shall not examine the Cellege Dictionary, but please do not pders as it always troubles editors when they meet with words that they can' departed nor find.

WE suppose that those who have subscribed for the Report of August Meeting are anxiously looking for it, and wombering 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 say that it is ready for distribution While you lose your patience in waiting for it we lose all our profits in pub-Bibling so large a Report for 25cts up to the importance of Mission work brother who indulges in the fifthy ble them to gain the Walt a little longer and we will give Every brother and sister is individual-fashion of the use of tobacco, (except long acquired labit. you the full worth of your money.

brothren when entering unto an enter- of brothren and sistors; it is the work prise of this kind to reflect. It is an of all. tant work and can be made succersful in accomplishing good, but not without self-sacrifice.

Sour of our correspondents send in items of Church news but neglect to tell us from which State, county or charch. Please be careful to state definitely in which church you reside, iso county and State. No ones cares to read church news not knowing where it comes from

Bao, Arch Van Dyko, of Bentrice Nebenska informs us that they having very growing weather. 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. Archy and family seem to be well pleased with

he over brothern outside of Penu's in sending us money, will produce drafts instead of cheeks they will much obligo as as well as our bankers, who are disposed to favor us by receiv ing checks without cost to us but at a sacrifice to them. Instead of getting a check, ask for a draft on a New York or Philadelphia bank, or better still, get a postal order.

From Bro. B. A. Hadsell, (July 4th) we have the following: "I have truy eled considerable through Ohio and I find we have been blessed with a bountiful harvest. Fruit of all kind promises to be plenty. I heard Bro. Bashor deliver his favowell address bebre leaving for the West. He expects

- 1- about about six months. Frof. to be absent about six months. Baily of Ashland College was baptize ed on Sabbath last. He premises to be a useful man.

THAT form of Christian service the giving of a "cun of cold water" can now, during these hot menths be ob served literally. But while we may give the refreshing draft to our follow nes, there are also plenty of opportunities of doing it spiritually. is picuty of missionary work to do ong those of our friends who are thirsting for the waters of life. we gently hand them a cup of this refreshing life-giving water i

THE Christian Neighbortglis us that is ndinns the "Old Baptists" hold what hold what they call the 'two seed doctrine" which they mean that all are bor either children of God or of the devil and that there can be no change. The devit will never gain one of God's children, nor God gain one of the

If such a doctrine was true we month Our patress will have to wait would think there would not be much patiently until the work can be use for old Baptists, or preachers either.

> Bao, P. P. Brambauch, of the Jame Creek congregation has just return bome from an extended trip West. He spent most of his time among the iends in Ohio. Bro. Andrew Markley we are sorry to learn is very ill He had long been in sympathy with until a week or so ago His condition thised of his revovery. During his visit among the friends of Ohio they visit among the friends more in the relief of harrest, which he says is very abundant.

WE DERECT attention to brother Boserman's article on the Missionary Work, in another column. We wa to keep that subject before our read ers. Let there be a general waking up to the importance of Mission work opsible and until you have done for medical purposes) to reprove a

READ brother Emmert's article on something be it ever so little, you have sister who indulges in the vain fashion .Inner No. both fashious being wrong. See Romans 2:1, 3, 21, 22, and

> Bao, N. C. Workman, of Bell, Norton county, Kansas, writes us, July 8th, as follows: "Our first roinfall for eight-and-half months came on the 30th of Inne. Since then, of course we have raised nothing and all of our means are gone. Everything is growing very fast now, but too late to make much else but feed." Our brothren 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 tobacco for medical purposes. way in which we can felfill the divine law better than to help bear each oth-

Ir worse be an advantage to us as cell as to others, if those Tenr-books from the Western States by the dozen would inform us how much the expressage is. As they cost eleven cents per copy, by mail, it is possible that it would be cheaper to have them sent by mail than by ex-press, especially when they are to go a considerable distance. By mail, a dozen will cost \$1.32. If this is less han 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.

Fnon all sections of the county we have reports of an abundant harvest. Truly the Lord has blessed us and we ught, doubtless, to have a deeper sense of gratitude and feel more fully our figations to him. It is natu us to feel under obligations to our friends who confer special favors upon oper that Scoling with it.

is by making use of that gives us in a way that will prome his cause. Are we doing this? W bave an abundant harvest. Will we devote a portion of it to the Lord? If so, send it 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.

Ox past Thursday evening we procured a horse and buggy and started for a ten mile drive out in the country to make a visit to the old homestead. The evening was pleasant and we had a most enjoyable ride. All along by the road-side could be seen, in abundance, berries tempting and delicious, huckle (?) hervies blackborries, dear berries, and herrore too numerous mantion both layer and awant val stronge to say, we were able to deny ourselves and drive right along We reached our journey's and just in time to find everybody in bid, but we rout-ed them and after a friendly talk were lain away to sleep. In the morning we proposed to try our luck at bas fishing. As father spends some of his leisure hours in this enjoyable recreation, the necessary accontrements were seen at hand and off we hied for the rivor, but when we got there it was go on and on until there too muddy and we did not get even a the church, but did not unite with it bite. We soon gathered up our trappings and left for more profitable la hor-with the promise that we would try it again under more favorable circumstances. In the evening we returned home well pleased with our trip in the country, as it was quite onjoyable, especially to wife and Har-

vev.

Matt 7 - 3 4 5 This seems to be a little on the 'tittor-tat" principle, but the command is "First cast the beam out of thine own eve that thou may see more clearly to draw the mote out of thy brother's However, the trouble will now he to know what our brethren are use ing tobacco for. If for medicine, they go scott free and who is it that does ot get sick on stepping the use of it? Now our humble oronion is that the renthetical clause had better been left out, as there is not really more than one out of a thousand that a fact that no respectable women use tobacco goes to show that it is not needed as a medicine. There are only two reasons why people me tobacco. first is, because they like it, and the second is, because it is fashionable.

#### THE USE OF TOBACCO IN HUNTING-DON AND ITS FRUITS.

The late Methodist Conference dopted by a vote of two to one, a dates to the ministry. The question is, "Will you wholly refrain from the right direction. should be an example to the people to whom he manisters, and what kind of in example is the minister, who chews and smokes, to young men. The fruits of such examples are frequently seen and in our own town of Huntingston we have werbans on illustration of it. our old once too are almost given to tabacca and we believe the example of the ministry has had something to do

should be to God who gives us all that we har?. There is only one way that we can manifest this Rolling and that place as paster and figured rather place as paster and figured rather prominently among his people. Preions to his appointment at Huntingdon he had been an inveterate tobac user, but had abandoned its use and bad declared publicly, that for him to use tohneco 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 abundoned the ministry and went to the mann-facture of it. Then too, there are those who are prominent in the church, who are instructors of our youth, and

nally minister in Holy things who are tobacco, and will even try to ju tify their course as a right one. such a state of affairs it is not much wonder that boys eight and ten year old may be seen on our streets sa and chewing tobacco. Their go ministers and teachers have set th Their good the example, and it they have any influence at all, it is but natural that bey should want to imitate there. We should like to see a reformation

In our town on the tobacco question and we hope the decision of that late conference will do something towards it in the fature. We are glad that among our people there has been a reformation, and we hope that it will At our late conference it was decid-

cd that there should be no smoking on the grounds. We saw no violation of this rule, and we can not now recall a single instance where we saw it used in proved seek darkness for social enjoy any form outside of the group There are, however, a number of our brethren who use it, and we are sorry to know that a few of our ministers THE following query passed the late also use it, but we hope their sense of Ausual Meeting without discussion:- propriety and decency and a desire to to think that any of the Normalites "Is it according to the Gospel, for a brother who indulges in the fifthy ble them to gain the victory over the trepped in any such outlandish impro-

### Concational Department

BY H. B. R.

-The faculty of Ashland College are all members of the Church except two. This is right, Dunknist scho ought to be headed with Dunkard he

—This morning, (July 12th) Bro. W. H. Flory and sisters Clara Horn and Essie Bosserman start for their bomes. May success attend their laes in whatever field they may

-Bro H. P. Meyer and Mr. Corbin go to Westmoreland county, Pa., to teach the coming Fall and Winter, with the intention of returning in the Spring. There two young men were mong our best students and will de

-Edward McPherson is quoted as saying that there are bandly five per cent, of the graduates of the coll of this country that are good spellers This is one of the mistakes that are being made everywhere, but we hope that it will not be repeated at -Eld S. Z. Sharp declined belt

candidate for re-election to the Presidency of Ashland College, and Eld, R. H. Miller, of Ludoga, Indiana has been elected in his stead. Bro. Sharp has been elected principal of the Normal departments, and, we believe, has no central the nosition -The prospects for the Fall and

Winter torms are growing very good Now is the time to make your applications-all will be welcomed at the Normal Home. With the addition of steam heating we feel assured that we can make our students feel more comfortable and home-like than ever fore. 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 surroun ed by proper influences. We are glad that we have carned a reputation is this direction and shall continuo to do par vory best to retain it. We feel the same concern for the moral spiritual good of our brethren's child ren sent here, as if they were our own and so far we have been successful in producing some very excellent results as will be gladly testified to by many -Bro. B. in the last Prescher gives

a very encouraging account of the first year's work of Ashland College We are glad of this, as good work all of our schools is what is needed to neet the opposition that heretofore existed against schools conducted by the Church. We might have much to say, in this direction, for the Normal but our work has now been before the ch sufficiently long to speak for itself. Our students are doing the work for us, and they are the onethat should know

-Bro. Bucher protests against the revailing custom, in certain local of 'courting in the dark," especially of children while in their torns, and asks for a remedy. This is a social subject but of vast importance and creatly of feets the morals of our country stige of the vile babit left among nation. The most effectual remedy we know to suggest is to educate them out of it. As intelligence increases these foolish and improper customs scale of so will give way to a high cial relations. Only the low and deent and if the intelligent and the pure set their voto against the practice, it must yield. This is a work for our arhoots, and we hope that such improprieties will have their due share of attention. We would be ashamed

#### Wegertment,

WINDS B. M. MILLER EDITOR.

A carbuncle on the back of the a has been our offiction for nearly two lag

A vray good, and probably the largest harvest over grown in this country, is now being thrashed in good condition

Nor very much rain here since about the middle of June, but considerable cloudy weather for this season of the

I sware leave been soon on commit ten business, which will take some time, but my mail will be forwarded to I am not much for scolding but if I am put on so many committees next year I shall try my band at it.

Ora trip to Ashland was a pleasant Some interesting meetings were held, but the closing exercises of the first year's labor in the College was the occasion of general interest and the highest expectations were not disappointed in the result

The Done we thinks that highler Bashor and I are awful out of fix about ilroad arrangements to A. M. when it comes to two car leads of passengers being sot on a side track new whole night, as was done by the forth Western road, it is too bad. not awful it is shameful. But our meeting voted thunks to the read bebappened, and I felt like re calling my vote and saying the familar no. Next year let us not have any sting of fine railroad arrangements water of thanks and laving on a side all might, passed wethout due

We are now in the horizoner of a political campaign that will produce great excitement. All who read the political papers are in danger of bong appured by it, and led to the extremes that irritate their Schnes and cansthem to my hard things against oth ers and often the church has lost some of its character, and brethren some o influence, by taking too murb part in politics. Let your relation it control you in all you eay and do, that you may honor and work for God instead of a President. Then you will be better and teel better when the campaign is over

Bao Holsinger wants some one t rise and explain why it is we were put on so many committees this year. ne, but with the old ones it is more and we are like how thinking it is too much But it is no fault of our for we begged the Standing Committee not to put us on so many. We say this much lost some should think we Wosny mucht the place for its honors, but the reverse is true as the Standing Committee knows. But we were put on several of these committees by request of those calling for thom. Sometimes a man outs a larger name for certain thun he deserves We think that is the core with as in the committee business and likely in

Tax principle of self-interest, selfimportance, and self praise often prope out in articles written for the prose spoiling the good if there be unv. Let us have self and all its faudation surri fierd to Christ and the good of the church : not the church and its literature encrified to selfishness in any of its forms. Edstors are more in danger of this spirit than others, because of ion and special interest. They compet give distinctor anisity to the other pictical worker of the principal and for each tention range field, bone, in which, according to the code with the principal and for each field and for each field and fie

insulted on some opinion that

"Hone fast the lorse of sound words which thou hast heard of me." I Tim. 1. 13. Many are the fallures and beectments of man. To bold fast his own opinions and interests, he is prope cither to run with the world in ts religion, morality and custom, comnumerical in one over changing, restless offert for worldly pleasure, often for gotting to "hold fast the form of sound words," or to stand determined against verything like improvement in the d squared by the precise custom leatly they had many good ony then, but to hold their customs instead of holding "the form of sound words"

is extremely dangerous. To 'bold the form of sound words' is the safe being curried by the waves of custom into the popular current of fishion, or of being strumded upon a stool of denothing and oppose overything around "Rold fast the form of sound words" to direct us and everything around us in the way of usefulness for the good of the world morally and spiritually.

We have received some letters in ne petitions circulated in Indiana which cannot trouble at A. M. The inquiries are about those igned the petition and these who cumisted it, yet were not named or any committee sent to them by A. M. No we feel that it was a mistake in any who signed it; but they were dece ed, they were made to believe that it was authorized by the Miami brothren, and that it was the only thing that would save the church from de-Many of them signed it with good motives, but they learned at A. M. that there was deception in it, and many of them were sorry that they ever had anything to do with it With all such we should exercise for-bearance; but if there be any who they should be dealt with seconding to Mast. 18. There were no committees sent to any but two churches in regard to thus matter: all other cases may be bandled and disposed of by the church es where they have occurred, and treated as any other cases canning trouble in the church. But mildness and kindness should be always used ere it will reform erring brothron.

We have accepted a position in Ash its President because we felt it our duty to do se under the present circumstances. We have some natitutions of learning among us that will be a power for good if their unfu mee is directed for the interest of the church. To owners education in this age or to oppose these higher institu tions of learning, is a vain effort that will injure the church, by driving nany of our some and daughters to other a hools, where the principles of ber denominations and the vanities at this position to help turn all the influence of education among us favor of the simple and plain traths

of the world lead them away from the simple doctrines of the Gospel. of the Gospel as taught by our Savier and maintained by our church. We should be used to advance the cause of Christ. And there is nothing so great in importance as the proper training no good at all to the one who is un-of the young, if that is lost all is but, worthy, better tell him his failings, And we feel that our knothree whose and let him wait and learn to do but heart is in the work fully, should help ter, but go on with the good man, ti us in turning these institutions of teaching of the Geopel, and the work learning to the mental, moral, and of the church. Do not let the impor-

ordnined who should not be and makes | went there and was mot with an order all their strength and masting a good slow it will be sore, because the rage can of learning is all around us a bring no good at last. Let us have school for eight months in the year in who do well, this one is kept up in the loss he stayed, urging the to a good at that the harve section to again more than 1 mind of some, and slways brought up-as, the good of the church, the reach of all, and higher schools all mind of some, and slways brought up-u and work of the whole brother- over the land. We must turn this, when others are to be ordained, and ones and work of the whole brotherover the land. We must turn this when others are to be ordained, and The man then rose is a rage and
hood, as the ruling object of our writtraining of the young to the truths some way sought to avoid it; hence
struck him a severablow out be clock.

see many of our brightest sons and trict, Southern Indiana, I think we the truths of the Gospel are not regarded. We want every science, and art, and business, and calling, all urned to help in the great work of eaving man. We cannot do this by sing them , we must take hold of them ourselves, red out the evil, turn all the good to work for God. To this and we can do more in the proper training of the young than in any oth

In our brothashood, there are many brothren in the prime of life, about middle age, on whose shoulders rest the great burden of preaching, the great burden of sustaining the church finance, and in every good work Among them are many able preachers in the second degree, standing for years without being ordnized. keeps them from learning to bely in witten work and in church sowern ment. If they are kept there till they are old they will never be so good in church government, or settling troubks. If you keep them there they not be the same bely when they travel among other churches, or in the church work at botto II you keep them there they are always embarransed when knotness is to be done in the church if they are to do more than belongs to their office while oldore are present, as some will blame them as being forward. If they go rom bome some will wonder why heathers of their shifter are not or This will discourage th too and to have all these discr ments banging on those who are bear ng the barden and beat of the day, in not policy or right. Ask who it is is called upon to settle the great and template that come in the ciand you will almost universally get the answer. It is those who were damed in their prime or before. wast until a brother is fifty or sixty years old till you ordsin bim, be can ot do balf as well in church govern nent as he might if ordained at this ty What would you think of elect-ing a proacher at the age of fifty or as long as it accords with the gospel. All the formalities of an oath, duly taken hofore a civil magistrate, could

sixty? Certainly only one in a great many would do much in the ministry. It is about the same in ordaining him If you want a men to do much good at sything, you must put him at it is the prime of life, if not before. If you do not be never bus a fair chance at

Some old brethren bave wrong no tions about this. We may say this They think the office of elder must be taken by relation, the oldest preaches in the second degree to take at But the Scriptures do not read that way they describe the qualification, and when a brother has that he should be ordained, if you want him to prosper If he has not got the in his work. unlification he should not be ords ed, and the church should be the judge Some think be should not be o because there is an older one unfit, but the Scriptures do not say that. If you keep down a good man for fear of wounding an neworthy one, you injure the good mun, burt the church, and do

trouble, though there be a bundred to leave the house instantly, neverthe wife to buy and read God's Holy Word. seasoning or one young so me aroung some may sought to around it; nonce if struck him a severe blow on the check and principles of Christianity. It must for the misfortune of one, bundleds Up to that moment the colputeur had be done by us, or left undone till we may be made to suffer. In our disjusted quietle with his kennanck on his stood quietly with his knaps back. daughters carried away with the world bave the greatest usion and barmony through the channels of adacation among the ministry of any district I know of, mainly because we try to build up and encourage our young the lace. The colporteur ministry, and ordsin those of middle age who can fill the office. This has be said: "Look at my been the course with but few exceptions, and it tends more to peace and harmony and prosperity, than the way of keeping able brothren back from the eldership. There are many able then for yourself, if it is four that know who have the qualifications that one not ordained simply occasse the adjoining olders do not study

MINISTERS IN THE SECOND DEGREE over this matter carefully for the good of the whole church. Let no selfish have smitten me on one check, here is matter, no spirit of prejudice, no dosire for authority," no dequestion to want rule and power come up in the case, but the desire to improve our younger brothren and help on those of middle age, and advance the general interest of the church by giving all the help and encouragement that ry one needs

#### HINTS TO ORUBOH MEMBERS.

The church covenant has in it the port, if not the language, of this dedeamed will walk in Christian felowship with the church, as long as it accords with the gospel." Every perby that act takes upon bimsel the obligations of this solumn you There is great danger of violating this your in the conflict of carnal massions with spiritual claims. Too many members allow in themselve such obvious violations of this cover cant as to bring great represent the cause of Christ and unon themlives a fearful leanness of soul.

Reader, is this true of you? If you dian church re a member of the Chris this is a question which should have your prayerful attention. You should or it at once and as before God. for it is a your unto the Lord, and not anto men only. Do not let any specione proteyts or vain excuses stand otween you and a true answer. the answer must stand in the light of the judgment day. It is to God and that you have said-'I will walk in Christian tellowship with the church

not add to the binding force of this Reader, do you fully realize this There are many church meta been who do not even to have any proper sense of it. They speak with emphasis of strong detestation against may one who perjures himself a a purely civil or social trunsaction, out they violate their eath to God and their brothron in a creat many ways. and do not so much as call it an offen They call God, angels and men to wit ness their yow of consecration and the Gospel, and then almost without a thought of the meanness, perjury and even blaspliemy of their conduct, they

pledge of followship in accordance with eay, and do, and neglect to do things which involve constructive persons of the most impious character were not so common as offense we should be more startled by me perfidy. And as it is, we no sconer begin what this great crime against God and men is, in the light of our Lord's tenching, then it surprises, us that the patience of the Muster is not turned to

TURNING THE OTHER CHEEK -A Swiss Colporteur entered a three-story

up the sleepe of his right own all the while steadily looking his opponent in strong mun. Addressing his opponent rows show that I have worked : feel my muscles, they show that I am fit for work. Look me straight in the face; do I quait before you? mores me to do what I am about to When they smite you on one check ture to them the other also. the other Smite | I will not return the blow." The man was thunderstruck. He def not smite, but bought the Book which under the influence of God's Spirit, works marvels in the human heart - Christian Herald.

He now deliberately unstrap-

Ecorphically of makene mistairor Re-

ody is finding out afterwards that be her made a rejetales. But there are be so greater mistake than the stopworry over a mistake alres made. The temptation is irresistible hen one has slipped on an orange peel or a hanana sicin, to turn back and see just where and bow he slipped. But if a mun is hurrying to the lenot, along the average city side walk. would do better to look out for th next slipping-place, and guard against st. than to turn round and walk back. wards, with his eyes on the place where he slipped last, and his mind full of worry And a man would stend a chance of catching his train, by lot ing the old slipping-places Forestine those thines which are metades the forgetting to behind' worry over the irremediable past. "Reaching forth unto those things which are before" is the "one thing for every child of God to do in spite of the many mistakes which at best he has certainly made. - Sunday School Tones.

In those midsemmer days, days of travel and of exposure, the safest place is the post of duty; and recreation may be the prime duty of the hour. Where would God have us to be just That is the question for us to consider. When that question is set tled we need have no worry over danger from any source. If you ought to be at bome right through the hot weather, home is the suiest place you could find. If you ought to be away from home, away from home is your

safety-even though you are on the deck of a measure when her boiles

ursts, as you are going from home

th the good and the evil which men do is permitted by God. He approves the good, he duapproves the vil. His approval of the good is in dirated by command to do the good and procuse to reward for se doing His disapproval of the ovil is indicated by command not to do the evil and mise to punish for doing the eril Dod does not compel men to do either good or oval, as moral agents they are permitted to do as they please. In the judgment God will do as he pleases in rewarding mon according to the deeds which they please to do in the body

#### Dome Department.

HOW TO LEARN TO SAY NO

Many a promising young man has been rained because he did not know how to say No. Hannah More, in her story of "Parley the Porter," illusesits of dallying with temptation. The porter parleyed with enemy until the house was robbed and rained. There are many people who say "No," but so faintly that the words seem to stick in the threat, and only invite further persuasions. Saul When my mother says 'No.' there is

Many a man, tempted by appetite within and associates without, says "No" but feelily and faintly, his No has a Yes in it, and the Yes heally proyuls over the No. We acmember an anerdate of a young Rhode Island boy, which we nut in substance as we and it relate slong un the street one day with a use man who lived near him, who was comewhat exhibarated with strong "Have a

"Well, band it over," replied our

The hottle was passed to him, and tables it aloft be horied it with a crash against the stone wall, and turning to his dazed and automshed companion, said, "There, don't you ever at a bottle to my lips again.

The young man was perhaps a little inclined to be irritated, but had sense enough to restrain has anger, while our friend had no further consion to is remon to suppose that the foreible a restraining influence to hold him ack from an ovil path.

That young man's "No" had "no es in it;" and his parouts look with Yes in it just parental pride unon a sen who has grown up undefiled by alcohol. ucco, and kindred abominations and who is their joy and hope for days

There are hosts of young men who need the decision which this young mee had. Thousands of men are to day drifting, wrecked and ruined, down to drunkard's graves, who might have been saved if they had possessed the courage to smash the bottle and stand free from its defiloment and its corre What we need is men who can "Get thee bohind me, Satan," and who would crush a rum-bottle as seen as they would a sorpent's head. The who does this will never be a drunkard .- The Sets guard.

#### POLITENESS AT HOME

Resolve that home shall over he the brightest, morrocot happiest spot or earth, and each keeping the resolution it will be so. Of all places the father should be politest seated in his own No mother makes a grander mustake than when she forgets the dicate etiquette in the presence of the little ones who learn to read her thoughts before utterance. If you see a boy thoughtful and gentle of speech to his sister, set it down that see. has beard those very intenstions from his father's lips when addressing that boy's mother.

me petty response, and you may sat that. is down as the echo of the mot words. No doubt children inherit bodily discase unit montal qualities, but these more often are made a blessing by the impressions received from so periors, while in childhood. A shift annot always be easily trained to be

polite from principle, and yet it is a grand accomplishment. There is a question in to have the article of the spread into large white closed and chanter the softward properties of the spread into large white closed and chanter the softward properties of the spread into the sp

you," that makes one feel he is in the the roey, healthy mus arise, and ask the old, gray-baired man, tottering upon his case, to take her comfortable seat, without mentally taking off our hat, and howing reverently to

the mother at home who trained Boys and girls who, from principle, are trained to politeness, are

### HOHELY PLENTY.

BY MRS ENTHER MILLAR

"Can you tell me," said my friend. ant home and go to a h cause of associations with this which oncy could not buy. But when I try to reduce our table expenditure he meal looks so stingy and the chil-

"There is only one way." I replied conner, and that is to keep in mind that there must always whate. If one article of food is too dour do not start it to a meager dish. but give it up altogother and descend to plainer and cheaper fare, always bearing in mind to have the food us

do you do it?"

"I think if I had been living in a nous way, with my rousts and my to betray his country to its enemic game, my tee ereams and pudding my foreign fruits and rich cakes, I toenth, the air was full of rapors, as ld at once sweep my board of there. Souns and stows flavored with French delicacy, and a variety of venetables pirely dressed should ariti give abundance of good food. For dessert the great variety of prepared cercals offer us simple puddings, and for iruits our own apple orchards are

But how if you must sten a little ower down the bill ?" Then I would discard ments alto or. Milk, at less price, used freely n the rooking and lavishly on the to de should supply the nutriment. How good the fare seems where milk is picatiful! How not the cracked or purched wheat, the out meal, the steam-cooked food with cream or even plain milk! When I left off the use

f meat, I would also lesson the quatity of veretables and depend more on grain food Vogetables have in themselves butle natriment and are only useful with concentrated feed, like meat. At the same time I change my white, bread for brown for two reasons, one, its expensiveness robbed of the very elements that make Look at a family of hone and mosele children fed mainly on white broad and butter and their pale and flabby faces tell the story. To get the tough hearty, rooy children of old time we most go back to old time fare. And here one is reminded how through Mrs. Stowe's New England

shine the warmth and glow of this same homely planty. "The bread of our ancestors was made from the whole grain of rye, ground fine, mixed with dien ment and smeetaned with moles-It was then baked several hours in a moderate oven. We bake it too

little. True, it had a crust almost father is in a when addressing needing an axe to part it, but keeping that daughter saarling out it a day or two in the collar remedied that. These very crusts bow toothsome they were and grateful to the stomach! They were perfect antiin many lo dyspepties."

Butter and sugar, I find, make ormous bills, yet 1 do not like to say continually, Spare the nutter; stint

eforehand it can be left off at the same springs, but did not rise as [lived). In Rhede Island and Conne yes, that makes our research ways at disport and frequently at break. high as the first, and the third formed direct it was not so great, in N And as for sugar, when you fifteen minutes afterward At a grap vence from rich desserts a ter of ten the uppermost cloud was of the darkness was not u or pic, when you use baked apples or ed prapra r dried peaches for indigo and bine, and the third was alsance, you will find a vast difference

> So unwholesome was this w though sugar is a good thing, it is mall birds were sufficated in it, and all lachivibri of the spide succession occos many of them were to fright vors of things. I have sometimes stunefied that they flow into the bear wondered at the service of taste which ulding to the fe

can discorn the separate flavors of all the apples in a great orchard. As ple, who considered it a had sign for a bard to enter a dwelling. with the sense of small there is no con-The commencement of the darknet

fusion, and each tlavor may be a disous between ten and eleven in the tinct plossare. forenoon (when the men were bosy in Baked apples are a homely dish, but to the unperverted the fields and offices and workshops toste with variety of flavor may be found in them, and served with eream the women spanning, weaving, and preparing dinner, and the children at they need not No despised in a royal chool, or belong their fathers and iousehold. Plenty of fruit in its time mothers at home), and it continued Plenty of milk at all times. Variety until the middle of the following night of breadstuffs well and plainly enoked but the degree of darkness varied, in this is my outline of a homely abussome places, the disk of the sun tree dance with which the heart may over seen when the darkness was the most low with gratitude to the General

every good gift and the tongue may Luchts were seen burning in all the bless his name "- Christian I'min os, and the prople passing out-of doors carried torches and lanterus THE DARK DAY which were curiously reflected on the

verbung ng eloud-Of all the wonderful stores that my Thousands of people were sure that grandmother used to tell my methor the and of the world had come; many when she was a little girl, the most drouped their work and fell on their wenderful was about the dark day in noes to may, others confessed to then New England, Friday, May 19th, 1786. e wrongs they had done, and This was during our Revolution, you endeavored to make restitution. will remember, and the year in which The mosting-houses were crowded,

the traitor Benedict Arnold attempted and neighborhood prayer meatings were formed, and the ministers and For several days before the nipeold church members prayed long prayers, mentioning the nations and indiwe often see it when fires are raping viduals of Bible temes who had been in the woods near us, and the son and destroyed on account of their sine mean appeared red and their monel and begged that as God spared the clear light did not reach us, especially great city of Ninevals where when rising and setting. id, so He would forgive them, cheer blow chiefly from the southwest and them again by the northeast, and the weather was cold and give victory to their armies. and clear. The morning of the nine It is said that the Connecticut Logteenth was elqudy, and in many places islature being in session, the member

slight showers fell, sometimes a became terrified when they could not panied by thunder and lighteing, but see each other's faces, and a me rose it did not was made to adjourn when Mr. Do. bult, and the darkness deenoned and copened, until the children standing haften the tall clocks could not see to

there is no need of adjourning tell the t.me. and older occule peering over the almanne were not able to distenguish the letters. The birds sang their evening songs and flew to their that we proceed to business." nests in the woods, the poultry hurried to their roost while the cettle in the bernt now to look forward to e fields attered strange cries and leaped

the stone fences to gain their stalls, and the sheap all haddled together bleating pitcos sly

Color, which you know depends unn the light of the sun, filled many with astonishment by its unusual a at eight in the ovening the dark pearance, for the clouds were in some slaces of a light red, yellow and brown, the leaves on the trees and and it was impossible to see a hand before one's face. deepest green, verging on indige, the brightest silver seemed tarnished, and

verything that is white in the smalight hore a deep yellow has.

The shudows, which before noon fall o the westward and ofter nece to the astward, were observed during the

darkness to fall in every direction The rain, also, was unlike any other in, and it set all the people to won doring as they dipped it from tabs and parrels, for a scum formed on it reevery heart, with confidence sembling burnt leaves, emitting a scoty

smell, and this same substance was on on streams and rivers, especially the Merrimae, where it lay four or five one went about his y es thick, for many miles along its toward man, and more grateful toward shore Another peculiarity was the vapo

alities it descended t all possible information cons varors, at muc o'clock, rising from the wrote an account of what he leave springs and low lands; one column he particularly noticed rapidly according Pennsylvania. He says the despest "The way to manage the butter far above the highest hills, then it darkness was in Essex County, Massa-

sey prouling clouds were observed but s reddish hue, the second was green, in the lower parts of Pennsylvania nothing unusual was observed.

It extended as for north as the ricus sottlements, and westward to Albany, but its exact limits could

not be ascertained. In Boston, the darkno fourteen or fifteen bours varying in

duration at other places As it was impossible to attribute the ariances to an ecliuse, the wise negati a respecting it: being convinced that it was due to im o firee in the woods, winds blow ing in the opposite directions, and to the condition of the vapors; but Herschol says "The dark day in Norther America was one of those wonderful phenomena of nature which will always be read of with interest but which philosophy is at a loss to ex-

#### THE LIKENESS OF CHRIST.

BY THE REV. WILLIAM WYE SMITH.

Show me," says the worldling, "a who exhibits in his character and conduct a parfect likeness of J Christ, and then I'll believe that there is semething else than hypocrasy among professors." Av dear friend too exacting. Your own sons do not show all your characteristics though each of them show something of the father All the world, and great deal more, would not const Godand it takes all the world, and a great deal more, to image Christ. Yet-Christian (if he son Christian,) shows our feature of his Lord!

We look at some masterpieco of an ient sculpture, and we say, 'There is the perfection of the human figure!" But the statue is not a likences of any one man who over hved. We may mo arms Phidus or Praxitoles, lost around the Olympian or Isthmon games, taking observations. There the noise of a best would attract him and draw forth his ready ponell to "Mr. Spraker, it is either the day of trace it on some listle tables. There idement or it is not. If it is not the outline of a bust; there a leg,

If it here a band; elsewhere, and in detail s. I desire to be found doing my duty. the various features of the face over we that candles be brought, and having the perfection of form in one, another in another. Till at last, by combining all these in one ideal form. All the shivering, frightened people he produces what we all recognize as

hoping that, so the moon rose full at a perfect unitation of a perfect humas figure. So in the likeness of Christ the gloom: but all the children who amone men. You can't fied it, or any caxed to set up and see her grew very thing nearly approaching it, in any sleepy, their strained eyes were not rewarded by her beautiful beams, for one man, or any one circle of mon, But pick out the likeness of Christ, ng Christians, feature by feature was total; one could not distinguish and there is more of the bikeness of atween the earth and the heavons, the great Master than we imagined !

The sister of a little boy had died it was before the age of photographs, and no likeness remained of the dea lost one, but in the fond, memories of

Then all the weary children were ant to hed after the most honest prayes that they had ever prayed, and the older people sat up to watch for inconsolable. "Couldn't somebody paint a picture of sister?" The pathe light that never before had appearl so glorious. And nover dawned a fairer morning assened, "But you have no tle picture, or anything, to show the

on the 20th of May, tor the sun that painter. How could be tell what your sister looked like?" "I could tell opened the flowers and mirrored itself him," said the boy. At last, to gratify in the dew drops, brought the color and console the boy, he was see again to the children's faces, and filled Boston on a visit to friends, and au The birds sang joyomly, the cattle thorized to make the attempt to

returned to their pastures, the piaces painter who could produce the likeness of business were opened, and every of a girl he had mover seen, and of ork more gently whom no fikeness remained. He went to one painter, and then to another But they shook their beads. At last After the darkness had russed som one, younger perhaps, and more onthu-

the eral persons traveled about to guther boy, "Come with me where we will see many pictures this memorable day, and Dr Teeny of people, and point out one that looks like your sister." They went to a sal. while on a journey from the East to lery of portraits. "That is like eyes," he said, pointing to one. "Her hair was just like that," he again exlikeness of bis dead wister. And the painter, by combining all these in one, was a perfect image of the loved

Are we hypocrites, because, perhaps, we each can show but some one fea-ture of our blessed Lord?—Number

#### A TRIP TO DB. WALTERS MT. PARK HOME.-BRIEF DESORIPTION OF RRIEF DESORIP THE PLACE, ETC

On the Sith of July lest the write and his wife left their home for the above place, where we arrived the same day after a two hour's very enjoyable side on the cars. The place is sit shoot nine miles from the city of Read py, on the direct line of railroad fo Harrisburg to Reading. Wernersville is the name of the station, and the Home is shout one mile and a half from the station thus making the place ever of cess, as the Dr. kes n couch running back and forth conveying passengers t

SPRIATION OF THE PLACE

The situation of the Home is grand beyond description. No better adented spot of ground for an institution of kind could be found. Many points of interest surround the place, such as cit es, towns and vilinges. These can al be seen from the grounds or piazzas ox tending pround the buildings. The grounds on which the buildings stand contest of a beautiful natural park of wood and evergreen graves all through the park The great Lebanon Valley. with its many points of interest, may be from almost any point on the grounds. We were told that the monr tains stretching around the Valley at its extreme ends to about forty miles i the place all of which can be seen from The whole Valley scome as it were right under you. The place is instead a noted one for its narmal and beautiful scapery Perseus who have say trates se all kinds of scenery should not full to visit the Mt. Park Home.

#### THE BUILDING These are four is number, built of

beautiful stone to a part of semi-virenter form, commodists is every respect and nicely finished. They have all be within the last four years or so by the Dr. himself, and hence are adapted in every respect for the Dr.'s purpose They are heated throughout by steem and hot air formers and rentile sted by but are flues, having but and cold water with numerous both roome, etc, cours need and easy of access. The build ings are also nicely furnished, thus mak mg it a desirable bone for my and a a be may wish to go there

The climate in every respect see at adapted for a health bome, and this is a Scattile not to be regarded se a nor consideration when one is an search of health. The southern pa of Pennsylvania are noted by travelers erally for their salubrity, and the Mt. Park Home is especially notable to It is claumed by those who know, that there is a marked differ oneo in the temperature preventing a few bested season of the year, it is said, teldom rises abovo eighty-five degrees The winter temperature is about the some as that of Philadelphia. In overy respect the place press just admited for the poor invalid. To the well or the sick it is a delightful retreat for the or or the summer. Persons suffer ing from throat or lung troubles can t help but be benefited here. The air is pure and invigorating. No agues or malorial fovers are known here.

sparkling, cool, sweet, and tefrashing law? If we take away feet-washing Every building is supplied with it is which Christ commanded and exom-

THE TABLE Special paint are taken by the Dr. to mule a portrait that all her friends get the best of everything for table use. They have different kinds of good, sweet bread. They also have meateggs, butter, potstors, milk, grains, vegbles and fruits of all kinds. In short, the table lacks in no respect,

Such things as ought not to be eaten by the patients are clearly pointed out by mank. These leatures constitute an important feature of the institution. They mbody a broad scope of facts in regard to our enting drinking, sleeping and habits of life to general

MODE OF TREATMENT The Dr makes no use of drags. He ie strongly opposed to all kinds of drugmedications He looks upon drags a the ownst base in the medical profess mbination of cures comp his mode of treatment. He has what are called water cure, diet-cure, movement-cure, with a bost of other healthgiving appliances | Kneadings, percusone, rubbinge, manipulations, etc., also employed in certain cases. Electricity and magnetum are made use of also in cases where they are required All the foregoing cares and applicances rise a system of treatment which the Dr. has well studied and in the use

SUNDA) SERVICES. Services are held at the place every Sunday. The Dr. does most of the preaching houself, though chance times uch who may be at the Home who are engaged in the Gospel ministry are callupon to preach. But the Dr. does not insist on a nationt preaching when be ban reasons to believe it will not do

which marvelons results follow-

the patient good. DS WALTER

common sense man van, sait were, of the great then uegtic teenth century. The principles set forth by him can't belp but meet the sanction d approbation of every sensible acad He is a scholar Christian and pantles .0203 nso are sure to get the best 10 be had We take pleasure, therefore, in reconmeading this great institution to the aritution of this kind we would advise thou to correspond with the Dr. Here re, the dyspapue, the debibtated, the nervous, &c. may expect to recover. For circulars, particulars oral districts. I would surrount that all or information, address, Robt Walter, N. D., Wernersville, Berks Co., Pa.

Fraternally, J. T. Mayras (Brithren at Work and Progress Christian please publish.) N B. My wife, who is now at the

debility, will also take pleasure in one in the compensation preventing and according letters of inquiry in regard to place. The temperature during the the place. Address, Bella B. Meyers, Wernersville, Berks Co., Pa., care Dr. Walter J. T. M

#### OBEDIENCE.

Is it right to obey all the commands and ordinances of the Lord's house as Is not Christ the light of the world in all things? Is not the Gassel a tron Well then, do we not make it imperfect by adding or taking from it? The water is of the very best bind. If we take away the haptism of helt concertight out on the mountain side. Heve is and add infinit luminor are we from living springs. It is clear and not both adding and taking from God's

plifted are we not making the Gospel

an imperfect law? When we teach

that any of the ordinances are not es-coutial, we exalt ourselves above the knowledge of God. It is trying to mend Johovah's work when his work meht to mend us. True faith looks to the divinity of Christ's commands and takes him at his word without asking any questions as did Abruham an Nosh Adam and Fre took the devil at his word and fell to ree no me until by faith they take God at his Prejudice against the whole truth is infidelity. Let us keep the whole truth and it will finally make

DANIEL LONGENECKER Hunterstown, Po.

### Missionary Work We believe that "the Lord levoth a

reat power thro igh which the Gos el may be preached and sent to the of earth, and to give of our means for the disternination of Gospel truth is wisely spent. But however powerful this channel may be for the spread of the Gospel, to make it more effective in building up the cause Christ, establishing churcher, &c , the Gospol must be carried in person to those isolated places or distant and foreign lands, that it may be illustrated practically to the populace, thereby becoming more effective in constrain ing the people to accept its doctrine and to onjoy its saving influences. But bow shall the missister or the cherch send this doctrine? Are the ways and means within their power? The means of this This sketch would be incomplete did name to saved The means of this wo not say a few words in regard to the Dr. himself. The Dr. was formerly a graduate of one of the most noted of the Cord shall be served. Rom, i.e. drug-medical schools in New York He 19. But how shall they call in the to an exceedingly practical, far-seeing, saving way, of which they know noth-common sense man, and the wonderful ing ? or in the Gospel \$1gbt. "bow success with which he bas met in the then shall they call on him in whom part, and is still meeting with, gives they have not believed? and how shall bim a world-wole fame as a medical they believe in him of whom they philosopher. He stands in the very have not heard? and how shall they hear without a preacher? and movement of this enlightened muc shall they preach except they be reat?" Hence in order that they may hear the minister must be sent. It is true some are able to se muon their own upsponsibility, while many others connot Those who get his diagnosis of a go unices they be sent by the church or churches, and to do this we must have means. I am truly gled that Meeting has lent a helping proble at large. Should any of our band and has been so throught to the brethren or sisters which to go to an inmission enterprise as to organize a board for that special purpose. Now we feel that something he matter, and as this does not interfere with the home mission of the ser-

> other kerytofore organizations in mission efforts he surrendered in favor of this more, the Foreign and Domestic Musion, and that we all take hold carnest and prosecute the work as God may give ability. Calls from different parts of the country are already coming to for preaching by the Broth 100. Arkansas of the great South west sends in to the nearest organ'zed

church in Missouri for brethren to come and preach and bantize and as the brethren feel unable to go, as dutaure to said point is some three li dred miles, they appeal already to the Mission Board for help Shall it be breded or go by default? I humbly ope it may be attended to promptly. would therefore earnestly app the housekeepers and olders of each commence at once or corrier fouds and emit the same to the treasurer, Eld. James Quinter, Huntingdon, Pa., so eat the work of crangelizing may commence and those calls be silled at nor. May God bless all Corpel offorts

S. T. BIGSERMAN.

Our Visit in Pennsylvania

Dear Primitive -

m, Mrs. John Winter, and I start ed for Pennsylvania, with a view of visiting one relatives and friends in the East, and to enjoy the beautiful mountain scenery as well as the genual atmosphere characteristic to those des

We had the pleasure of attending es at Spring Run Although the weather was uncomfort ably warm, good order characterize the entire meeting. Ministers from abroad-J. S. Mobler and Geo. Brumbaugh. One accession. The season

was truly an enjoyable one Here we formed very agre quantance with a number of breth rem. On the evening of June 17th our esteensed cousin, Miss Panni Probt, accompanied us to Hantingdon.

perful giver" at no time better than We at once proceeded to the res spread of the Gospel. The press is a of sister Swape, where kind hunris starmly received us. After a shor rest we were shown through the Collego and introduced to some of the chors and a number of the students, through the kinduses of eiger Laura We were then conducted by this worthy sister to her home again where we possed the night pleasantly. Next morning we attended chapel ex-creises. We observed closely the exon of the students, as this seem d to be the best method to which we could resort to ascertain briefly the present condition of the school. listened to a number of classes during the forenoon, and were well pleased with the methods employed by the instructors, and with generally. We were the recitations We were invited by broth or Swigget to remain for dinner which tion was gladly accepted, as we worn desirous to witness the students in that enviable situation. We enjoy ed a healthy repast, and were favorbly impressed with the order and dis pline observed by the students. B Bouser deserves great praise for the skillful manner in which he conducts the colmary department. After din ner we called on brother Bouser and wife. Were nively entertained. Bro B. has quite an extensive Goological Calenot; the exameration of which we enjoyed very much We formed a very good opinion of Prof. Brum-leagh, the Principal. Though he was audicient conversation with him to confirm to our mind that he is well

fitted for the high position which he holds. We left the college with a degree of satisfaction that cended our anticinations. We would ay to all other schools that lack in discipline, mitate Huntingdon Nor- BURCH -In Dunkirk, Otos, Jane 10, 1880

We also made a brief call at the P. C. office, and were honored with the accomintance of H. B and J. B. Brumlaugh brothres of the adstoric

To our friends who so kindly entertained us while in Pennsylvania, we extend our heartfelt thanks. Returnd home on the 22d inst., and found the people generally enjoying good

A. E. WINTER .Imstell, O Notes of Teams!

Dear Brithren

From sister Spanogle's, wife of older Jacob Spanegle, formerly of Philadelphia, at whose home I was

when I last wrote you, I went to He siton county, twenty-five nailes north sister Spanogle, with his brother Sam uel and wife, children of elder Jacob Spanogle, with whom we spent several days very pleasantly looking over the country. I think this is about as good

working minister would move amore them. The people are kind and seed ble. From bore I went for the north A few weeks ago my by way of Grand Island and St. Paul

ilroad, and returned to Silver Creek on the U. P. R R I called to her Charles W. Blair His father and brothers are all members of the burch. They live south of the Pintte ltiver in Polk county. A shepherd would be very welcome with these families, though brother Moomaw gives them a call occasionally, On the 12th of June I directed my

course beaneward, visited my children in Sack county, Iowa, and arrived at home on the morning of the Farmed all week. Now dear brothrer nd sistors and kind friends, many thanks to you all for your kindness to me while with you. May the seasome of worship we had together be lowg remembered May the Lord send laborers, is my prayer.

Lort Nation, Iosca.

MARRIED. MLER-SECELY -By the understand

at the residence of John Smier, near Imber-town, on Success, July 4, 1880, brother Gossgo Imber and sister Amanda Eberly, both of Bedford coupty. Pa. C. T. Buch RISTINE-QUINN .- At the residence

of the braic's percents, Tyrons, Ps., June 16, 1880, by H. B. Brembaugh, Mr. Ham-mend J. Christme, of York, Pa., and Allan Anno M Quinn, of Tyrone, Pa May the happy pair have a pleasant over life's tempestuous wares, and at the land safely in the haven of perpetual

#### DIED. SPICEFUL In the Moster

Hedian county, Pa., May 16, 1890, auto-Hagdeless, consect of brother Sumual Spicher, aged 10 years, 9 months and 24 Seeler Spicher troly was a mother in In

arl. She was a member of the church she 46 years, and her seat was seldom suc-untsl she lost her sight, which was abo aree years and sex menths before her death She lower the dear old heather, six children no hope Funeral occasion improved on the 27th of Jone, from Rev. 14 13, to a large and neighbors.

Mass Meyers TOMBAUGH -- In the Ten Mile church

district. Washington county, Ps. June 28, 1899. Mary Belle, wife of heather John Tombaugh, aged about 28 years Diseave, typical favor. Poserni sociatios improved by Rev J. B. Gribu of the Moth other Coursess church, of which she was a

Mrs. Elizabeth Burch, aged 74 years. Fun-eral services in the U. B. church, by the

RODABAUGIL-Also, near Williamste Obio, July 2, 1880, Henry, son of brother James and sister Also Bedsbuugh, aged 7 months and 20 days.

Functual services in the Byotherm's chosels by the writer, from Mets 19 large congregation who offered much sympo

thy to the graci striction persons in the loss of their only child S. T. Beggerman FOLCH -In Lougmont, Cotorado, June 18.

1809, after a short illness of pleurny and typicod fover, Mrs. Hannsh Folch, wife of brother Solomon Folck, aged 55 years, 2 months and S days Funeral services by

J. S. FLORY

BERRY —In the Washington congregation, Korciusko county, Ind., June 23, 1880, sister Margaret, mife of Thomas Berry, aged 43 years, 3 mouths and 10 days.

She leaves a husband, nine children and s aree number of relatives to money thek She was as well as good uptil four

days very pleasantly looking over the country. I think it is about as good lund as I saw on my trip. I think much good could be done here if some services of the country o

### Correspondence.

from the Salamony Church, Ind. June 15, 1891

Dear Brethren

The lovefeast of the Salamony congregation, Ind. There was a large number of members from other congregations present. The daters from abroad were Southwood Ellia and Luir, from Antioch, Hodgden, from Clear Creek, Wright, from Ogano Creek and Drennen, formerly of but now residing in Indiana. We We also the promise of brother Deeter from the Mississinema congregation, but for some cause he did not come, and we many left without an eider, our CWD elder being about in the west. Under the circumstances brother Dronnen officiated in the ordinances. The most ing in the main was an enjoyable one, and spiritually, I trust we have al been strengthened, but I am sorry to say the order in some respects was not us good as it migth have been, for vaious causes contributed to this which I will not mention. The question often conurs to me, why can we not have as good order at our lovefeasts as we do at other meetings? Surely there is a remedy, and se God is a God of order why do we as his children not apply the remedy and have order in haves I would also surgest that a though the few provides a rem

a good one too, the true remedy often Three sonls announced the gladly received by baptism. The weather is very wet and desa-

lies nearer bome

Door Primities :

oregable. Prospects for wheat are good, corn and flax rather poor The ground is too wet to cultivate the

A. H. SHOWBERGER. From Oregon

One district and comunion meetings are now past. On Thursday evening, the 17th of June, we held our first meeting. Elder John Yorney of Kansas, Bro G. W. Hoxio Dear Principle: of Rouge River Valley church, elder of Rongs kiver valuey convey, over
David Barklow, of the Coquille Valley
send you the following: Six have been
charch, brother Daniel Leedy and added to this arm of the church this
brother Jacob Babr, of Linn county,
Summer by letter, Brother G. W. A. H. Baltimore, M. M. Basher and others were present and preached for here about the lith day of May, and

On Friday, s. m., the 18th, we met in district council. Macting opened by singing, exhortation and prayer, after which elder John Porney read a por-tion of Scripture, made a few remarks, and stated the object of the meeting

Then the meeting was organized by choosing David Brower as moderator and T. C. Wieand, clork and C. Wine assistant clerk For district No. 1, Willamette Valley, David Brower and Daniel Leady, dis-trict No. 2, Coquille Valley, elder David Barklow, district No. 3. Rogue River YaBev, brother G. W. Hoxie. It was had claims upon her that man could John Forne," who is here on a visit comforted and the dead rest in peace, should labor wi'h us in our delibera- is our desire.

There were three quer. is presented near. Upon the whole we had very a cod meetings. The truth was preached with power. Tears at times were made to flow fractly. There were no

accessions to the church during said 18th, wife and I started for Johnstown, ever had here becore and more minis mear In all there were eight ministers abore meetings will not seen be forgot.

Scalp Level for night meeting. Stoptee. I hope and trust that we all as
ped with brother Hiram Musselman,
members, and others here in the very
and there met brother J. F. Ramsey, far west may sersonly ponder upon of Consmangh, and Valentine Blough, held for a descen which fell on brother

the arguments and exhortations, and We have had : profit thereby. ions by baptism and eight by letter

From the New Baren Church, Mich. Inno T 1880

DAVID BROWER

Dear Brethren :

We the brothren of the New Baven church, Gratiot county Much, ere in peace and union as far as I know Hope appriors remainly every Sunday and Sunday-school every ord's day, at 9 o'clock, a. m. have an average of forty eight schol-We take at present the Children's Paper, printed at the Brethren at Worl

We have had very wet weather her more of far, but everything looks well. The Lord bas blessed us akundantly with all the necessary comforts of life, much more than we deserve We number about 40 members at pres The barvest is pleaty but the inhorars are few. We are not, how ever, left without a shephord, so the work is still roler on.

There was a young man named John who met with a fatal aulsborry, abundantly reward you is my prayer. He was cutting down timber and as the tree fell it leaded of another tree, and in his efforts to extricate it, his limb was broken above the ankle. The physician took it off, and through the effects of the pain be the 5th of June, and was buried to-day an applicants for membership and were the 7th. We learn be was 23 years of age and no preparation made for sity. Ob, may this be a warning to In the midst of life there is death

Procrastination is the thief of time "What I say unto you I say unto all, watch." The Parurry's comes regularly, and is laderd a welcome visitor Ih will ever have its columns full of good

Greener A. Smroyek From Myrtle Point Oregon.

June S 1889. As an item of news we Hexic, from Rouge River Valley, came remained with us until the 7th of this month. During this time he preached

sister Sarab Root were joined in marringe by older D. Barklow. May succase attend them through life. 29th of May we had a special council, at which time and place it was decid Wa ed to have quarterly conneils. were also eranted the glorious privslege of organizing a Sabbath-school the next day, which was promptly done. The council passed off, perhaps

as pleasantly as usual. We record the dop parture of sister Etta Decker God not thwart. May the mourners be Fraternally J. H. Roders.

o were three quer.

arideration all aiming for a oneleast the whole we had were a food

County, Fa.

County, Fa.

no. \* Primities

On the morning of June meetings, but we had enjoyable meet. Cambrin county, Pa., and same evenings, more mombers present than we ing arrived at nucle Jacob Berkleys, Johnstown. On Saturday we visited the town sed the family Saturday night and Sunday and brother D. Crowford a minister of the Sunday night we bad large cowds of Johnstown congregation; also took a ny mgas we uan inigo costas or lee Had some uapleauant weather Saturday night. I think our which is almost completed, and other ght. I think our which is almost completed, and other centions during the places of interest and then started for

of Middle Creek, and formed as ac | Henry Long. quaintance with meny brethren and sisters. Preaching in the evening. usoful to the church ANNOUNCEMENTS.

Next morning (Sunday) met again for Sonday achool. Unite a number came together and took an active part in the school. Preaching again at balf past ton, crowded house and a good intermeeting home where the feast was be

many brothron and sisters and had a good meeting. This was my with the Shade congre first meeting ration, and I home one that will long be remembered by the faithful. How pleasant it is to Jwell below in tellow ship of love. But the time came again to take the parting hand, and we had to part but not without hope of meet-

ing again. I will here say to my broth ree and sisters, "Be steadfost, unmovable, always abounding in the works of the Lord, for as much as you know that your labor is not in vain in the

Arrived home on the 20th, found all Thank the Lord for his providential care over us and to the brethren and sisters in whose families we met and shared of their hospitalities and kind words, and pleasant faces Thanks be to you, and may the Lord

> D. D. Hor From Denmark FREDERICKSHORN, J

Since my last I have aptized five more, fifty-six members here in Denmark. Oppression is prowing stronger since so many are uniting with us When use went to hanture one of these last

five, a crowd of rectors gathered by the waterside and made a noise, so we waited until evening and went to an other place where we administered bartism undisturbed. One of our candidates was an old woman who was sick and bad not been out of deors for years, but when she wanted to be bap ized into Christ, she could walk, aided by two brothron, two miles and stood it well, preising God for his grace. The last one I haptered is a you oman married to a cruel drunkard He gave her permission to go to me ing last Sunday morning, but when she

ont home he drove her off. That

night however, she was baptized rejoiced even in the midst of her For the first time we have been a vertised in a newspaper by an infidel, and slandered like the primitive chres tions were. I have made a response in the same paper, in order to correct false charges made on the church,

hope the public will be made to see and know the truth. My wife is very sick at present comingly right unto death. May the in the prayers of all the faithful broth-

> CHRISTIAN HOPE From Central III.

ren and sisters. Dear Brethren

Our levefeast in Florid is spectators and the very best of order Our membership at this place is small Only five members. The main body of members live twenty-five miles from Plorid, the distance being so great

there was only statten communihaln was olders D. E. Frice, from Mt Morris, and Rufus Gish, from Woodford county, Ill. Brother Price and two of the district mission board spent one week with us, preaching and visiting members The members being so seet ell meetings, one in Pigeen Creek Branch, the other in Florid. Among the other brainers there was a choice

Hope he may prove C. S. Hotsteam

The Watash church mot in regular church council and decided to hold a communion meeting on the 19th of The usual invitation is given to S. M. AUKERMEN.

The members of the Wabash church Wabash county, Indiana, bave decided to hold their communion meeting on the 18th and 19th of Sopt., seven is south of Wabash city, on the Wabash and Mt. Vernou pike, commencing at ten o'clock. A hearty invitation is given to all. Conveyances will be at Wakash the day before meeting, by giving the writer notice in due time. By order of the church.

J. 2 CHUNRING The brothron of Lathrop, San Josquin

mety Cal, will hold their camp me ing the Lord willing, on Priday, the Sth of October, and will continue one Place of meeting, on the west week. side of the San Joaquin river, in a grove near the railroad bridge. By order of the church. Gro. Work.

The brothren of the Indian Creek church will hold their lovefeast on the 18th and 19th of Soptember, at the residence of brother John P. Hays. five mice north-west of Green Castle, Jasper county, Iowa. Preaching to egin at 19 o'clock. A hearty invitation is extended to the dear members from other districts D. E. BRUBAKER

POSTUPRY FOR SALE We will sell the following therough

bred towls cheep: I cock and S hene of Dark Brahmas; I cock and 5 bors of Light Brahmus; 1 cock and 6 hone of Plymouth Rocks; 1 cock and 2 ! of White Created Binck Polish. Write O KENNEDY, & CO.

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Our paper is designed for the Sunday, Set-in home circle. We delice the name of ev-ry, exhalt happerinterfield in the Environment Our lovefeast in Florid is a special objects for the invitation of the new past. We had a large crowd of special street, directly could be seen to be specially control bearing the seen to be specially control bearing to the seen to be seen to

> THE PRIMITIVE ORGANIAN is aublished crary Treedey at 1.50 £ year, postage lackeded.

Patter tendent.

This Guidell's present in devents in the defect of presents of Frenches of the Guidel's sections of the Guidel's secti

fire to our readors-implicits may hegin at my Pros. Per CATALOGUE Addition, articulate and for a rectimes comber. QUINTER A BRUMBAUGE BEOS,

COOR BOOKS FOR SALE

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v. Thomas. A Gen Jonishing the 014 seconding to the auon Bev. top. Muntrated top. Muntrated etc.-Bight Robin

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### HUNTINGDON, PA., TUESDAY, JULY 27, 1880.

NO. 30.

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#### IF WE TRY We can learn a modul leavor

- From a single deep of dow, For it aparkies to remind us How to make our whole his true
- We should styer waste our mou They are passing quickly by To largerest them is a duty— We can do it, if we try
- Let us drop a grotle warming
- By the waysede on we go And, perhaps, the germ of kind
- Por the right is drawing night There's a harvest for the faulan We may thate it, if we try

And the breek is nower still, In the element field of below c presente tarre or subtrice's a place we till may fill be ready for the Vinter.

### Sermon Department. MAN'S WANTS, AND HIS SUPPLIES.

### Sesmon by Elder James Quinter

The 8th chapter of Romans and 32-1 "He that spared not his own shall be not with him also freely give

presented to us bere in a very their and impressive manner. "He that spared not his own Son." Who spared and his own Son? God spared not his death to life, will fit or prepare

own Son, but gave him up for us, and penatential tours that are thropped; if can give the ransom even of a child, when that was done, that was not all. "He that spared not his Son, but demal observance of the rites of the livered him up for us all, how shall be not with him also freely give us all Christian church, that train the seal ply these wants but God. He alor Not only did he give his for heaven, and fit it to rest in the bosom of God, and enjoy the blossed in-Son, but be will give us all though!

This also suggests our wants, and our discove of his divine presence. If any ame over renggests our wants, and our memore of his circule presence. If any none supplies, "Delivered up his 80m," No, of us have fallen into such a sad missuers. tesity required it, and he was ready take, may God remove the delaster and willing to give us not only his from our hearts, and show us, that in soon, but even more. Our wants are stend of such a corner the accessacy of branch and guilty Hotentots of Africa, that deep and numerous, but our supplies boliness of heart, and consecration of

ample Look upon the lettle child life if we would see God. the lumman babe. no summan since. It is one of the behold. Look at the child in its moth- minds. We must be made anew in to know where to obtain relief. er's name, and in its mother's bap, and Christ. Old things must pass away. when we see the parents taking such Is that your feeling? Is that your great care of it, we are impressed with idea and Christian creed? helphyrones of the babe. And acting on these principles? Do they the thought is sometimes entertained, enter into the duly meditations of our and language to this effect is used, that hearts? Do they lead us into a caudial when it grows up and can run about a self-examination of heart? And if and play, it will be more free from the these principles are accepted by us, we nt's charge; more independent of exunct full to give a sori father and mother; that it will not mon to thom. We need have so many wants. But its right to but O, may brethren and have so many wants. But its right to but O, my the reverse of this. There is never's need also so the reverse of this. There is never a need also sanetification. We need the time in our being, from our infancy to ness of heart; we need holiness of life, the most distant point in our future for "without boliness no man shall see existence that the imagination can God" We need the restoration of the

to childhood, and as childhood passes. We need the spirit of adoption, that into youth, and as the intellect begins we may call the eternal God our Fato dryelep, education is necessary to they. These are a wants. These need the works of that intellect, which are un imperfect statement of our were not to be met when the child is wanis; these are but a mere sketch of And after authite not our wants, and yet there are souls liv in its infuncy. intellectual wants ing, dying men and women, gliding uralli its need to be met, but there will be a along the stroom of life, cheerful, development of moral feelings, and prayerless, gliddy, and gay, without these will require attention, and to

rer will be a time in our existence be pardored. that we will not want nuch, there is non, smetherion there must be pronever a tune coming so which we as cured preparatory to our final gloridmen and women will be independent. Catton

Thomas on being that God lets made.

Theretes in the next place to notice There is an being that God has made. I besten in the next trees the biglest archangel, that ap-

pronches in its great moral character our wants are God can supply them to Jehovsk himself, down to the low of God. We all have wants, and as one years multiply our wants merers and multiply out to medit we have all there as omaching peralar about there as omaching peralar about there is omaching peralar about there is omaching peralar about and multiply, and to night we have all them.

But to the last thought which we dropped. We are guilty, if never par-

is not a few formal prayers that are God has given a ransom for all of offered up to God; it is not a more for. Here I say our wants become peculiar

We must be born again. We must

Ann we We need foreiveness reach, that we are less dependent than instance, For as the balls grows up tures. We need to resemble Christ.

quire cultivation. And so we go on, they must undergo or be lost for and our wants in some degree multis They must experience this. These wants must be met. The subject sans Forgiveness, justifica

> And I want to say that he alone one supply them. Our wants my not wants to be supplied from awhile upo, hes in its mother's lap,

li we, my Correttan friends, have to that child, as she does can been renewed in the sairst of our to that child, as she does can remains, if we have been converted meet the wants of that child. She in the "gall of bitterness and luded awhile ago, it demands more honds of inquity," guilty, unpathus, than the lather and mother exe give. ne wants! They are such the alphabet, but also the rudements of Christ. expands into a guilty life, and becomes mother cannot supply its musts --With all her maternal kindness and new We need to be removed in the with all her fender heart of here, and the addressed up in it so a sub-section of the section has a sub-section of the section of the section has a sub-section of the section of the section has a sub-section has a present all theory? I can be a sub-section has a present all theory?

and so preuliar that no source can supan do it, through Christ the mediator Our wants become so peculiar that none but Jesus can help us as sin-

He was a man given to very bud habits, and he became concerned. went about among his friends, talking in regard to his condition, and withing nally he heard Christ presched as the ransom for all sin. He came to the missionary and said he wanted to become acquainted with Christ. He was led to Christ and there found what he longed for. Others pointed him to witchcraft and other superstitions remedies, but all was insufficient, until he applied to Christ, and and there he found all that he meeded to empply his deep religious wants. wants, yes, but in God, through our Lord Jesus Christ, they can be supplied Don't forget that, don't stand still, don't live in ly, and then don't think anywhere, or at at any time, or in any way we can, the approach of death is apparent and fries think we can then become converted.

Don't do that. The soul in too value-Heaven is too desira-Me to be lost le for us to run the risk of lossing it. Look at the value of the soul, and do I have said that God is ample to

Look at the text again. He that spared not his own Son but delivered bim for us, and here shall be not with him also freely give us all things? Has God What a thought! myon his own Son? belivered him up? To whom? his friends that embraced him, that treated him kindly, delivered him up to them? No ; delivered him up to his enomies-to wicked men; delivered him up to such. From the beighth of his evoltation, excellency and clory

Palestine, where our salvation was worked out, and saw the shameful, ominious, and terrible treatment that its wants can be attended to be the Series met at the bands of his nor scentors. He knew before the Savier was born in the world, that such rounds, ill we have here toeverted several to see the several to s W) on, my manuscreted friends, are child gets to that stoge to which I all this be gave him up. Our wants were so pressing. The accessity was so apparent. It was run to us or The preventy may educate that child, such a course with tied. It was the

When it he lived, and died as you know the ignonmions death of the cross. Deliv ered up his own Son; permitted him "Come," to breeme the renefering for us. In Sport.

Suppose that one of us in our finan and embarrassed, and would be at the point of losing everything we have and be reduced, perhaps, from plents down to the extremity of want , but we have got some friend whom we know can render the assistance that the case calls for. We go to that friend and present our case and tell him our and story. The rehearsal of

our trephics has the drained effect and it reaches his heart, moves his sympathy towards us, and he premi help us, but it requires on his part the sacrifice of things that are most to him. However, he gives us the desired help. Trouble passes away, and beams up hearts to the awakening of joy and pleasure in our minds ugain, that a few months after this, we are seain thrown into the same trouble How would we feel like going to that friend again for help? Oh, I should think we would do almost like Dr. Tanner in New York, who is trying to for for certain purposes 10st try to fast for weeks and work stone the heat way we could, because it would be so unpleasant for us to go to that friend again for help. We would never go unless we were driven sity, after receiving such a gift and blessing from our kind

My friends, you have got God before you in this tijustration. Our race went to God and appealed to him in their last condition for help, and he gave his only beloved Son, begotten Son-Christ-the best of all He gave how to become a sinoffering for us. But now he given us

further whatever we want. the God that ungrateful men and wemen are sioning against, this is the God that they will not serve. That Names that diad for up in the Series that we will not follow. guilt! Oh, who would take that measare of guilt upon him? The simple ingratitude, is enough dumm the soul forever Oh, what must be the future of the sinner who provists in sin, and nover trics to serve God!

cocouragment of our text. "He that spared not his own Son, but delivered m up for us all, how shall he not with him also freely give us all things There is a grand principle contained in this. If God one the greater, he will gere the less. And as be gave the great gift of his Son, he will give whatever

to go to God.
The apostle James says, "If any man backs wisdom let burn ask of God the depth of your needs to the multi. They may not only teach that shall rain of our nee or the sectific of that given to all sees liberally and pulnity of your sensest. They are well be nighbord, but also the nulments of Christ. No other alternative, and uplimated not." He will set say to pulnity of your sensest. They are well set. pointy of your wants. They also such the supposed, not now no continuous of a sure. As over accountant, no operations of the sure of the size of money) thus districts. But size a subtile the shill be sheen Get comparisoned the tree once, in any one of the size of the sure of the su we are empty to-night, God says, erce ap an own com; permitted him or come; " and ne will pour out his to become the sin-effering for us. In Spirit. "He that spared not his new that all God will do? Ob. no! "He Son, but delicered him up for us all,

will haw shall be not with him also freely Don't overlook He delights to give. represented to the second actions, but proceed the states a second action, and communication the states a second action and a state a state a state and a state a state and a state a state and a state a state a state a state and a state a comp. Soci 16 departed at his between 16 step reports to the (all the large-pure to the product) of the complete product of th

#### Gssan. SPECTAGLES, CHROMATIC AND ACRES.

I know well how prone our sin-inforted nature is to think that every thing is severe and wasting in magnammity which lave heavy blows on what we have long petted and idolizunite low prejudices and learned atudumpulences is found in connection Church Achaes, on both sides, do not tive power. How people can reason the great paradoxes of human na- own form. tion of principles, and are so

"order, Uniformity and Propeints. It. wrong I know not the sollionth against its unity with the nature and say, "beneefact I call you not ser mouning of this stupendons fact, but design of the Divine economy. of Christ

Christians But what with the fifty thousand hybrids in the church? Helf wore were and balt were toolish the world full liberty to include their propenti-

I have long since learned that much to dress will be unknown among us,

dues is as natural as respirition. It is puth of the world deject and easilt on any the world unit plead for earning anything but anomalous to most gl- ly fittle souls who have not entered in-

who to the mystery and majesty and purity downfall of the Church, and sweetness of God invarante I pidity with one scames and brilliant am unatterably saidened by the too The grossest, most provoling palpable fact that so many of our with the fixest displays of argumenta- really send to understand the princi-

to "the truth as at as in Joses," that uncompromising terms, without can receive with equanimity a

death-blow to their oberished but truth-An avalanche of denunciation, nextsome who pretend to be wise above ar broad nor deep but impetuous, has the Godman, stigmatice it as a "one things, the Preserver of all things, st through the mail against my glomeration of invonsistences," and power and strongth Further, he was hangering and thirsting after every brand it as "raging and vindictive revoker, Uniformity and Principle. It build it is "nighing and vindetire" revealed as the One living and true would that proceeds out of the month log, and part the double-blot of contempt Gol. The name Jehovah suggested of Gol. The name Jehovah suggested of Gol. It was not unexpected. I was naticidated interrepresentation on the unuse of the idea of endless being for the root pating a cyclone of indignation and Jesus. "Father torgive them, for they of the word is lifeand my mental proplacey know not what they do." Thorn

famers, though the more abundantly truth and their own well. When I is not plaint. Matt. 11:27. He immi-l love them the less I be loved." It I pen my burning, blistering words to fested his fitther's name. John II, 6, have wronged any man "by falso men-instamp as with fire the truth of the He declared him. John 1: 18. Jeans sation, I restore him fourfold." But Cross, I feel anything but energed and massent into the world as the only logic of the Godman, grounded in the by many, and how hargely so-called by servants, but now all who receive essential idea of the Incarnation, the progress discounts the Cross. The ne. Jesus become some of God. John 1. assault of me and derils shall not (except of depression of a services) and the presentation of the first of the mean of the me s right whoever and whatever else is of any came, 19 a strong argument son," and this agrees with what Jesus

insuring of this striptenous and, was originate in the most per-duction of the bullet follows. No, no, a thousand times no, levels as a ray of Gods own kerning, "tor I mather received it of man, neither and the stripten that the singistrate in human states received in the man, neither and the stripten that the singistrate in human states that singistrate in human is shall be the stripten that the singistrate in human states that singistrate in human is shall be the state of the shall be than when we shall be us I taught it but by the recelution speculation and misconception and per-A line of demarca- version. Let all faction and partyism is. We are now on the trial for the soll in his inflorhing, which will as cer- dor to the devil the things that are mark of the prize of our high call

If we are now the sons of God we gushing stream enumering from God I have been greater than more than the second of the secon mission is to plead for carnal license. the children and heirs of the All-holy, doc, not impart his secrets to them, small compare, the simple, plain trutt Tobacco chewers, and dress-worship and the word of hie will not be with Such wore Source of the second or straight could be had from a drig word to seen a few bottoms with Curles, regions with regions with Curles, reg

### SONS OF COD BY AARON EVANS

against over the logic of God in their [3, 5,) and Noses was only a servant power or strength. He was known to works and become the loving, obedithem of old time as the Maker of all out children of God delighting to do

Paul declares, (Gal 4 7,) "There-This is the

Ren- liquiest form of souship. We may nover attain to this exalted Christian as in Christ. The lumiture Let Jesus be Alpha and Omega. He shgutty. We only be weighed in the halrepresents of the Gol-enshrining and of the Source and Type of all good-inice and found wanting. We may be will always find also express the mind always find also express the mind

astroid restrictions respecting deers, to Christian destury, to now only abcourse are tipe for the kingdom of God, of the Bible, that more enslaves his
shall therefore these who know little
similar therefore the second that the second t or setting of Cartax themser and person of the Cartax t grainty fact reasonated dispositions? In the life of Lores, which have been presented as the state of the planed study fact, the conductor is prote more two years are proportions whether in clarks by the least to the theory and a stell miles when the least the planed study fact is the planed study fact to the planed study fact in the good processor. For example, the conductor is protected miles and the study fact to the planed study fact in the good processor when the planed study fact is a state, and and the fact in the good processor. The processor is the planed study fact in the planed replacement weather in clearly as of the throat into the beorgamand as the inflate pairs of the control of the pair of the control of the pairs of the pair of the control of the pair of the

their quivers on me. But I wear a tion will not distinct "the Isinal of which were not understood by the act losts of the heart, wen would not record of small. What need we care who God." "Let no man deceive you with a want of the former dependance. And bet thus, and fight against God. But cries crucify, or who shouts appliance, vain words: for because of these even now only a few rise to n just anding the heart searching "word of if we are in very deal the off-quing of things coneth the strate of these even now only a few rise to u just finding the heart scarting "word of Dirunity, partakers of the brith of the children of disobsellence". To voided what the Shepherd shall an unsident in university to the contract of the brith of the children of disobsellence. To voided what the Shepherd shall an unsident it because the brite of the brite of the brite of the brite of the children of disobsellence. To voided what the Shepherd shall an unsident in university to the contract of the brite what we have long pricted and some primity, parameter of the words or you confined to monocorrects.

It is a support of the primity primiting to the primiting primiting to the d conform to it in their man- its Author. But there could not pos been the curse and necs. They seem to be strangers to sably be a more macqual contest the views and feelings of true sons of lowers. The great decision is only God. They arknowledge God as a matter of time. God allows men to take great liberties in such matterand they sumetimes make an effort to Because sentence against an oril work tember it. But they cannot serve God is not executed speedily. "Henceforth I call you not servants, as has laithful children do who have the heart of the sons of men is fully plot that determines all genuine Chris-tian hie. They are ascreeninged in ox death."—John 15 12. The home of tree power. How people can remote plus man screenes an glosses were an accessor of the control of the world. They are Christman of a lance quite cony for Mr. In oddition of "Muchaer Group" and as rote premer, and their prejudices are proof branch under the control of the cont in that house. No member of that cel into the pale of the church oratory, naugled with land macket

those of old time.

The first oct is patient. There is marred indeed, the approximate we do allowed the precipt of open common with a single property of the precipt of open common with a single property of the precipt of open common with a single property of the precipt of the pre like deprayed, and no doubt. much complaining puckets his itt got his will, having his law in their hearts, But, then we think of a time of

The is, were it not that the Bible in its do-

"when God shull execute judge Such are sprittedly minded and are ungody among them, of all their Thus he was known to the known of live in a higher sphere of thought and containted, and of all their land merentice, and my mertal prophery large we set what they ob. These is war because in the former if liver in a higher epiter of thought and commented, and of in time was well insuiched. But whose of these we have so that the production of the contract of the properties of the production of the former in the production of the former in the production of the former in the production of the search of the search of the search of the production of the production of the former in the production of th see who are satisfied speeches which ungodly sinners have May we not reasonably and Scale

ainds turally conclude that at that day, the evil. Their speech is always seasoned side of the mouth. Jesus said (Luke with truth or the salt of grare. Soon 6 25), "Wee unto you that laugh now they will be gathered into the garner for ye shall mourn and weep." some of the control and the co not look as if the foreholings of that fearful looking for of judgments and

tion to these divise agencies, not materfiery indignation which shall destroy the adversaries," (Heb. 10, 27) really tipen into the golden perfection of the lury est, and we shall be enthered where storms and destruction will never od that remarkable massage past, I am sulling to give up horein, to get red at hell." Box

SCOFFEES

UN D. R. PERSONNELL

Knowing this, first, that there born of any Book," as much as to say shall come in the last days, Senffers, the Biblic has nover been a revelation walking after their our lists,"—2 Pet. of a future state to man. When

read and re-read, his strange admi-A friend hay sent me for pensed, a sion that, 'He would give up heaves bet, pamphiel, the reported lecture of to get rid of hell " my mind called up of the boasted champions of mod- the scene of one of Ingersolls ancie and principle. We can now assume as some may be the way.

This inter low except it we extend simplifying but much by a good for nothing Whether we ere sk-quidous and indebtion. I have because simplifying the most by a good for nothing Whether we ere sk-quidous and indebtion in the cancer of the control of making by highing an order which all amongst whom Jesus shall be first more gluting and Gol-moulting, blue- eye utines to whoth to wrote, after althe world confesses to be a truthful born (Roin, 8, 29,) depends on whethphenomes of this noted and popular legislage to the dying man's pange of rewhere were small cutt were formly that wald vanderees to be a trustical born times at 2,20 depends on short, possures or the noted and pagain in long to the driving mars pagain expressed person, but there is no support and the state of the pagain and the state of the pagain expressed person between the first two drivers described where the region of the first two drivers described where the region of the first two drivers described where the region of the first two drivers described where the region of the first two drivers described where the region of the first two drivers described where the region of the first two drivers described where the region of the first two drivers the same leaves of fathers and numbers or nord by those who are so excepting one, let, faths in Chatel, 2. Love to trans-lying anomal-boose without map is not an evenlesting fluxa. As, But each of mothers, the many alayers, the in the advocacy of what they call re- all the saints. 2. Filled with the whereason is the deferred with mass in the stretching of that they can be a long of the stretching of tion" ettered in the agentes of his soul. some destruit —dail there he allowed ground grows in should, to say the lens, by phroney, 6. Brhagag forth fruit, 7, poor find mortal, readd thus array blookened, but indelgent Lord Gal, all likery to include their properties. It found to ground in mortal ground in mortal, readd thus array blookened, but indelgent Lord Gal, all likery to include their properties. The contrary is notations. And to ["continuous in the falth, rooted, ground inmostif against the infinite and All bell ited its arrelays if it blokes no the Posteria is the Body Given Carte and to revise the Carte and the Car

"And is there enother hell? Oh! then

Lown to himself main almost in th

trine; "The obst of Eleraal hie was not

LOWLY HEROES. NAMES A PERSON OF

Some of the ablest productions that have been handed down to us in the

my when their character would be fully God is love, and love is the only characilded and they be brought out of their places of retirement. They were the crowded hannts of life, and then, ike the tiny wild flower whose grand uty and fragrance are unoutserd, Many of solitude but they were before still and to day fill logb and honorable pothis it ever will be. Thomsands of earth's beautiful characters are hidden from the world's curious gaze, but, byand by, wall come forth and astonish u with their creatness. 'Though all co get tread enteraid prevenents of an eden rost tinted petals, and drink at the ne planer and bumbler path, and be conthe common walks of earth with their

God be« a work for no al

rided we are williag to do one part. He given as minds to suprove, and if m, he will bring us out of retiringent nor attract the notice of the learn ! sod great. In our unassuming positoos we may be the means of doing a et of one of old, "She bath done what she could," no greater enlogy will The humble little plant bloom ing under the broken ledge, spreads ite rly petals to chear the lonely spen-There are those who have in sennes ed valleys buppy in the thought that they are cultivating life's protest blow ing as uncrowned monarchs in this world, but in that life to come they will be crowned with a more princely wreath because of their patience he The pearly gates will stand open, the nyriads of stars which are the mostra

Pho mildert, purcet soul within , a not the richest plant that folds The awretest breath of fu-

CONFESSION AND OROSSBEARING

To treat this as a compound subjeand render it applicable only to the indexed The Christian to termed from his profession, confessor that there is a trione God with infimited and unspproachable power, also his own a those and need of a Savier Thus far litted upon the same wide platform But right here he stops while the true Thristian advances into the true light and will not run counter to cross-benz ing with self-defence or resistant principles. Inneasuch as the spostle save. tenga with him " To go into detail of bearing would make a lengthy ea-But we do assert that there is but one medium through which to really of false accusation followed by non-restatement or cross bearing in Christiana flich a professor in crossed to law off his opparent clook of religion, and say, to there till I have avenged myself in, if we have not the spirit of Chrut, we are none of his Where is

teristic by which crossbearing is known The ideal Christian may have some show that he has not yet passed from death nate life. The true Christian is the more vigorously it flourishes the more it is pressed down. How many day, upon the limits of Christendom, become lakewarm, and do not care whether the indement of the Church militant is for or against them, and if they do not sheent themselves

from the church in person, they do in spirit, especially from those their dopu innts. Why is it that some of us re hear anything? Why certainly if not art in accordance with Mats. 18 we are taught that where God and Christ is we enunet come We ask Where is cross bearing in such a case? We answer awn from the language of the sportle, Rom 8: 17, "if so he that we suffer with him that we may also be glorified

Do we not also draw the natural in

gether," enderses the same

perils, that these of false brothren was the most belooms? Though the idea oncovered, let us not che we are not to suffer in the church. Nov ily, in the church is where our char ity is tested; we need not the same manual outside of it, because they are ot spiritually discerned, and therefore we do not exact the same from them Though there is a misconception of the place we need it, which in the true light of the Gospel must be reversed assert again that if we are in possession of those Christian graces referred to by Paul in Gal 5: 22, 23, love, joy, pea long suffering. gentleness upodness y can and will bear all things for and then only that we take up our cr sily and follow after him. We send at the solemn appeal to every unbissed mind, had we not better weld in time in in eternity? To suffer wrongfully Just as the sky of God's hin in electricy: To suffer wrongium ith confy trait of the human characte own bandswork is studded which glunwhich, erose bearing principles are mer so mysteriously to the great moon-

or use manifest. When we suffer right fully we are only paying our days, and tion for cross-bearing. Confession as

#### SANDING THE AXLES.

## A person who can help but bittle is

menues able to hinder a great deal t requires very little talent to stupl to the way of others' usefulness. It would require but small ability for a roymat y standing by a machine, to sprinkle a little sand upon the oiled and p ditho sales on which the whiels revolved neight be done easely, and quickly, and Bor that sand ningling with the lubricating oil, and and been carried around on the syles would decrease the speed, consume the power, cut the axles, injure the boxes, binder the work, and derappe and rule If the boy was trying to introduce probles or rocks into the ma ne he would do less damage, for they removed, but the mischief would come from introducing the sand, so fine that it makes its war everywhere, so small that no one would notice it There are men in the church of Christ

plan or execute anything of importance Their main fort recess to be sanding axies. They can get in the way of oth reems to be sanding orn; they can binder, find fault, porvert, ere any instance upon record in which and sow jeniousy, descending and suspe-

spon them, but the air grows thick with 2: streat, and work is hindered by secret contrivences and combinations: most men are burdened, disheartened worn out; noble enterprisen falter, full and are abandoned. Every one notices that things go bard, and that something hinders their progress, but no one seems to know what the trouble is, until the day comes for a general cleaning up, and then, lo, and behold, the axies are

to fill the notition of sand-thrower intelligence, talent grace nor godiness are absolutely nore the accomplishment of this work. Coneit, enry, jealousy, courness and med inder ordinary circum-tagoes. It does

oot take much relation for a man to Soul fault; some men have been known to quires no long apprenticeship or grea to throw sand on axies: a man who does not know enough to oil a ma close properly, could sand it make effect

BAPTIST-DUNKER DISCUSSION.

Mr. Flav compleme that I have no ottred his leading succession arguent. I have, showing that all church on that believe and obey the gospel regardless of occlessational acceptary are be truth of the divine promoses Matt. 7: 24, 25; John 14: 21, 23, 24 John 2: 3-5; 5: 3; Rov. 22: 14 But I have shown that Mr. Ray's church disregards many of Christ's command ments, and beare does not belong to this succession. His efforts to catal lish unanterrupted personal succession of his church has signally failed. He an't find his church prior'to Spilebury'

congregation in 1633. This 'first' churck of his succession line was self vestitated, and he says such a church m't be the church of Christ. See his discipled position. He has been completely everwhelmed by a number empetent, close, and united witnessor, proving the trung immurabe uncons Novatians, Waldenses, &c. Bossdes these, his own arguments, if it be an orgument, may be turned sgainst him thus. Nothing more is now needed to convince the untarance ader that the ancient Novations and

Waldenson wer not single immersionists, then to testure the desputed fact

DESIGNATE REVIEW Mr R's 1st Arg. that repentant

quadrat or haption, is related by the ry extravagance ane absurdity of is position which taught that repeat which changes the mind and heart, and rearises into life is prior to footh in Christ See (his list Neg.) Thus his same logic puts one into life for he believes in Chryst, John's hap-nm of repentance, (Mark I 4. Duke 3 ; Acts 13 : 14, ) was not only for , into, or in order for remission, but

ormation) itself. John suys. I indeed , tefo) repentance." Mats 3:11 a riply to bis second Arg , we showed which promises rendered to beforees, mand the promise to those who beour only. Muny of the ruless of the lows "between or him". John 13.12 who sever have shown great ability to and yet were not pardonel. said to certain Jawa who "behaved so of sine." Acts 2:38

and the lasts of your father ye will do." John 8:31-44 This shows that

good they would arosemplish for human | convince every unprejediced mind that | nor can any one faster their misdeeds | justified and not by freith only. James

: 17, 24 His 3d Arg , failed because it as d that every one who was legette (for that is the proper rendering) and layer and fored God. knew and m sea perdened child. He micht as same the same of every one who he lieves that Jesus is the Christ, which proves too much for him. His theoloor fails to discorn between hig which may be elective, and ertent buth between the precess of generaling and

porter c relations and knowing and low g one in sectoal relations, as may be illustrated by the relations of mare His 4th argument, founded on the

not only contained the falls incinuaof spiritual preparation but it also nared the necessity of a building proess Each part, however, thoroughly prepared, must be builded in, or it no or becomes a part of God's temple.

become temples of the Hely Spirit of God before and independent of haptism. 2. They teach that no success le a part of the church God's torrule

labitation of God through the Spirit, without baptism.

3. They therefore virtually teach that "temples of the Holy Spirit" are no part of God's temple, "of the habi-tation of God." Rather leme post-

His 5th argument failed, because it were children of God. Christ chose udas Israriot to be a disciple (Luke 13; Matt. 10, 1-4), w thicf" and a "devil." (John 6:70 7: 6). A disciple is simply a scholar learner, and hence must be such a he can either truly report or believe in Christ, and hence before he becomes

His fith angument facled, because it nfounded one's own death to six, with is participation in Christ's death. meanaire the apostic's dectrine and his own death, instead of Christ's When Paul says, "He that is dead is freed from sin," (Rom. 6:7, he spinks expressly of layered believ Paul limits the application thus. "S sany of you as were haptered into Christ Jeons were haptened into his death" etc. Rom. 6: 3, 4

looking the fact that man's will and all the contrary stulities of his redemption are subject to God's still Being mr willing by tind, and enbedtting to bis authority, is not being born of the will of man

Ilis 8th argument failed by confounding the Savior's requirem he haptized with works of righteons new under the law by which no flesh can be justified. He thus emphatically contradicts the apostle James who orks a man is swelgled and not by outh onlu." James 2:24 In stipulating the conditions of salvation from sin c pariton Christ himself declares, "He that believes and is haptized shall be suved." Nark 16. 16. Here flith and huption me related to calvo precisely alike. They are united in men design, one common end. no of the pursages of Scripture Thus faith reaches its end through baptism Peter said to the Pentecos tians, "Report and be baptized every one of you in (eq. spon or by the an thornty or ; the name of Jesus Christ

Here repentance and beature united in one common design. Both This shows that are required of the same people, in an-From any finishes spin record in which had now poleoney, channels and super- for. John S. 23-44. This shows had for respected of the same people, in any processor, as the character of the same people, in any processor, as the character of the same people in any processor, as the character of the same people in any processor, as the same people in any processor as the same people in

other. If one follows remiss other does also. The draign of both is expressed in the obstance sed to express the design of the shed ding of Christ's bood. for many (cre updo see unsertate) for re-mission of sine." Mutt. 26: 27. Mr. Ray has been compelled to admit this ast expression means to under to so

faith and hence hoing Legotias thy the ro shown that Mr. Ray has fulled to sustain his 1st characteristic and o by his arguments, but in that his hurch's standard of topontonce and fasth and being of the marries is a

that thorough hatred and abundonmont of an which the worsel recomes Christ's positive prohibition of oaths of confirmation. Matt. 6:33.37 James 5, 12. It concents to mir, which Mr. Ray has not been able to deny omulation, wanth, state" vial, 11 20 do soch things shall not inherit the kingdom of God." (v. 21) How then, I ask, can Baptist rimici-

es be truly regimented? which "works by love" and onese the world. John 5 4. If such was the Baptist standard faith, how could they over convert to no to law with one another before unbelievers, or to kill even their enemies in war, let alone their brothron- I Cor. 6:1-5; Matt 5:38-45, 1 John 2:9; 4:20, could they regret and sometimes rid; ule the divinely appointed expres sions of Christian love and fellowship i. c. the sulutation of the Holy kiss Rom. 16:12, 1 Cor. 16:20 13:12; 1 These 5:20; 1 Peter 5: 14; Arts 20: 37. How could they presume to put away what the apostlloft in the church, the language (Indo rithout divine authority? could they conform to the world in its pride of clerical titles? (Matt. 23:8

in its extravagant and van fain fash ions? (1 Tim. 2 . 9, 19 ; 1 Peter 3 : 3 5 ; Isai. 3 : 15-24: its worldly wrath-bound institutions with all their borrid death penultic that shrink from the guze of the was what it professes to be, it would sky Christ. He says, "He that bath my commandments, and keepeththem, he it is that loveth me," &c. 1.15 mun love me, he will keep my words

John 14: 21, 23. If the Bunus what Christ requires, why are so many of his precepts designabled ? "This is the love of God, that we keep he commandments and his commandments are not grievous." I John 5: 3 There who hear Christ's cayings and obey them not, are only builded upon Matt. 7 % 37. "Ye know them by their fronts."Matt. 17

Thus we have shown that the bigh est standard of repentance, lists and love which the Buptist churches boust, is not thorough enough to qual-ify pursons properly for Christian hops, much less to insure adoption and independence of it. "Not every one that saith unto me, Lord, Lord, shall outer into the kingdom of heaven, but so that shorth the will of my Father who is in heaven," etc. Christ. (Mats.

The tree will not only he as it falls, at it well fall as it frant. And the great question every one should brus bome to binuself, is, "What is the incl mattern of my seni? Does is, with a its affections and nowers bear the

If the show of anything be good for anything, I am sure alterative is better, for why does any man discemble or seem to be that which he is not, but because he thinks it good to have such anything also he weekengths.

#### The Primitive Christian. PUBLISHED WEEKST.

#### HUNTINGDON, PA Intr 27, 1880

EDITORS ) ELD. JAMES QUINTER, AND H B. BRUNBAUGE, PROTEINTERS: ) J B PRUMBAUGE

Bro. W. J. Swigart's address is 313 Crown street, Philadelphia, Pa BRu John P. Ullery wishes us to

say that his address is changed from Oscola, Mo , to Pyrmont, Ind. Ear. Samuel Murray has gone to Minnessota to preach.

to. Wesley Adams, of Son county, Pa, is still in Towa preaching. and doing what he can for the advance Troose wishing Reports of Annual Meeting should order them soon as we

have not published a larger edition than we thought we could sell. Bacomen Ripebnet Reployle, of the New Enterprise congregation, Pa-has been elected to the minutry

May the Lord bles bon in his in WE wish all our pations would just get one more substriber for the Proumix. It would double the number of our readers. We believe it could be

Tur political papers are now full of the past history of our nominees for sident. All their misstens as well as their virtues will be brought before

Tury Home Murror for Tube is on our table and contains some good articles It is edited by J. S. Flory, Longmont, Colorado. Price 56 cents nor year in

From the last Brethren at Work we are that we are to have a visit from Bro. Fshleman and wife, and sister Julia Wood. We will heartily welome them. THE 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

Tue Rev. D. Doreltester, D. D. in the Zons Herald points out the differonce between distilled liquors and beer an follows: "While distilled liquors excite and burn, beer stopefics and rots the consumer."

On account of this being vacation at the Normal, we will not have any edudepartment this week. As the Teacher's Term opens to-morrow, (July 29th) we will have something

Os Subbath last we, and a couple of other brethren, went out of town o few miles to organize a Subbath-school. There was a good attendance and quite an interest, and we hope will prove a benefit to the community.

A magrage writes as that selicitors for the Masson fand are appointed in his congregation and that they are at We hope none of the churches will neglect this matter. See that something is done at once

Bus. Quinter has been engaged in

THERE was quite a demand for No

WE are much encouraged from the onls of approbation that so many of our putrous are giving us. We might publish some of these words, but do

ot wish to occupy space in this way We say to all we thank you. It does us good to know that our week is ap-

For several weeks many of our cor firsh as usual. But the busy scarco

It is said the burrest prospects in Germany are very poor owing to the the United States 9,196 newspapers awars floats in May, and the heavy 424 of which are published in the m proronger. The corn baryout will be small in all the northern districts, and power they would be for the present only fifty per cent of the ordinary tion of boliness in the world! But as

Bry Dr. Fosch, Presbyterian minister in Paris, says that 4,000,000 Bibles have been sold in Prance, and half a million of young men know St. John's The young men of gospel by heart rance are likely aboud of our American young men, as it is very doubtfu

the guspels. Title III. Christian affeelly, a the following truthful remark: "The times domand, if not the Edwardsean method, more of the Edwardscan boldness and outspoken proclamation of misingly proclaim the truths of the Go-pel, are the ones, who, as in Ed wards day, most influence men for

Ox Thursday last, our town isited by one of the most terrific min storms of the against thus far. Two clouds apparently met and the raix companied 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

Tar Church Advante, the leading man of the Church of God, is going advected the establishment of a Church school All are not agreed as to whether they shall establish one large costly college centrally located. with an endownment fund or whoth er they will establish church schools at different points for "mixed training. The latter idea oceans to be the provailing one

For the consolution of these of auenders who express themselves as be ing tired of the discussion, we will say that it will likely close sown. ogh our readers may not all bave been suterested in this discussion, yet shely, we think it has good. The doctrine of the Bible lins seen ubby vindicated and it is to be oped that some seed has been sown,

THE Report of A M. 18 now comrdors will be filled at once, or as soon as possible. The Report contains 35 an index, making it the As the price, 25 cents, is entirely too small for the size of the work, we hope

Bao. E W. Flory, of Willow Springs. ry that we did not have more extra Fruit is also plenty. Peaches are alcopies printed. The call for these pa-rendy in the market and selling at pers about that our brethren are be \$1.00 per limble). Health not quite to oming interested in the subject of ed- good as usual-a good many billions attacks. Spirstually we are about as usual. As far as I know we are in strion. The proceedings of the late

> Tux III. Clarition Weekly thinks by the multiplication of churches there is an enormous waste of money, because, to make a mechanical comparison, two or three machines are employed to do the work that one of

respondents have doubtless been very them could accomplish just as well, fectually subdue them as kindness, busy, gathering the barrest, and as a in a financial point of view this is Kindness brings up no regrets whom our manuscript box is not us true, and if all charebes would unite on the basis of the Gospel and become Write, speak, and think kindly. will soon be over and then we hope all the Church of Christ, it would be will take hold of their none with re- countly true in a spiritual point of day they will wound those who use

prospects in Av this time we have published in using to the the United States 9,186 newspapers nine which have deluged some of the terests of religion. If all of these were devoted wholly to the truth what a this is not the case, it makes it the more important that our papers should he experielly realous in adhering strict ly to the truth as it is in Jeens and thus come an influence, as far as yessable, to counteract the particious induenco that is being exerted by oth

This evening, (July 16th,) we spe woods that grow up within the last wook Wo do not like to see a garde grow up with words, but to labor sim ply to keen the weeds down is almost waste of time and energy. weeds can be kept down just as effectnally by, at the same time, laboring to cultivate some good and wholese vocatables. This lesson every furner d gardener has learned, but it should

While we are laboring to rect out and destroy evil, we should at the same time cultivate the good Ex a late number of the Independent

e notice the following: The Dunkard Church is about to stablish a clothing house at Ashland, By this means, says one of their papers, all would soon have conts, ints and bouncts exactly alrice." By way, whore is the passage Scripture that cays Let all church

We answer by saying that we do not claim to have any such Scripture. Our Annual Conference recon it as a matter of propriety and for the We suppose that the Douber Church has as cord a ight to dress alike as any other neople, and as Christian uniformity i harmony with the Sparit of the Gos-pel, we do not think it necessary to roduce Scripture for the paivilege.

For us to know ourselves is on greatest need. When people are always barning on their own goodness of beart and ready to find fault with everebody else, the chances are that they not know themselves. It is right

God's word is the truth and when wemost complete Report over published, undertake to change that to meet our views and tastes we will be held re-

A sorranswer turneth away weath, but that is not the fault of the princi-This was quite a consistent of the programme of the according to programme of the consistency of the consist son we see frequently illustrated. Words of ridicule, sarcusta, contempt and defineation never necomplish any the commands of the Lord, but it is good. They always do harm by arous ing the feeling of resentment, while ample the whole Gospel to all the on the other hand soft answers, or world. Let us emicayor to do our kind words, niways do good. There is no exception to this rule. It holds great day of revivoling.

good in speaking and writing. Al-ways "be kindly affectioned." It bemgs to the religion we profess. we are spoken to an unkind and errors ous words, there is no power to them so strong as kind words. If we are nukiudiy treated by our brother or sister, there is nothing that will as of memory rails up in review the past

Sixes the students have gone to heir homes our congregations in the thapel are considerably diminished. But notwithstanding our number is not so large, we have interesting reings. On Wednesday evening of last ing, and we had an interesting and profitable season of worship together. should memor us to do, was the theme for consideration. The subject is contained in the last part of the 6th chap er of 2 Corinthians and first part of the 8th. Our readers will plea that Scripture and investigate for is outragoons; but who is able to stand solves what is meant by tilthiness before eavy?" We need, Christian of the flesh and sparit. What is the freeds, to guard more carefully this ondition of the hedy when the blood bydra-headed monster. It has a condition of the body when the blood polythe-accord monitor. It has impose
is political with unwindersom food of or the progress of clusteries and de-saturated with technical or repin to,
what is the condition of our politic brother, year, more, description to the progress of the progress of the progress of the progress of many is
when we are fall of judosay, latted Te according to the progress of the progress these things.

perante advocates ought not to confine they do m ourselves to the use of alcoholic drinks, as intemperance in cating is sending The thought should cause us to shad as many persons to untimely graves as intexicating liquors. There is truth ng liquors. There is truth pepties in the country to day, that runkards, yet dyspopsia does not cause as much masory and wretched ness as drunkenness. Persons who are intemperate in eating do viclenco to their bodies and to a cortain extent unfit themselves physically and mentally for the duties of life, and there is so much intemperance in this direction, and so many bright intellects destroyed, and so many brought to an antimely grave, the subsect of temper ate living should certainly arrest attention of reformers and he brought more prominently before the minds of the people in general. Let us be temperate in all things, and advocate tomperatore in all things. There are roat many temperance workers that baye integ motes in their own eyes.

seem to have an alea that it is hardly worth while to try to establish churches in our cities and towns, along side to be good. It is right to be loyel to the of the other great churches. Now, in Church, but it is still better to be loyal trying to establish churches in cities, to the truth. By sophistry and false towns and villages, at should not be theorizing we may impose our views our object to quarrel with other on the credulous who do not care to churches, neither abould we want to ploted and ready for distribution. All examine and think for themselves, but supplient any assembly where the the more thoughtful and intelligent Lord is truly worshoped. Let them want solid reasoning from a true basis, work, and the Lord be with them. But our object in trying to establish churches should be to set before the "Our correspondent, the Rev. E. P. world important truths, which are not Baker, a Congregationalist, proposed a Summer, and therefore condition decree to a small for the size of the work, we keps a possible, so matter how much gond to fairly, or not at all, set fairly by each of the work, we keps a most bed in time to the parsy a latery as level. It is a later of the size of the work we may profess to kare, or a duration. Therefore, in the same beddered the most of fairly we may profess to kare, or a duration. Therefore, in the same beddered the most of the size of th

ples in such places. The neoth our duty to presch by procent and expart, lest ace be found wanting at the

In our Sabbath school lesson last

Sabbath we had the first example of envy. Cain slow Abel, and why? The question is answered in 1 John 3 - 12 his brother's righteous." Envy led to hatred, and the result was the shed ding of blood. This spirit of eavy is not dead. Many a murder is commitson its effects in the tenuls in schools in society, and in the church. We need not have any doubts as to its author Com is said to be of the wicked one tion. There are these in the church that act from his icotigation. They envy their brother or sister, and their feelings are perhaps fully as bad, if a then Cain's. They would rejoure worse in their downfall, not so much perhaps in a temperal point of view, as in a spiritual. What feeling can be worse than that that would secretly rejoue to another fall from grace? Is the feel ing of murder werse? A feeling of this kind involves not only the struction of the bedy but that of the soul. Selomon (Prov. 27 : 4) asks the so read question: "Wrath is cruel, and anger

> other and then referred them to Cair as an example of eary and its results There is danger of us slaving our

> brethree, spiritually, simply horness they do more good than we. Can we conceive of anything more wicked?

#### SIX MONTHS ON TRIAL

In order that the PRIMITIVE CHRIS TIAN may be more generally introduc-ed, we continue to ofter it for six onths on trial for 50 cents. Our briends, and especially our traveling ministers, will please note this as it will afford good opportunities for introducing the paper.

#### A DOMPROMISE

In many things, on far an church polity goes, there seems to be consid emble agreement between the Congregationalists and Eaptists, and that the brench between there may still be made less, a compromise was sugge ed by a Congregationalist, through the Independent, on the subject of Infant baptism. This was raplied to in a very friendly spirit by Prof. Herman Lin coln, of the Baptist Church.

The proposed compromise, was that the Congregationalists drop infant deption and that both church on intant consceration, or dry christening, as we believe it was formerly termed, and was practiced by some of the obles communities of Bentists. On this compromise the editor i last Independent makes the following

tofere but as ho is now about through, entire officine. Unless we can do this, or how nuch we may rendere other. If the other through the will give now attention to elliform we will less unoney as the publishing who have more respect for the Serie, beamer. The growth of our principle lists as a normand, and substitute for work.

If Send is you crode as done, on the series of the Series is the series of th

tter to be adopted by the Baptists. tion from Baptist authorities.

Dr. Herman Lincoln, of Newton sgitul Semmary, gives, 10 an 11 ticle on our first page, a cordial welcome to the suggestion Whole ot youth for the Baptists that they would be willing to accept and tion he says that its adoution by the bjef barrier between them and Bap tusta Immersion is important, but not so important as the doctrine of a consistente church membershinor slow in intenting a public form of dedication, they will be quick to see its beauty and their will be spiked. Both denomina tions will be gamers by the change. Dr. Fuller, of Bultimore, he mentions, once employed such a form, and it was used in the early sharch.

differently. This is a new church or dinance, it says that is proposed and Bantists would be "uncompromising opponents of any unscriptural pro-It would be rough the substitution of one unscriptural ordinance for a new ordinance as named the pe been from the beginning

We are not surproved at this differ One is kindly, clusttably, risd to nelcome our morrest looking to the reuniting of save portions of the great Church other is suspecious, anxious only for the preservation and glory of the pre-Which represents more levely spirit our readers our

about to reties to accept any ordinance not in the Bible. Every church has scores of such ordinances, recom serod as man-mudo, and, therefore, n imposed on other people's consciences. The Baptist churches have their share Whatever they have that is regular in worship, in preaching, singing, or prayer, in the Sunday-school, in the or lustion or recognition of a paster, ir los dismission, in calling or c councils, in conferences, conventions and associations, all this is "new ordinances" and quite a lowable as ought to be clear to may student of the Bible and of the history of the Church

As to the proposed compromise it ot see but, so far as sev of our Pedabantist Churches an been practi cally adopted. Whatever words may be in their formularies. Congregation te, Presbytemans, Methodists gener ally regard infant haptesm as nothing than a rite of consecvation They not no stress on it us a prescrit ed sacrament. They do not leel sur falling into some disregard and us not value. These denominations concrally de not regard mint haption as mitinting church-membership. It does not secure one of the provileges of churchership; but is regarded samply as a form of narental deducation before the church which makes the church responsible, in part, for the Christian education of the child. We think that Baptista generally misapprehend the present relation of Podo-baptist church es to infant haptism, very much a-Unitarians and Universalists go back a century for their officies of ortho-

1f Congregationalists Presbyteria; and Methodists regard unfant baptism cration, put no stress on it as a presovided sagrament, and do not feel surthat it was so prescribed, why do they not come out a muzzely and say so and case deceving the hundreds and thouands who base their sulvation on infant baptism?

#### Western Department. ELDER S. H. MILLER, EDITOR

WE expect to be at Ashland the last

this month and go from there tingden, then further cast to atreturn to Ashland about the first of Sentember.

Some sparing between some of our and mear no loss to our brotherhood. Better consult brother Yedor's New Series, No. 4, in Gospel Proucher of July 12th

THE religion of Jesus embraces the duties we owe to God and to our tellow man. To be carelese and indifferent in either class of duties is datureions to Our people are very partic lar as it rowards our duty to God in the inthful observance of his ordinan And we should be alike parties for in observing our daty to our felion man, especially the household of fast for Jesus accepts it as done to him and gives the restard in his blessings.

#### A COMMENT ON CHARITY Charity is a sacred spiritual period

ple of the Gespel, that has been underlucd, because it has been turned to the expression of external gifts or presents to the needy. It means more than that. It is no internal price dwelling in the heart and one of the most important in the Christian religun. and has more to do in the proper manifestation of Christian conduct and

character than any other one pri ple. It has generally been taken to mean "love" but that is not the are use meaning of the term. The apos tie in Col 3 14, says, "And above all bose things put on charity, which is the bend of perfectness." In these at un shown that charity is the perfect head of union in the church Charity is the principle which makes the names purfect, it eashranes, the relations to tween the Christian and his fellow man, and is the divine and perfect bond which unites bim to all mankind in his feelings and notions "Lor includes his affections toward God but this, his affections toward the church, work of salvation, and to the

orid. After the apostle had spoken of all the gifts and graces of the spirit, of all the offices and work of the maniry, and helps in the church, (1 Cor. 18th chap ) he then commons e the 13th thapter, where he gives a full exostion of the principle of charity, to for the purpose of getting it more deeply actiful in a speak with the tongues of men and of ancels and have not charity I am become as sounding brass or a tinkling cymbal." Here the apostle speaks of the greatest earthly gifts, of the most oveted talente, but they are not chare need, but without charity it is but a beautiful sound pleasing the car, ike musical instruments making a sound soon to die, for want of life and spirit, but charity is a deeper, preater entiple, that brings in power when

they have laded away. the gift of prophecy, and understand l knowledge, and though I have all faith, so that I could look the little wrongs and get around remove mountains, and have not char-the little trials. "Thinketh no ceil" ty | am nothing." In this all the gifts of prophogy, and understanding. rough they may astonish the world. and have the praise of men, vet the who possesses them all is nothing if he has not charity. It is a bring principle is the heart nearer the Cri offed, and greater than these earthly

and even giving the body to be burned, is not charity. They may be a maintestation of it. Charity is manitend to some committee business, and firsted to the noblest principles and qualities of the human heart; and he

who looks for it, only in some gifts bostowed, a sure to mutake the truth on that subject; but he who looks irrethron that could be disponed with within the heart, to see the principles of a Christian disposition and spirit, is likely to find it.

long and is kind; charity envioth not; tharity raunteth not itself, is not puff-Here the principles of charity are manifested in a noble disposi-tion—"enforoth long and is kind." It

and forbearance. When we see a nerson getting in a bad spirit, saying hard ngs of others at every little or trial be meets, we know it is becase the principle of charity does not

Here it is presented as the opposite of cury, it scoke the welfare and happiless of others, delights in their properity, and their work for the good of mankind. "Charity vanieth not itelf, is not puffed up." This shows charity to be in opposition to every sportion of the m ind that would exalt at above the condition and happinose of others. It is the negative of ride and everything that ex alta self: a parson may be vaunted or pulled up aposite-like, to preach the truth to or-in his own opinions, or notions, or ery creature. When this divine bear adgment, tall he has no good feeling or respect for these who may differ with him, and is always ready to cast come represed or wrong upon all who not yield to bes opinion, or work in the truta marches on in its work of to his interest. But charity humbles a man maide as well as out, and it ives him due respect for others, and heaven mingle so the rejoicing. a desire to work for the welfare of

there in the temporal and spiritual

blessings, which would elevate them

as himself

Fifth verse: "Doth not behave itself ' Bearoth all things." This expression nseemly, seekoth not her own, is not easily provoked, thinketh no evil." This continues the inward principle of much for us, surely we ought to be charity, and its outer manifestations in character and disposition. "Doth not behave itself uncommit." Our benot behave itself unecomly." havior toward others is made kind and pleasant seeking their comfort and showing respect to them 'Socketh not her own." How pitiable it is to so a person seeking their own comfort and happiness, without any regard which we wish the attention disposed to the condition of others. The orile of such a disposition must be cured by The the principle of charity'in the heart spostle says in the 1st verse. "Though to come out is socking the good, the happiness, the salvation of others, "Is not easily provoked," It is vory unpleasant to see a person become angry, r provoked at every treal and a the r they meet; fretting at every little

matter that does not turn just to suit The most powerful elequence them, and everything said or done that does not henor them and favor their notions, excites their feelings, so imaginary thrust turned trial, no sacrifice for the church for against them Such persons make a great deal of unnecessary trouble for hemselves and all around them. The principle of charity is the only remedy for this failing, it turns the smoothest side instead of the worst, and Ends some peaceable pleasant way to overall things," primitive church, so its faith and pre This disposition of evil surmiting is to tion be dreaded as a post, it will take hold of the best cause, the best motives and

our faith being too limited and narrow in its work : believing the modes and actions, and impute to them all some plans adapted to our condition and exwrong design; it hunts for well in ayou periosco, but rejecting any view be-yood that. But charity makes us betionally grumbles at somebing it finds in every providence, it lieve all the Gospel means of doing cagagre in any good work for good, and saving men. It expands manifestations; they are nothing when it summers will comerchere. Though the fifth to embrace all the Goppel the way to be immorable in the minds they do not represent the body prince place can be shown, it thinks the will of speaks of in the time, show, all of trouble, as a rock another the every effort for the good of man, and of each of the way.

ver done by man?

oblest dispose

This shows there is danger of

There were "And though I bestow salvation of souls that asks of it any word of God. There has always been my roads to food the most and help. It never enjoys any blessings too much said abou and any global or when the polarized of price correct rectanging up some straps [around a facts some particular through give my body to be burned, for this erect rectanging up some straps [around plan]. But charity believes all and have not charity, it profited me of crid to amno over. Oh, how much there is not be Googal. If the apostles me obtaining, if ying goods, and money, such a disposition seeds the principle good may be for from the churches, charmand power of charity, to stop this ty behoves that; if they were sent to talking evil of others and thinking preach, charity believes that; if they

continued their meetings, charity b Sixth verse: "Rejoiceth not in miq. heres that; in short, charity believes uity, but rejoiceth in the truth." Here all the means and work of the primi the apostle sets in contract two churc tive church should have still actors, and shows the work of charity laids of the Christian. When we look in forming the perfect character. It to the Gospel at God's plan of salva-"rejoicetle not in miquity." Some per- tion, we see they speak one seem to have delight in talking employed, and they embrare all the about things of the world that are full power and means they could use. Fourth vorse. "Charity suffereth of evil; they seem to have their mind no case was there anything withheld fastened to the pleasures of the world, that could serve in advancing the

though there be magning of the most cause of truth. Charity believeth dangerous kind; they engage with deall things connected with the work is light in its vanities, but this is not the the apostolic ago, in the commands ob my way they rejoice in inequity, they served and the means they used in th one—emitted not; make a man, only way very rejected integral, they served and the distinct toy made in the season star wrong, shadowing reports, and even presention, still the prince the strip the work of the church to save things. "Some persons and easily displayed to the church to save things." Some persons and easily displayed to the church to save things." Some persons and easily displayed to the church to save the same persons and easily displayed to the church to save the same persons are easily displayed to the church to save the same persons are easily displayed to the same persons are easily dis power; they find some little finit, or troubles and difficuimagine one, in every good work; spair and give up their work they try and micropresent and disgrace others are disposed to put the worst "But rejoiceth in the truth" Here them, and are also ayesteing great diffirule within to govern the outer mani- the truth and its principles are to be culties and troubles about maintained, as the great object and sty somes boyong all things will more end of lafe. Iniquity as to be put down for the best, has energy to work on

locking forward because there is a and the children of mon are to be say. and the volumes of monator of the college of the truth college of the tr as well as in boliving; it rejoices in falleth out to the furtherance of the the spread of the truth among all na- Gospel." Whatsorver happens or hetions, to have it press hed everywhere. falls the Christian, he works and i It is the work of charity to make it advance the cause of Christ have the Gosnel, with all its saving Endureth all things." This means truth, believed and obeyed by alt. It to continue bearing whatever cross, or is the principle that turns every effort trial, or trouble life may bring, and whatever of scorn, represed or slav the world may give. In all this charon burn principle is strong in the ity continues bearing, believing, hopbeart, the little excuses, little objecing, enduring unto the end, ready to lay down the cross and take up the tions and faults, little expenses, all vanish away, white charity rejoiding

bth verse: "Charity never faileth; but whether there be prophecies, they shall fail; whether there be proaching for the conversion and selvarion of suppore, till the angels of tongues, they shall couse; Seventh verse: "Beareth all things there be knowledge, it shall vanied b-lieveth all things, hopeth all things, away." The real value of anything codureth all things." depends mainly upon how much In this it will do, and how long it will last. apostlo sums up many great tenths.

Prophecies, tengues and knowledge will end, but "charity never fadeth is Christ-like; it was Him who less born all for us, and if he could bear so The carthly manifestations will coast but the principle of character, the "bond of perfectness" that unites in a great deal for one another. If He oneness the rescented with the Re-dormer, "never faileth." When earthold bear so much for the salvation of sinners, cannot we hear something for so great a purpose? If He would ly manifestations are ended, it lives give all the labors of His life, and then brighter and purer in the spirit world. Thirteenth verse: "And now abidsuffer death to save singers, cannot we give something, bear some burden, oth faith, hope, charity, these three; but the greatest of these is charity spend some time for the greatest work There are a number of reasons why It is the principle of charity that makes us Christ-like charity is greater than faith or hope in the great work of man's salvation. grentest because it is the principle which moves man to work for the How little like the example of Christ is the man who will bear nothing, give good and salvation of has follow p nothing, do nothing to save the lost greatest because it is the foundation of This manifestation of the spirit of union and followship with the saints charity in bearing all things, makes in the church on earth and in heaven greatest because it is the principle makes the best companion, the strongwhich marks un like the Cri est lond of union, the faithful servant bear, and suffer, and labor for the sulthrough evil as well as good report vation of others

But how bnd the disposition of him IT is good that we be sometimes e who can bear nothing, no cross, no sdicted, and that there he an ovil or a lessoning concert had of us; and this for sinners, for Christ. "Believeth all although we do and intend well. things" Here is a test of true foith Three things help often to the artain-Some men beheve just so much as reaing of humility, and defend us from son or learning can understand, othvangiory; for thee we chiefly seek ors believe such commands on suits God for our inward witness, when out them, and reject such as they think wardly we be condemned by men and non-recential, but true faith "believath when there is no credit given unto us which God put into the

WHEN God is in the midst of a kingom or a city, He makes it as firm us count Ston that expans he removed When He is in the midst of a soul, though calamities throng about it or all hands, and roar like the billows of the sea, yet there is a constant calm within , such a peace as the world eas neither give nor take away. That is

### Bome Department. BINTS FOR HOME BEADING.—THE ABT OF READING.

Every intelligent travelor who travhis time. If one is to trat tain area of territory in a given period as his monds suggest.

Realing is at tourist againsilates space, the reader destroys both space out before him, and his greatest diffihis time in short and unprofitable ex-cursions when he might be taking ac-

count of the antipode Many people expend in destitory rading time and effort that, windy directed would made them meeters of iding is to read in such a way that with the utmost economy of time one euro the richest results. Reading habits are generally formed as are other babits, unconsciously. One who is just beginning to read or one who has already read much can form good reading habits, and so acquire the art of reading, as carrly us any other hab its can be formed, and no easier. Attention to a few vules for a reseasable time will result in that unconstitute adontion of the rules he the which makes those babits, and relieves e from any turther conscious effort. The art of reading cunnet be convey ed in a single article, and two or three practical suggestions to busy people

must be the hmit of the presen scholarship demands uninterrupted bours and a continuous and absorbing attention which in most cases the de mands of active life make impossible but any one who has a case to book may become educated in a very liberal enso, and without infringing on daily duties, if he only knows about it. An element of the first in-Many busy people declare that they have no tir reading; but they are metaken They I the time there is, and some of the world's busiest men have found that enough to make themselves ascomplished in one or more departments of knowledge. The trouble is not lack of time but wastetul habits in regard palaces in Bagdad

to it. Many persons entertain the notion that one must have regular and but not easily performed. If you find definite hours of the day or week act apart for reading in order to accomplish anything valuable. There never ran a creater mistake. The business margins of time which may serve like the borders of the old min it, to curich and exait the commonplaces written between. Fifteen min utes in the morning and as many in

the evening devoted faithfully to reading will add appreciably in the course fow months to one's store of knowledge. Always have a book at hand, and, whether the opportunity brings you two hours or ten use it to the full. An English scion tist learned a language in the time his wife kept him waiting for the compleon of her evening toiletten, and at the dinner given to Mr. Froude in the ity some years ago My Bracker said that he had read through that auth brilliant but somewhat lengthy history in the intervals of dinner

great and fruitful acquisitions possible of God's solean charges against the bit. Surely children would love home to men and women who have other Jows in Janub's time, My people doth better if they were used as Christian work in life.

selects the places of interest which he waste time enough to make themselves think, whispers Satan. He knows desires to visit and carefully apportions good literary scholars. They are nov- that an unconverted heart is like a diserally end with the first volume that bear close inspection. "Consider your blis movements must be guided by force ones to hand, which is likely to be ways, says the Word of God; stop thought and method. He examen is conceiving of only passing interest, if and think, and consider and be wine, find to gratify his vagrant impulses and centrally worthless. Therefore by Wollsays the Proverb, "Hurry coverb," by loitering at one point and another all means adopt some system. Get of the devil " Just as men from an experienced friend or make haste and then report is leisure so solal traveling through up for yourself a list of books. Take they make mistakes about their sould regions for moon varues and attrue, an epoch and road its history, its liter- up a munute and then setler for it for o than any which the longest routes atore, its art, its discoveries, take a of terrestrial journovines afford. The literature and muster it, author by auther, with the aid of a good general and time. The bistory; or make a list of the world of thought and action is spread and books on some subject that interests you, and read them. In whatever culty is apt to be that he does not direction your taste may guide you, if

sow how to traverse it. He wastes it is a healthy one, go, but mark out your path before you start so that you need lose no time on the way Harmy put your list in some convenient resolutely adhese to it. This may involve some effort at first, but one cannot not substantial results of epochs and literatures. The art of any kind without some persistency, unly not from reading. Macaulay leoks formidable, but it is astonishin how, when the charm of a book makes itself felt, the pages seem to gree shorter, and how a dorrest of persist. once possible even to an undisciplined mind will take one through the most rum un; poor, lost sinuers are serious formidable histories. To got the best results from reading

one most give himself up to it. For the time being every object but the printed page must be forgotten. One must be entirely abstracted from his undings This ruggestion will not be so easily adopted as those al-It involves an amount of mental discipling which one nate

rally chrisks from. There is howeror, the widest difference in results be twoon reading with a mind continually divorted by the things that are going on around one and reading with intently and absorbingly fixed on the subject in hand. The busy reader must not only carry bis book ith him, be must make his study wherever he happens to be. A book photographs itself on a mind which exsees a clear and somitive surface to To sit in a railway car, and by opening the pages of a book to trans-port one's self in a second into the age

f Pericles or the gardens of the Medici at Florence, is the modern version of Aladdar's lamp and makes one master of treasures more rare and lus-The habit of abstraction is readily your thoughts wandering, call them

colutely bark, and fix there on the page before you. Some readers will find it easier to do this than others, but all will find it possible. Once formed, the reader is independent of his engroundings .- Christian Union

### HINTS TO YOUNG MEN

Ought not young men to think fertainly young men ought to think. Want of thought is one simple reason why thousands of souls are east away er. Men will not consider, will not look forward will not look around them, will not reflect on the end of their present course and the sure consequence of their present ways, and awake at last to find they are damed for want of thinking Young men, none are in more danger of this than nonrealtest: reaklaseness and thought lessness are your greatest snares.

In order to have a book always at Believe me, this world is not a world In order to have a book always at lained one must decide in advance that the other attractive has do seem that decide in advance that in which we can do well uniform to California your children to the segment to read sext. For inches of which his indeed for wholeaght meany results of the matter of our souls. "Down ( but of home, What a thrill of places." ure it sends through our hearts gather into the family circle and sing er quite decided what to get and gen- honest tradesman's book. It will not Music improves a man's betters his morals "Musso batte marry in So young men run into sin.

and then say, 'I never gave it a thought." Renember the words of Solomon: "Ponder the paths of thy fect and let all thy ways be establishd." Prov. 4: 26. It as a wise enying, "Do nothing rashly, stoy a little that you may make an end the sooner." Doubtless there is a time for all things, but to be always light and triffing is anything but wise. It is better to go house of feasting; for that is the end away wrath; but grievous words stir of all men" Eccl. 7: 2. Do not become molancholy, but be serious for serious in observing us, Christ is seri one in interceding for us, the spirit in scrious in striving with us, the truths of God are serious, our spiritual case mics are serious in their endeavors to

and I be series Young men learn to be thoughtful ura to consider what you are doing, and whither you are going. Make

time for calm reflection with your own hearts and be still. Do not be lost merely for want of thought

HGME BY L. C. JOHNSON. Home is that eacred spot where rth's choicest treasures have filled

hildhood, where we generally spend or happiest days. What a blessing happy homes are! If people all had happy homes there would be a great many less crimes committed s where the natural affections receive their culture, and the heart is trained to love the quiet and neaceful home Unfortunately a great many do not have happy hom es, or even home have happy homes, or even homes at all. Those that have, should by all means try to make them happy trons than those which adorned the They are too often made by sour looks, tempers, and a cold indifference bad simply a place to stay. There is much isery thrown into the cap of life by domestic unkindaces Love is the ba-sis of all true joy and pleasure. The love of home is a strong propagainst deprayity. Some children that are kicked and cuffed around and abused stand the storm and come out pretty well, but how much better they might otherwise have been. Scolding gener ally produces recklessness and whin ardens the beart, sad many a one. I believe, has been whipped to the conting or even to the callows ad I sometimes wonder that some ar not worse with such rough treatment Lot your children understand that you are parents not typants, induce rather than compet, load rather than drive; have them love you rather than fear you : have them do right and obey he mee it is right and not simply becan you say so. If you are a professor do what you profess; if a preacher practice what you preach and be co out. Over-burdening a good horse of apont in local travel in street cars ing, and so you form wrong decisions. Don't be over strict with the children.

but the single purpose that turns evel right. He sever thought how much la faults and don't be always upbraid- at least, as its own, to strive throught ry moment to account that makes he should one day want it. It is one tag them as though they were infallisall its life to make matter happy, and in the coming years, the daughter will never look bank when that mother is and civilized people should be, to any gone to her rest, and think, with better regret, of the hours of told that she might have lightened .- Phr. nological

"Like begets like."

SELFISH DAUGRTERS AND WHAT

MAKES THEM

care! It is to be koped that there are

not many like her. And, now, whose

fault is it? why has she grown un into

JACOR IN THE CORN, OR IR

Not long store an old men

Harrison county, Kentucky, was cutbored to his fathers, after having attainharms to roothe the savage heast." Beautify your premises, though it is not mid that you must buy costly piced the age of seventy-five years. A notice of the old graticular's death tures and furniture, and furnish your was mailed to some old friends in this pariors like a palace. You may have city, and they, of rourse, had a great our house bandy and nest and decodeal to say about the bie and characrate the rooms to look pleasing, and ter of their deceased friend. The cir comstances of the old conformac's the time and money speat is this way death recalled to their minds a very to stay at home. But if it is spent in remarkable incident in his carrow and fine clothes, and jowels for them, it is we have been fortunate enough to obpaying them a premium to spond their time in places where they can attract tain the particulars commercial with. The truth if the story we can the most attention. Above all let love heartily vouch for breams from a source perfectly reliable. We give it to show how it sometimes hapbce, collects its beney from every flow or. It costs a great deal of trouble to pens that the current of a man's life changed almost in the twinkling of is made by it. "A soft snower turneth an eye, as it were, and to illustrate

The circumstances occurred when should be the happiest place this side the gentleman reterred to was compar vely a young tosa and completely worldly in the truest sense of the word. Neither himself nor wife were members of church, and up to the time mentioned had never given the subject was a prosperous farmer, and, as civil

the efficacy of prayer,

Ob, I wish my mother were here!" exclaimed a young lady, one morning war had not descinted the land and changed the condition of the "pecuhar this summer, as we stood on the piazes f a large, old farm house among the matitution," of course, owned a num for of slaves. Amongst the number Cutskills, drinking in the pure me top air and viewing with intense dea was a colored man named Jacob, who light, magical with awe, the grand old was known to be a very pious man mountains with their evergreen sumand whose mind dwelt a great de its towering to the skies. I turned the great truths revealed in the Bible with a feeling of pleasure to the young but he had to conform to the girl; she was quite protty, one of four pling which all slaves were subjected young school-teachers who had come bere to spend their vacation As I to in these days and his muster was a man of violent temper and unreasons looked with admiring even upon the blo projudices. One evening Jacob girl she pushed out a little foot whose came in from work and his master be boot had lost several buttons, "because," one in a very mely frame of exist obshe added, "if my mother were here she jected to comothing he had done and would sow those buttons on my shore" chastised him severely for it. Ja There was no more brauty to that face received the clustesement meckly and in my sight, and I could not repress the went away without a word o

look of disgust which rose to my eyes as I turned bastily away; but her words plaint and attended to his usual dation. The next morning he got up looking followed me. She was talking to one of ber friends: "Every morning," she said very soloma and troubled in mind and refused to eat his breakfast. It was if I have saything to be mended, I such an unusual thing for him and it down for my mother to do. I fuse to est, his moster concluded that ever do soything of the kind myself!" opinion to his wife that he had not And that girl had reached her twen-oth year! What a doughter! I had boon severe enough with him the thought when she first spoke, that her night before. He therefore concluded desire for her mother's presence was to watch Jarob, and if he saw more that that deer one might enjoy with her signs of "sulkinoss," as he called it, he the brauty of the grand scenery and would chastise him again. He ate his the luxury of the pure, strength-giving breakfast and walked out to see what air. But no; it was that she might Jacob was doing, but at first could not mend her shore. What a motive! I'rob- find him. Finally he went near the ably, at that very moment the c corn-crib, intending to three worked mother was manering breekfore, over of corn to, some mirror in the los for her family, (which was not small, so and just us he started to open the the young lady had herself said) in a door, he heard a voice, and a hot, close room in the city, while her listen. Then he discovered that it daughter was wishing that she were was Jacob's voice, and being curious with her to be her slove What a wafe to know what the former had to say that girl will make! What a teacher romained motionless. After listening she is for the children committed to her to the voice a few moments he was

ed him. It was a pathetic appeal, full this selfish state, her soul cramped into such a compass that no supshine of no of humble simplicity and a great un bleness can erecp into it? Is it not the elfishness. mother's fault to a great degree? She the good Lord would pardon the has netted her child includeing every high tempered master for the wrong sacrificing herself continually to he had done his stave, and that He analify has deposited's volume. She has worked and denied herself many a lnxtrue, the brantiful and the good. ury, norhand that this girl might receive not judge my poor sinfel his wrong to me," said this lowly slave "but teach him the error of h

soized with amszement, for Jacob was

praying for the muster who had such a short time before wrongfully punish

an education, cultivating, unconsciously spirit of self-bases more ugly the and bring him to Thy test, and save him from himself. If thou wilt but homely features, ignorance, or plain and ferrice we a goldent opportunity, if and run, your heads into servow. You may make them tricky and de-crease will only recollistly make the most. Fourg. Buts must needs have held cutiful. However don't be too care.

Let another tring up a child to re-table the most fourgath to the most fourgath. The second of the sec sufferings of Thy Son on Calvary's my humble opinion. ment to me."

Then be prayed for his mostress, and asked God to lorgive her and show her the joys of an humble Christian one word dol he utter for himself, but the end of his prayer was. "forgive them, forgive them

Subsequent events prove that Jaoh's lowly prayer ascended straight no of Almighty God, for both his master and his mustress bechanged beings from that time until their death. As soon as the prnyer was finished, the master slipped away and wandered over his farm hours, his heart being disturbed by emotions it had never felt before. In the afternoon he remained to the house and his wife was thunderstruck at the wonderful change in his appearance and his actions, that haughty, overbearing look, no uliar to himse gone, and was replaced by one of hum-His wife could only ask, "William,

ant on carth has come over you?" His roply was, "Mary, I have inhumanly chartised an angel, for Jacob is Then be told her all, and she became almost as much the Baptist Church, and became noted in No they were known their upright walk redectator grace

is hardly accessary for us to say that Jucob was nover charthad again. His master often remarked afterwards that he would almost as soon think of striking the Almighty bimself as Ja-

standing between Joseph and his resuter and mistress. He would not receive his frontom for he sand he wish. ed to live and die on the old home.

sture our reader that this to buy th on fancy storch. We have given thousand milhous of dollars, the story just as it was told to us by some criffin it but you have one who knows it to be true, and ed."-Lerong Epostle TEMPERANCE

hove in law for the lawless. I am as Not long since I preached a serm entiresed, but I am in carpost and I boliove that every Christian man are woman must ero long stand on the platform. I for one will fight dred aldeboard of the wealthy, in the sortal affirm that the Scriptures are in lavor e. New I would not give the snap of my finger for a command that would say, thou shalt abstain from incoverating dank. All I want from pareing vertices in paper. The present thou shalt abstain from house ractory, the Control States, or gunthling, or dog and ent fighting. I bibit many of the they are a hindranes to the best inter-out of paper. much of a theologian nor a learned the gas fixtures, chandallers, kitchen against the most learned mir the land. I may it is more inwful for paper window shutters ar tee to abstain than for my brother to Lord-Jone Christ, I am bound to gree a paper number of the property of the pro

will not complain of his treat say, I am not so weak minded, I can

take a glass when I feet like it," and 40 arone moderation and call me timestd." Well, if I am so work minded that I cannot drink mederately, I m strong enough to lot it alone alto gother. Paul said, "Neither touch, taste, nor handle the unclean thing."

The moderate drinker does not set a example. Not more than one ut of ten can follow his moderation This any one can see by observation. The question with parents is, how are we going to keep our young men from before them the heaudroking? Set ty of total abstinence and the horrors drunkenness. Ob, my brothren, let us look at the terrible degradation of drunkonness. To think of a man one dowed with such wonderful capacities, with a mind capable of knowing is some degree the greatness of Almighty God, with a heart capable of loving a spark of immortality that will never go out, with a destiny before him as high as beaven and vaster than nity-to think of such a man extinguishing reason, talking and acting silly. A man is capable of deing ten affected as her husband. The result rible things when under the influence was they connected themselves with of loguer. A man came into his house ew Orleans drunk. His boy, a Wherever small child three years old, came to soct has with arms extended. Had fe and their noble charities, were he been soher the boy would have been in lite next teets more than the part of t of the wonderful power of God's bend, dashed him through the window and all went out on the parement, and arned broken glass kay the brains of

> man is capable of doing when he is drunk. Oh, bow dehasing to overy thing that is pure, and holy, and God-lske in a human being! Brothren let us prench more against this torrible Nome say it is no use, you can't Well, let us work on, stop it in God The friends of slavery and it m, it would cost you four Thorn is ing them. Somen talked but God saw

the exeribee of three hundred the men and at a cost of more than I believe in prohibition. I believ We will buttle with it till God all crown our labors with anomar

THE INGENTOCS PAPER MAKERS

To other nevel uses paper me put in the every-day business of life in stall absorbing the attention of numerin this country and Great Britain From time to time, the Cocolor loss or brow ments of the skilled and enter do not go to the Bible to fine, which too hitle information reaches the Corted States, presents in one exnoveluce-not to between say wonders -that have been wrought The exhibit in question is a house built exclusively of paper upon this ground range, and parker store are of paper learned minister in Paper ampals cover the paper floors Paper unipots cover the paper floors on with dentile-worked Lice paper curtains. Not only is there a large shoots, quilts, are all of paper, and in and the carthquike, so that it is not atill refuse to hear him ! When

catables were, however, not to be of pageant given there to Columbus, on Come and accept his offered terms of

This novel paper display in Australia, though an extreme example of the uses to which paper may be just, also answers the question, frequently put by apprehensive men, as to what mankind is to do when the supply of wood for furniture and building materials shall have been exhausted. A woodless world seemed like the beginning of chaos come again. know that paper can readily be substituted for ood in all the processities ad even byveres for the household The raw material for the paper so conplayed is in most insta us grasses that grow wild, and can be had for the gothering. We do ot forget that in many points in the States wood itself is transformed into paper; but that is only where wood is still of such super-

bundant growth as to be in the way of the farmer in England where tim ber is scarcer and for more valuable than in this country, paper is made from grasses, and the variety known ne "espurto" bas already become fa us in commerce This and other librous grasses can be had for the cut ting and gathering, and grow sponts scalensily the destroyers of forests may shor, the paper makers are said, and bussan family, from any acconvenience on account of the a haustion of the wood supply. Paper will take the place of wood just as

#### the stage coach .- Printer's Creatur. DARKNESS

eadily on the

that innocent little boy. That is what One of the plagues of Egypt was at of darkness Many efforts have been made to account for it by patural causes. There have been instances in London and other places of nucommon darkness in the day time of considera-ble duration, bet not so intense as that recorded in the Scriptures The plague but with friendly grasp, and held on and was undoubtedly of myramions estate That the account is true, is certain, for a whole action could not be made to be eve that the event happened unless it actually took place. That the Israel ten living when the miracle occurred believed it, is proven by their subse-quent actions. Had Moses recorded any such transactions, which the whole nation must have known to have alee, he could not have secured the obe dience which made him a leader for so many rears

e same may be said of the other wonders recorded by him. The dark tess which attended the crucificion bus been attributed to an eclipse Phlegon of Tralles mentions on erhose of intense darkuses which begun lu Bethnia about noon, and was accompanied by This synchronizes ver nearly with the time of the Savier's death, but it is probable that that wo

derful paroxysis of nature was super Some have gone so far as to assert that the darkue-s of the crucifix. ion has not been noticed by preisac his orians, and draw the interence, that, therefore, it could not have occurred. It ban been ulfuded to by several writers wide the one mentioned above. Thatles, who wrote in the accord century, speaks of it Tertallion, addressing his en adversaries, says, "At the moment of Christ's death the light depart d from the suu, and the land was dark eard at monday, which wonder is relat true. Celsus, who was no neute enemy hedstead of paper, but the blankets, of the existence of both the darkness

his return from the discovery of Am Marco Pola does not even mention the great wall of China Pliny, a pro fuse writer of the time makes no s tion of Herculaneum or Pompali, neither does Luctonius, although he allude. to the emption. These are sufficient to show that the misuce of contemporary writers, in regard to even the most im portant facts, is no proof against their existence - Selected by H. S.

### "HE TOOK HIM BY THE HAND."

That is a brantiful thing that is said of our Lord, "He took him by the hand, and led him out of the town And it there not here a helpful hint for every saint that sceke to follow in his ster and like him go forth to sacror and to

We like the hearty hand shaking of the good old times; not the half-reluct not proffer of cold fineur-tips, but the al grasp betokening real sympathy. The formal how may do for the fashion able parlor, but it will not suffice for the Sunday-school folk. Get hold of your scholars by the hand, if you mean to get hold of them by the brust. Gourh tells of the thrill of Last

m's hand laid lovingly upon his shoulder, just at the time reeling on the brink of hell; and of an ther gentlemen of high respectability, who came to his shop when he was des erately struggling to disengage himself from the costs of the surprest, and allocomotive supplanted most ready to sink down in despair and how he took him by the hand, ex pressed his faith in him, and bade h Gough said, "I will; and Gough did, as everybody known There's a great deal in it Some st are not too old to remember how it was with us when we were boys our elves, when a real, live gentleman took us by the hand-not, of course, bool master, with the dreaded ferale-

> talked with us, we remember how he grew upon un-ony respect and affecion-and how we always had a kindly feeling for him afterwards; and how when we encountred him, even at a distance, there was the quick, glod regnation, and a sort of mutual telegraph ing, the purport of which scenned to fo understand one another There is about many teachers a die

are and reserve, a diffidence, a danca liness, a something that binders them from taking hold of their scholars; and we beg them to look to it, and resolve to cure it at whatever cost, and, as a good beginning, h arm a leason from our Savior, and at your next class meeting take them all by the hand .- The Bay-

#### A CALL TO THE UNCONVERTED. BY E. SKELER

Dear friends, you who are still out

not what it is to have a Savier's love. You at whose heart he is at this present moment knocking to gain a tuner, will you thrust him rudely aside, and let him pure you by? dear irrends, I imp you to hear him. that eventful day on Calvary, and see crown of thorns on his head, suffering ed to your own annals, and in preserved the most executating pain, all for a in your own archives to this day." No lost and sanfal world. He died for one charged hun with falsehood for this you, he died for me, he died for all utterance, therefore it must have been unmixed. I implore you to hear him to come to him, and accept his offered to Christianity recognized and a knowl terms of mercy. He sellered the most humble terture for you, and will you up a normal grandomomo. It, by my journel matter, and restrict or paper. In jurnment the mercine is a wring, and you were more promote to harder a force joint part but which is housid to see, the disappears in a paper that, but they have comed. For some of the I furnment by you way, the door is long and the paper of the paper that the paper of the paper

mercy, and receive joy never ending through the blood of a gracified Re-

### MARRIED

LSINGER-BERKHEIMER-Parls, Pa . June 27, 1880, by J. B. Miller, brother Elds R. Holdinger and Miss Luca Berkheimer, both of King township, Bed-ford county, Pa

### DIED.

OBER -to the ladies Creek coogregation, Westmoreland county, Pa., brother Chris-topher Ober, in his 68th year. Discusse, Paneral discourse from James I dropsy. Paneral disco-27, to attentive heavers.

D. D Ros FREDERICK.-Near Dunkirk, Ohio, July 6, 1889, brother William, husband of sister burns Ann Frederick, aged 48 years, 7 months and 4 days. cettle and 4 days. ... errorst worker

for Jenux, and we behave was fully paparsed for Jenux, and we behave was fully paparsed for Jenux, and we behave His death was coused by the explosees of a steam threster. He was one of 15 heads engaged in the work when the explosion took killing I matestly and wounding 6 of whom have since died. We feel the of our citizens very much and all are in We feel the trapathy with the hereft. Puneral stretces in the Disriple church by the writer to a very

HARRIBSRGER -- Near Petersburg, Pa , June 6, 1880, Mira Elsie, director of Bre J. S. und sister Steam A. Harsbiergor, aged 1 year, 4 months and 13 days.

HARSHEERIER - Also, June 9, 1880
Martin June, daughter of the above pare of percuts, agod 3 years, 1 mouth and 16

days.

Pancral services by M. P. Hylo, Baptist our brother ned sister was sadly bereft of two daring children. A father's core and a mother's team could not save them from the pale mesecages but why mouth. sut dend-only game before early to real in Jesus' some, there to wait and wel-shall be no parting, no poin, no death

BARE -In an irrigating cural, on Beau Creek, Jefferson county, Colorado, July 2, 1850, J. Cityton, infant son of brother A. M. and slater Bare, agod 1 year, 8 month

ond the crays. The grief stricken parents beenight the The griet structure persons occurred the hild a diotstone of 40 miles to have it asterned in the Brethren's country near Long near, Bentder county, where the foureal critica were attended to by the writer and critica were attended to by the writer and ment, Besider county, where the fuseral services were attended to by the writer and heether Nosh Flora. This is a sed blow to

J. S. FLORY
LEIDIGH — In Churchtown, Combretted
county, Pa. May 14, 1880, May, widow
of Heavy Leidigh, and daughter of brothey
John Baker, decrared, aged 61 years, 6 I S. Prope

GIBBLE -Also, near Hogest land county, Pa , June 11, 1890, Harrys son of brother Corus and slater Harrist (hibbs, sged 0 years, 5 months and 8 days. Dear friends, you who are still out the ark of salety, you who know Tare was the ount remarkable case of res

rancer u.c. have over witnessed. A tumor of second one started at the nock, hence the suffering great. If ever we feit gind and thankful that death is a relief to the athleted etian and our innocent once, it was on this secretary and nely on secount of a por not miner over a year since the e-opposed. The parents and friends a but not like those who have no hope. LANDIS.-Near Shepherdstown, Cumber land county, Pa., June It, 1880 Scanner, Hade, depublic of Rights Lands, and Hyde, daughter of Ruchel Landis, aged 30 years, Umouths and 13 days. Fuoreal street from Loah 55 6, 11.

MILLER - it the North Mountain, near Lamba Gop, in Combrished county, Pa. June 10, 1880, Barbers, undown of the lab David Miller, aged 42 years and 14 days Fauceal services from 1 Thes. 4 18.

FISHEL -- In Harreston tensulum Comland crusty, Pa. Jose 5, 1890, Daniel, con of George and Mary Pulsel, aged 21 years, 6 months and 18 days. Funeral services from 2 Sam, 14:14.

Mores Murres

I wens to lows from the Annual Meeting. Have been in the State just one mentls, attended three sts, one Poweshick county, one in Grundy county, and one at Water loo, Blackbawk county. Was well ed with those meetings. They were very good meetings. From the od appearance of the members I was very favorably impressed. I believe they fully appreciated the solemnity of the solemn feasts were meetings I think that will loog be temembered by many. I know they will by me, and when I think of the many tears that were shed at those

meetings around the Lord's table, and

me, it makes me think we will meet

bindeare shown towards mo-

I had a short series of mostings is Mahaska county, but in conseque a Methodist meeting of several days in the saidhborhood, and some other ent, but increased in number and in terest, and I think closed with go . This is a small church. ly one young minister, Charles Kalery, I think an active brother. Ministr sould wort them often You wil find the members very kind. I preach ed in Tama county, on Saturday twice and yesterday twice. This soroung, the 5th of July, I visited an Indian village where about two hundred Indians live. Their wigwams are built by sinking poles about eight into fortin length into the ground. Then they bend them into the shape they want their riginams. Instead of using boards to close up the sides of their buildings so bark off of trees. For the support of the roof they bond round poles of timber in a kind of circolor form. For the roofing they use what people call flag, which gro district meeting of Southern Kunsus wide. These flags grov inches ling tall. They sew them together till they have a sheet three or tour feet wide, and then fasten them on those bended poles. This makes the roof. They have no floors or windows in them, no chimneys nor stoves. Many of them sleep on old blankets and dog skins hid on the ground. The class have poles of timber fixed up off of the ground and an old blanket on them for their bed. They have one consists winwers where they have That is decorated with have not done. their dances. I was told that every

spring they have what they call a dog ey buy some tat dogs, kill and roust them, and ent them, and have a bur dance and call it a feast. They follow the old style of dress. The men simply throw a piece of a blanket d part of their body. Some of ries very pleuty. the little ones run around without any thing on. The men lie around and do nothing, while the women are choping and packing wood. In short the men do everything, even build the wignams. You can see them going around with their papeous tied on Dear Primitive : their backs. The white people have built a whoot and tried several times the pleasure of burying a young man to have their children educated, and into Christ by baptism. We have appreciate, but the old ones will not have pointments regular at our meeting. civilized, but the old once will not have pointments regular at our meeting; it. And here they are a nuisance to house. Our young Sabbath-school is the country, holding a fice body of doing fine for the very limited number land and not oven cultivating it. They of books we have. Sakhath school at eve of the Plat and Fox tribes-

May the Lord bless the PRINTIVE and protty good working order. the editors thereof, as well as every

nacful enterprise for the advancement of the cause of Christ, is my Sancer Messay

> From Growford Greaty, Kon-July 1, 1880.

Door Beethren: I wish to say through your paper to the different arms of the shurch in Kansas that the brothren of Southern Kassas, at their district meeting on the 6th of May, concluded to make some little alteration in the management of raid mission work, and after talking about it some time. cluded to select a committee of three brothren to draft a plan to carry on massion work. The bestlerer chosen to draft a plan retired and call

ren, and then went to the task before

them. They concluded on the follo

e two more broth

when we took the parting hand and the ing many "God bits yous" bestowed upon Resident. That every house-keeper in Southern Konses admonish their rethe heavenly world where parting will be no more. May the good Lord bless spective churches to do as Paul direct in Corinthians, and also the minutes of Annual Meeting. "Let overy one lay by him on each first day of the the dear brethren and sisters for their week as God has prospered him." Said funds to be paid to the treasurer of each church quarterly, said treasurer to pay the funds contributed quarterly to the treasurer of Southern Kansas. The committee further agreed that the district meeting should choose four missionaries, two of them to be evangelists These to go alternately two and two, and these four missis should complete the board of managets. No money is to be paid by the cusurer of Southern Kapsas, unless

signed by a majority of the board The treasurer of the Southern district of Kansas is John Metzger, Lawrence, Kan. I waited patiently to hear a re- Dear Brethren : port given by the clerk of district scetting. I thought something should be said of the Sunny South, and what county, Ya., at the Salem church the prospects are. I feel that we Here I met with brother Sunnel the prospects are. all should all be more interested in the Shaver from the Woodstock church, ause thun we some to be. I feel that we should mean business in all our transactions both temporal and spirit-ual. I hope when the clerks of the

thom. Last year we were not reprecgate, which was a neglect. We have many warm hearted brothren and sisters in Southern Kansas They ought to be respected. I mean buseness. I hope every effort will be made to make the miss'onary cause a Brathman for us do what we can, for the time will come when we

ee this they will let us hear from

will have to give an account of what we have done as well as of what we Yours fraternally MARTIN NERE!

P. S. We have a good season here Plonty rain now. Crops all good in Crawford county. Wheat, oats, flax, caster oil beaut, potators, fruit and garden vegetables are all good. Ber-

> M N (Brothern at Work please copy ) From Murtle Point, Oregon. July 4, 1890.

Since my last we had

I am now with my brother John. Attendance at both good. The health and expect to here this week. Will is remonably good in this bensity, at the present Our elder, D. Burklow ar-I expect to go to Minney the Willamette Valley. soil on the 16th. My health is pretty ports district council as having passed Annual Meeting, please renit at once good at precent. Thank the Lord. Off pleasantly. The church here jein Amount in full 827.79.

From Greenwood, Kan July 11, 1880

Biethron Editors Ray debate I was formerly a Baptist, baving joined that denomination when unor. When I got a few years iden I found I was not a Bentist in behef. I accepted all the doctrine as held forth by the Brothren, except their baptiem, and brother Rey helped me to understand that, so I beg of you not to think bard of him for he

is doing you more good than barm. bave heard a good many Baptists say that they liked the Brethren is many Baptism is what they most respects take exception to. I moved from Henry county, No., to

this place hast fall. I like it here very much. The country is chiefly adapted to raising cattle and sheep, al though wheat does well. We have good prospects for core. Land is very cheap. I would like to have some brothren sottle here. Any one wishing to know full particulars of the country will please write to ree, and f will giv them to the very best of my judgment privately or through the paper. s so church organized in this county that I can bear of and but low men

bors. We need some warm hearted brothren to stir up the mands of the people. If brother J S. Mohler will come out here, I will give him the pleasure of making me a Dunkard, and I think the chance is good for a few

> C. R. GILLETE. From Martinchurg, W. Va.

July 13, 1880. I attended a council

mosting on the 16th met., in Frederick Vn. The members seemed to be in peace and love The council was ta ken as to whether the church though it good to bold an election for a munistor and they were all agreed. They held a special prayer before the vowere taken and the lot fell on Bro sented at all, neither by letter or del- Jacob Ranker, a young brother I hope will be a faithful minuter. Bro. Frank Tables was advanced to second degree of the ministry. They also agreed to hold their lovefrass or

the 9th of September, communing a JOHN BRINDLE Discousies in Kurthern Ind.

Dear Primitive :

There will be an oral anless Eld. Reed backs out between Eld, Reed of the M. E. church and A. Butterbaugh of the German Baptist church, Subject, 'The As-scientifity of Feetwashing' Reed gave the challenge and will have to fight or back out. It will be near

Wartaw.
J. Calvort's team borume frightened as they were returning from church June 27th, and sister Caivert was thrown from the buggy and severely niured.

Our burvest meeting will be July 25, 1880, at our now brick church three miles cast of Warsaw. All are

The harvest is about all gather and I believe is good. The norn looks well showing God has not forgotten as

To the Southern District of Estatus

Praiso his great name.

All churches that have not helpful defray the expenses of the delegates to J. C. METSHER, Das, Trees. Boarl, Douglas Co., Kan

Merica

To the brothren and sisters of the outhers district of Indiana. Any one The Pararry has found buying ordered the minutes of our its way into our family. I have been had district meeting, and not having very much interested in the Stein and received them yet, will please notify at once. Also, I have a number of extra conies of the minutes on band, and should any of the members want any of them they can be supplied by order-ing them. When ordering the mintes enclose two three-cont postage stamps.

> Nettle Crack, Wagne Co., Ind. ANNOUNCEMENTS

In the Walnut, showin Walnut, or is, Sept. 18th and 19th, commencing a

B. F. Keons

In Lathrop, San Josquin county, Col., hopoter Sab, and will continue one week. The Indian Creek church, at he residence of brother John P. Hays, five sales north west of Green Castle, Jasper county, Iowa, Sept. 18th and 19th, commencing at ton

The brethren of the Lower Fall Crock church, Madison county, Ind., will hold their lovefeast on the 18th of Sept., commenting at 10 o'clock. nenal invitation is given.

The brethren of the Des Moines Valey church, fowa, will hold their com munion meeting on the 18th and 19th of September, commencing at 1 o'check A general invitation is given and especially to ministering bre coling-house is eight miles north of Des Moines city.

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is published every Torodey at 1 50 a year, gentage fortuded. his Christine Joseph I is depended to the defer bin Obristian Jeanual in descried to the de-presentions of Frenchise Christianity, as practiced by the Glarch of the Section mon. Bartorie

over a county to be a set procles, and held so the observance of the securamentary and destroop among whichese Faith, Repeatures, Espitan by Tries Immerceo Proper, the Washing of the infant Facil, the Leaft Support, the Commission, Non-Steinheiten, Not Can formly be 18 across and the Particulary of Hollman by the face of the Leaf. spons will permit, some attention with as Batthren, in respectfully to rath seeder measure as may be judged (Grashars or encises two control to our reduction to our reduction to our reduction our reduction may begin at any time Proceedings of the specification such to the perfect combine.

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#### VOL. XVIII.

### HUNTINGDON, PA., TUESDAY, AUGUST 3, 1880.

Gospel truth, in view of the almost God, keep these children from quar ished before we can take the kingdom shipers of "Diana of the Ephesians;"

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mu PAGE- A Trip to Michigan; From the Clear Church , From Fast Num-hillen Congregation, O. Prone Poulde Pipe Greek, Maryland gation, Virginia; From Edna Mills Aunouncements.

THE EMPTY SEPULOHRE. Ye humble souls that seek the Lord,

And box with pleasure down to see

### Sermon Department. LESSONS FROM AN APOSTOLIO PRAYER.

Sermon by Elder James Quinter-

I will read the last or thirteenth chanter of Hobsews. The 20th and Ibst verses of this chapter I use for that brought again from the dand our Load Jesus, that great Shephord of the shown, through the blood of the creshisting covenant, stake you nerworking in you that which is well is eight, through Jesus That's a prayer Christ; to whom be glory forever and

bostole Proyer. Our text is a part of Paul's prayer. In the 18th verse he asks his brothren to pany to hom sportle to his brethren; and after buring asked them to pray for him, he a braver for them-a benedictory them in writing. And he thought he was making his letter short, for he ay . "I have written unto you a letter

lerable length. prayer for God's blessing on

all learn-a lesson which sets fied be fore us in a very endearing and in a very pleasant manner. I refer to the ner in which the apostle addresses God. "Now the God of Pence," Ac-From this language in which God as addressed, from the apostolic inspired view, as being a God of peace, we may learn lessons that quebt to endear that God to us, that ought to ondeur tho Christian spirit of peace to us.

ply understand the absence of war in its ordinary sente, the absence of himconfusion and the absence of wrangling, and so on, in our communiti at the term pence as used by the East orn nations, when we look at peace all its fullways as used by the na-ut lichrows, and when we look at pence, as we have it presented to us in the Gaspel, it means a great deal more thus the simple meaning of absence of expressive of all that is calculated to Christian experienced in the position test if I say it means a God of protext in 1 say at means a tent of paos sames not sure as a second, that we perty, a find of happiness a stind of I not, but what I hate, that I had, a personnent and hating joy, and so on. I halting, I am medimed to think, to his

Some of you will remember that sion when our blessel Lord sent out his T That's the salutation of the house.

apostle says, it was only in a ten bed it mean only that the members of dom of God I words. He said this in view of the vonts. He send the un view of the lookstance, spacetring and wranging of law over fewards directed above at table to a state of law of the send of the

unlimited field of Christian truth. A reling with one another and fighting few things, yet filling thirteen chap one another? Did that apostolle salu-ters, a number of which are of conthis? If not, this would have been a the epistle, as we have great deal; for there are a great many aid, he uses the honedictory payer- families in which the desirable blesshis ingo of prace are absent, families in brethren, on those for whom he felt a which parents and children are quar therly and ministerial concern. As reling and fighting together, and if we said, our subject will be, some less pence could be restored to these famisons from the spostles' prayes. And bee, it would be making a great im-the first lesson that I call your atter-provement indeed. And if that anonprovement indeed. And if that apostolic salutation went no further, it showed the kind and benevolent spirit of our holy Christianity. But it from becoming his devoted followers mount a great deal more Unquestionably, when the apostolic uttered it meant in connection with this, may the men bers of this family be at peace with God; may the members of this family

be reconciled to God; may the meets bers of this family with all their prinnony with the law of God, and the By pence, as here used, we don't government of God, and be at pence with him and have fellowship with may these troubled bearts here be at We don't understand the term pence at thing as not being at pence with our being by may means to be confined to a selves. The guilty beart is use a The guilty beart is not at if The guilty man or peace with its woman is not at peace with himself or herself. We are not at prace with our past lives. There is no terrible and dark conflict starts in the mind when the wicked take a retro-pertive view up unpleasant deeds, and there is a war, confusion, Ac, which is the ordi-conflict to be free. There is a strife nary meaning of this term. The for the mastery. There is a conflict There is a strife word peace here is used as a term ex-between two parts of man's own uswive of general happiness, of gen-ture. There is a conflict between o erni prosperity and thrift, a term need part of man and another, that the

afford us enjoy ment, condort and con tial state of his conversion; or in the And when it is said here season of his convictions. All felt it; that God is a God of peace, I shall do all knew it. We all felt as Paul felt no violence to the seeming of the when he said, "For that which I do, I allow not: for what I would, that do be that is the meaning of the term own experience and to the experience when used in such connections as all people generally in passing through the early stages of Christian conver-

into an house, salute it. And if the day upon which we openly esponsed house he worthy let your peace come the cause of Christ, months before the apen at " Peace be to this house, day that we avowed our intentions to serve God, we had thought of doing They enter the good, and said that we will do good, very much that friend, whatever may "Peace be to this and that we will tell the church that parently the house, while they holded make uppliention in it for membership parently the bases, wasse way.

In the second of the bases, or the Sonk things as those we experienced processor. In the second second of the present to God. As I said, while they serve the Lord." We had not come to the face, or by an ungry look, do your through a great many branches special to the case of the same of the sam to them. He was taking leave of the head was directed to them, the about it with some interest, but we means that. When Christmas are unction between the sense of right them in writing. And he thought he even of the heart, the eye of this was had not begun to work with that earns placed in such a position as that, to and wrong, are guilty of misdeman on God and the aspiration want up, estness that the Savier allusied to have these contentions men and we ore, and depart from the path of rectiwhen he suid. The kingdom of God men to deal with, they should so live trule, it is harder to bear with them

of God. There is some fort that must let it fall those some of the be bombarded with its guns of war. of the heathen gods. If the cause of It is this fort in here, (striking breast) strife and contention will be discoverthis proud heart in our hosoms, our ed, let it be discovered in unchristian guilty self, our guilty hearts. Take that with violence. Commit violence cause to found in the Christian broth on our own proud, self-h and wicked erhood. "As far as lieth in you," do hearts; and when the heart calls for your duty, though you have guilty indulgence, for revenge and for with great sacrifice and great labor. whatever is wrong, say no. That's something of the feeling, of the violence on ourselves, and came-the-s in over coming the obstacles in the way that would binder us from coming to God,

But I am dwelling. What's the sint? Peace be to this house? What did it mean? Universal peace, peace Christian nation in the family, peace in the community. race among nations, and pence in our in this passage with other Scriptures, and between ourselves, a barpeace among nations, and peace in our mony, delightful and grand, between Exedus, you will find this language knowledge of right and our or tions; harmony between our sense of right and our conduct. And this is There is an apparent contradiction engaged in this morning. strife; many know their duty and do

That's the conflict, and it often becomes terrible. But God is a God peace, and he will restore peace to of peace, not see and resulting him peace. And how was be a man see any first. Then we will be at mean war? Leoked as frees Mr. Sensi, fr as our God. Then we will be at peace with him and with one another. Poul says: "If it be possible, as Then we will be at peace search as lieth in you live peaceable with all rive." Paul knew that it is

not possible for us to live peaceably brother might probably have said to Paul, "Bro Paul, I am not living as I would like to live. I have a very bad contentious neighbor, and I find it im

possible to get along as I would like to I meet him semetimes, and in stead of bidding me "good-morning" "good-evening," as the case may ke, Bro Paul I am sorry that we don't hve more as I would like to live. friend. I would like to labor with hum. I would like him to come to my bourse and sit down with me and have a friendly talk I would like to go and visit bins and talk with him, but, some cause, can't do it." disciples to picach, among other direction serve the Lord, that we tried to do Paul would say to that brother, "As God was not so strict to mark every hore was thes; And when ye come good. For some months before the far as fieth in yor, live peaceably with departure from the principles of right

sure of Christ, months before the unpleasantness of your condition. I know your friendly intentions with that man, and I know that you regard things. very much that friend, whatever may with the bad conduct of the little tell you what you must do, as far as and whose moral faculties have

Hence I remark, that that period would be here to-day, that period forred to in the glorious and boautiful pictures of Jowish prophecy, pointing us to the future and giorious c of the Christian church, when "cations

shall learn war no more," if we were all Christians, and all nations were There is an apparent contradiction

"The Lord is a man of war text addresses God as a God of peace war that a great many of us are here. But an upparent contradiction aged in this morning. There is a only, to the reflective mind. It prepares such a mind for the beautiful pares such a mind for the necessarial discovery of grand and precious truths in the Bible. There God is a man of war, and God is a God of peace. And how was be a man of the old Jewish dispensation, looked at under that aspect, he is a man of war. the Lopinson at from Mt. Zion : lonked at from Mt. Eulenry, looked at from the Gospel stanupoint. God is a God of nce. Why was be called a man of war

Why did he telerate war in the old sation, us he did? Why was this done? Why, my friends, such was the condition of the world, its round con dition, that men could not appreciate neither could they practice fully the doctrines of forhourance and forgive ness, and all this, and God tolerated war, like he tolerated polygamy, and certain other things that he had pleasure in, but he tolerated them for the time being, looking forward to the time of the development of his pur pose in saving the world, and when all these things would be done away.urnorance God that neighbor. I fully appreciate the God was not so strict, because men were not educated to that high degree of knowledge of the avil of there

within you lies, do your part to have been sufficiently trained as to allow it you a before a specific like in this source. The care given the source of the care given the source of the care given the care

child, whose mind is not developed,

etion when a more clear correct knowledge of this kind was inminuted. Non God is a God of near Now he calls on men everywh Christianity comes with prohibition of war, and let our impleents of upr by converted int God of peace The Savier is a Prinhung up, and instead of killing on another, let us protect one another hunger, feed him, i doing, you shall beap coals of fire a head. Convert your enemy. Dee't draw a partel from under you coat and kill your enemy. Don't do God of Peace," and Chi Peace, and we are to be made men

amon the bestitudes on the mount -Blusted Among others there is thus, are the peace-makers, for they shall be called the children of God one they are so much like Go. God is convoyed to strife. He has n attribute that takes part with lighting or killing. Poser-makers are the Pour-makers are the ey show that melan to God, and the they have partaken of the divine na-

But I am dwelling and must haven on. I have entered upon the opening of the sulgest werely. The subject i lesson from an apostolic prayer. The lesson that I looked at is, God is a God of peace. He comes to us in the Gospel, in the new dispensation, in all peace, comes not to us as he runer in the former dispensation as a God of war, but co to us as a tind of peace. He wants peace in our hearts, he wants peace in our family, he wants peare among no He wents his maneters to go ad persuade men so become rec But God wants them reconciled has made provision for their Another ice-on we learn is what God

havelene to make perce. He is repre-sented as having performed a womber Lord Jesus, that great Shopherd of the sheep," &r. Our next lesson is What God has designed in bringing rom the dend the Lord Jesus Christ the great Shouberd of the sheep? It was only a week ngo I think, that I tried to page h to you from the text away : men expertied, seen buried him the does of the sepulchre. God stor Ha natnessed all tiare him up. But the time eame when God rose up in the might of he strength, and in the unjusty of his erextness, and interproed his power, and delegated his power to an augelfrom the door of the sep from the grave. God now raised him Although God had left him die, and left has enemies have ham and abuse him so they did, and left them pierce has sade and bring forth that blood at Inded to here-the blood of the evercleanso Iron all unright ousness-yet in Jesus Christ-Enande. And by raising him up tonics never to say saything which these, and only these are I am satisfied with the node any of the company can reasonably Church of Jesus Christ.

height that it reached in the new is satisfied with him. up as the Great Shephord. Jesus said. am the good Shepherd The prophets in the old dispensa-

tion looked forward to Christ, spoke of him as a Shepherel. Chrisan ministers in the Gospel are Shep herds, and the purphets were sh we have got a hopherds-a Shepherd from whom ue all get our powers. He is the great Shepherd. He wields a power high over all. He is the Shepherd or the sheep to what sheep? Of those wh Shepherd, and great Shopbord of these sleep. If we re the shrep of Christ, the subjects o his government, he is our Shepherd,

s one great Shepherd, and he being

our Shephord, we may well say, David could say it. The food may Shepherd, I shall not want. He mak eth me to lie down in green pastures and leasieth me by th e still If David could say that in his experence, with how much more bles porionce and Joyful faith, our we say The Lord is my Shepherd, I shall a We then learn from the les son that find colord up Christ an took has out of the has mics , took how from the selent strave pased him up, and made him a gre and we have how boy our Shepherd, and the church as the field and if we come in, we shall not wine He is the Shenherd of the Church, and as his sheep we will go in and out as find pasture in the Church of Christ. Eresynhere we go, we will find pas-We find pasture by coming I in the sauctuary. It is pleasant to We go to our rooms and meditate, we find posture there. We see to our Bubbes and we find nosvery where. We was number contained the field of God-We always have parture. Sometimes to luxuriant at some

The final lesson is we ought to earn enough of God to base him endeared to us. But oh, let us, if we have never done so, make that Savior as his sheep, that we may realize the ndvantages of his Church and a per-

es than at others, but we're

thing to cut und drink. These are a

few of the lessons that can be learned

отпросов.

ood or not on the barrus

We always have got some

#### THE WORK OF THE HOLY SPIRIT.

Eternal life is raid to consist in the edge at God and of Jesus Christ whom he has sent. To impart this knowledge is the work of the Spirit He enables us to see the glory of God as it shares in the face of Jesus Christ. It is this discovery which produces holinear. By heholding his glory we are kingdom of heaven is transformed into his mange, from glory without any law or rule. Every one, to glory. When Christ was thus revenied to Paul be was justantly concerted from a persecutor into a worshiper of the Lord Jesus. And then is supper or the force of every conversion from of the Law, he is contrasted with that day to this. It matters not to Christ, the Author of the Gospel. the blind that the carth is clad with Christ like Mones is a law-giver, and beauty; and it matters not to the tiod says. "Him shall ye hear maritually blind that God has clothed much in flesh and dwelt among us. Smar, where the sight was so terrible, But when the Spirit opens our eyes that Mores said, "I exceedingly fear then the bentific visions breaks in upon and quake "we go to Mount Zoon, the soul with all its transforming where the Lamb of Ged speaketh and strettan un-percation, the month that two costs with all the transforming where the Land of two spenkets and make relating. Averty on the language have applied to the guilty singer will power, then we become new creatures saith, "It is finished! I have on earth, that appears on the Mystical Body in

One of the less rules in converm whose manner are written in heaven be the feeth of the printer's devil, if not the Divine afficient in the converment of the conditions are the visible some other devil. Not a few among Taylor's of

God, in rateling wish had been left unsaid

#### at sean A LETTER THEO K WASNESS

SCHOOL AS THE ABSENCE CHURCH OF SE

It is not the question, which is the isible Church of Jusus Christ! In every corner, and on every end of all as, (which very often are like enumies among themselves,) we hear the cry, "Le, bere is t'hust, there is Christ?" The

simple question is, where is that Church? Some say, nowhere, and assert that Christianity to-day is nothing else, than a balsel, a beap of rums. who are crahedox, " meichad in all utterance and in all knowledge," waiting for the coming of the Lord. Others say, the church is always unou the rock where the Lard built it. Matt. 16 - 28 But we see too many different churches erected on that rock of Peter's confession of his faith and upon this foundation is built gold, silver, precious atones, wood, bay

stubble. The warming of St. Paul is very important. "Let no man dece himself." Knowner, that we are Knowing, that we are the temple of the Lord, when we have re coved Jesus Christ by true faith, a ave the power to become sone and daughters of God, the question Where is the visible Church of Christ? We can answer only in this way, Take the Bible; in it you and the pla the description of the Church Christ, and examine all the Christian

We hear our Savier say, "Not swere one that saith unto me, Lord, Lord shall enter into the kingdom of heaven, but he that doeth the will of my l'ather, which is an beaven." Jesu sucules to us in written wordis given by inspiration of God, pro-tected, saved and confirmed by the parter of the sledy Ghost. The Word s not only the source of our farth cometh by hearing, and hearing by the word of God) but armor of God, that we may be able to stand against the wiles of the devil-The example of our Lord is very an portant and instructive. See Matt. 4

God gave to his chosen people his commandment holy, and just, and Ross. 7:12. Israel has trans-What is an instrucpoule became a repudiated people. The Moses of the New Covenant, our Lord Jesus Christ, came not to de-stroy the law, but to falfil it. So is

the end of the law for righteousness to world. Ho did for every one that believeth that we never could do. Moses was a servent of God and the leader has people. Jesus is the Son of God and the king of his people. But the who is horn of God is very carel his conduct, the Gospel of Jesus Chriss is his law and rule. was given by Moses" As the author

But we have not to go to the Mount The gen ascembly and church of the first born,

has up a project of a later and approximate the search later and a

fallible signs and teltons. The meen-preaching and writing revolution is form of godliners, but denying the is generally a background in sectorian,

salt of the earth and the light of the winner. world, there is the visible Church of trapped anawares. They read some Toe bride of the Lord is a fascinating work and Christ. th only has word, she knoweth that and without knowing it they are re or thing, that is needful, and this is gift. hildlike, reluntary chedience without There is none that so devetuils into heretation, but in the full power of the wants of the Christ-born soul.

"Ye are my frauds, if ye do whatso of the Mest Holy. "Looking unto carr I command you." He is always Jours' is the options of the Bible, and with his friends, even unto the end of the philosophy of Christian experi the world. He is with those to whom the word is spoken "By this shall all sade literature than most of us imagmen know, that ye are my disciples, it inc. ve have love one to another! If ye love, the Scriptures" as to know "the height

erp my commondments!" and de there w Lord are respectfully kept, there is He visible Church; there is the brade, the community of the saints, the prople of God. Where childlike humilety ned simplicity highly respect his commandments, where the disciples love one another, where the apostle's curtoms, ways, and doctrine dely all the contradiction of the world's scorn and philosophy, where no confusion scms, and where all are united, there is the visible Church of Christ. thou seekest the people of fied, ask before thou passeth through the door of any denomination . "Is Jesus Christ the one, the only and the absol king? Are all his hely commandments

and examples respected subbest one First, try the spirits is exception 2 that church, whether they are of God "touch not the unclean thing and be not unequally yoked together with un-Lelisyes. Have no communion with those, which like to be respected as teachers, ever learning and nover able to come to the knowledge of the truth" who cay, "the Lord Jesus Christ, our long manded this and that, but are do not enc; we take upon ourselves the liberty to allow changes to sait us.

Dear friend, before then accepteth one word of a corrupted man, for obedience to every word of the

Lord. "KEAP MY COMMANDMENTS! Whosoever shall break one that was raised from the dead, our law by Noses, and this law is triday in least commandments and shall teach Shephert. We can have him as our full power. The law is hely and the mon se, shall be salled the least in the kingdom of heaven; but whose ever shall do and teach them, the same shall be called great in the kingdom of tor for the Messiah, and his chosen heaven." When the desciples follow their Muster in all things w he commanded, there is the visible church always, and the Savier is with its subjects even unto the end of the

Locust Mound, Mo.

## ORDIOE OF BOOKS

ere are bundreds of carnest saints

throughout the Brotherhood who inquiro what books are best calculated to promote personal holiness and augmont their medulues. Books and prviedicals are the dominant powers But we be os literature that meets the wants of the Brotherhood. The best books noed expurgation Soul-poison is found everywhere. fraternty more injury than indistrim- the reader charmed with such a c m of doctrinal cradities or may be read with decided advantage the D

The varible church of Christ has in-/stalking giraffe hire, talking and and writing revolution is significal hiterature which they had Where you can see such is are the not the perspicacity or disposition to Many are under ary, satting at Jesus' feet. She hear- posson housed with peesy and rhetoric There is no book like the Book wisdom as the Wisdom of God, and its The Lord said, (St John 15:11) standard of character is the believes

There is much less need of out and depth, length and breadth" onderful, God-disclosing, soulsurfaiting, soul-illuminating, body and soul-cancifying words: "THEY PESTERY or we" There is a Deific fullness and rickness and profuedity and grandent in the Bible which fills us with amaze ment more and more the more we study and the bolier and Godlike we become. It takes Christians to under stand and appreciate and revel in the The letter is to God and may what a ball is to players: a mefor the development and expression of nower. God needs at to reach us, and we need it to reach God. Lake the hall the leater propertates not either party, has no life to confer, but repre sents the spirituality of those who omploy it. It comes to us through the energy of Spirit, and receives from an the impress of our own deepest person-ality. To Christians the lutter becomes more and more precious, because inside its shell lies the kernel of eternal bliss KNOW THER THE ONLY THUE GOD

Jesus," that we can instantly deter admixture of error to what we read The Bible is a showedally neglected Book. Were it the life of our life, our would be always testifying of Jesu of my." is as true of Thy testify aunts as of the record of menirati know the mind of God and feel the beart of God and express the life of God, we must study the Book of God There are few healthy members in the Church who are so situated that they annot read the Old Testament regula ly through once a year, and the Testament at least half a dexen times sgre-hours and spare-minutes belong to God and can all be made colden His followship in the truth. We has a decrepit, uncouth-looking mant it

To attain this explication

paracter and felicity, the Bible is all

that is requirite. Other books may

prove helpiul, but only when we at

and JESUS CHRIST

senulchre within sight of my window who never parted with his little Tests ment for n hour. Out in the folds in the woods, on the street, while jour neying, this was his constant con It was to his soul what tobacco is to the curnal lust of many. It was the morsel he always had on his tonous "sweeter than honey and He heaf the Word He was brimming and running over with Out of his came "rivers of hving water." Is not acter? "Go, and do thou likewise." I will mention a few works which

ommunity, now reposing in the

downright beresies, came out of the by these who are skulfed in the use of Tuylor's "Holy Livin" at which no man shall see the Lord, embodiment of all that is worth know a high-churchman, and his book is of the marrow of Christian truth, but he counsels, he passes upon them an act leading denominations of earth the it tanted with Calvinistic heresics, of instant blivion. He bears scaled Baptists stand alone as the unwaver. which crup out now and then. God is parkages without tampeting with the not a tyrant, nor man a puppet. The wax. Papers not meant for his eye, work of Adolph Saphir, entitled the whether they flutter in the window "Und-len Life," in exceedingly rich in Ito open before him in unguarded ex-He invades the popular view of faith and pardon stry steeps. Bolts and bars, looks your guard. There is care wheat in and keys, hedgen and pickets, bonds that gurner, and some chaff and chess and accurities, notices to trespassors, are none of them for him. He may work, "Surmons for the New Life" be trusted alone, out of sight, near the which is profound, nourishing, ineign-sting, and beautiful. He is slightly buys so offices, he sells none, he in-poisoned with Socialian error, but ut trigues for none. He would rather only appears by implication. His latfail of his rights than win them or works come out holdly on the side through dishoner. He tramples on no sensitive feeling. He insults I cajoy Bushnell and man. If he have rebuke for another, Saphir above all others, although I be as onen, straight-forward manly soldon road them. The Bible is too to allow much time for other reading. Canon Farrer has written -

-plended works although he belongs to RAPPIST-BUILDER DISCUSSION of a sense of seamons in Westmuster Abbey in which devils and damaed sonly had all the chance of calcation RAT'S TOTAL APPRIMATIVE. Mr. Stein grossly perverts our argunegative line. He is utterly confused upon the plan of salvation. He even ingly cloquent, and extrest, and soul-

makes buyitiem in order to repenti

God's 'begotten" children becom

hum, who is the father of us all"

Dunkards hold, then some penitent be

believers would fail to those that could

tion depended on bastism, these the

suspend his 'power on earth to forger

not unite with the church. If sale

portunity to join the church portunity to join the church. The promise which is "eternal life" to all

tally devanced.

the only vi

Rom. 1: 16.

Those who have not rend Dickson't His second work, "Branty for Ashes," trays Emmonuel, the infinitely beautiand loving; and the second is a glowing, God-leatured photograph of can, and cannot write without wear ing in the horry of arbstrary election d the impoembility of falling fatally Ryle's "Living or Dead?"

are two searching little works and here afforded a much pleasure and profit, but he is seen a regid Calvinist that parts of his works are so worthless and quartery to a Bible guided believer as ashes and harcoal to the hengry. He reps away mask and self-deception, and lays the soul bare to its own ed gare. MncDuff's "Thoughts of Grd," and "Words and Mind of Je-us; MnoDuff's "Thoughts of are two very sweet and comforting He is an Episcopa line, and here and there his error come to the surface. All these are morks not so much for the head as for the heart. They are designed to comfigure the soul to God, make religion practical, put the reins of bring into he deminion of the Holy Ghest, and render the life glorious as with the power and bunnty of Ess manual Neglect not the Biok of

All the books I have enumerated may be ordered through Robert Car ter and Brothers, 530 Broadway, New Vork City hovers would be lost for yourt of on

He so holy, for I am holy." "Without holiness no man shall see the Lord "

"Let the word of Christ, dwell in you righty." Sanctify these through the trath.

Let us cleaned correctors from all fithings of the flesh and spirit, per-fecting beliness in the fear of God."

upon the physical act of some A CHRISTIAN GENTLEMAN other samer, who might, or might not, retisent to permit the Lord to pardice He is above a mean thing. He can the transgressor. This plan of sulvanot stoop to a mean fraud. He invades tion avached the case secret is the keeping of another with the natranyles and prophets, it Ho betrays no scenet confided to his extended to the woman that erous he keeping. He never strutt in herrow, at the feet of the Sariur and the dwine He never takes relish thief on the cross, the came advantage of our mistakes. He nors subvance" sweet the anostes and New no ignoble weapons in controversy. Testament sunts and the same glos He never stabe in the dark. He is one plan of salvation by grace through schamed of insuendors. He is not faith, sout used will save every acfounded of measurement and another countable sinter that escapes the pol-bohind his back. If by necident he lations of sin and walks the subright comes in possession of his neighbor's chimes of eternal day. Among the ble.

ing advocates of this Bible plan of imme

no privacy of others, however the al regeneration-the new birth-and sporitual life as concetial to baptism nd thurch membership, is established

as a Bible characteristic by overwhelm-Our 2d characteristic shows that

Raptist churches possess the "one haptism" demanded in the New Testa-ment. Enh. 4:6. While Paul taught only "one comercion," the Tunkers

That Jesus was baptized-im mersed-but once (Matt. 3:18-17) As we follow to the example of Chris

2. That the hantum of John before the commission was but one immersion. "John versly bastized with the (Acts 19:4) baptism of repeatance. e 120 disciples went into the original church on this one baptism.

That the commission demands Mark records it thus, "He that he, eveth and in baptored"-not baptized be reneated to the number three, then the net of faith must be remated to three

He has one "removated" before he is Thus the death of Christ is callm of God!! Hohas a 'begotten dead ed a bantism Luke 12 50. We are embayo" buptized to produce spiritual |-- "planted"-- "in the likeness ! He has an intermediate space of his death." Rom. 6:5. As Christ between the "begetting" and birth of died for sin only once, haptesm, "the God's children, and he holds that all likeness" of st, must be performed only

once.
5 That baptism is called "a burnal "abortives," unless they are born-hootized three times-into the Tunker and resurrection," pointing to the bari kinedom!!! Such, and as much more al and resurrection of Christ. There outraceous noncepto he has divulced fore as Jesus was buried and rose but in this discussion. His theology is toonce, baptism must be performed but

6. That buptism is a pledge and Our 9th argument for spiritual renonement of the resurrection of the dead. 1 Cor. 15: 29. Therefore, as encention prior to and independent of haptism and church membership the dead are to rise but once, we must have but "one baptism" to represent was based upon the fact that this as or that hurmonizes the

7. That haptism declares our death Scriptures with God's plan of salvawhich is suited to every condito sin. Rom. 6 : 2, 3. Therefore, as we die to sin but once, we are to he tion of human precessity. The heirthip of the christian with Abraham is "burred with bim in haptism"

S That the Tunkers make "bern rol law. Therefore it is of faith, that it might be by grace, to the end the of water mean buptism. John 3:5. promise might be sure to all seed, not So the Tunkers must be born of God to that only which m of law, but to three t that also which is of faith of Abra-9. That the passage of the Israel-

ites under the cloud and through the stn, was a baptism unto Moses, and a type of christian haptism 1 Cor. 10 A sum. 'Know ye therefore that they which I, 2. Did they come out of Egypt three times? Did they pass through ss : of laith the same are the children
of Abusham,"—Gal. 3 7.

This same glorious plan of calcution 10. That the salvation in the ark "the like figure" in baptism. Was tion of all believers-the spritted seed Nonh saved in the ark three times? of Abraham. If it was made to de pend upon church membership, as the

11 Paul says. One Lord, one aith, one baptism. It has been established beyond all seconable doubt, that Baptist church-

es possess the one burnal with Christ The Tunkers understand that the "haptizing," in the commiss must be understood as occurred three

so would for the same causes, times and that it is a "frequentative. ful to all the positest unbaptized be lievers. God was not so unwise as to This would require airc immersions to meet the demands of the Tunkers commission. Mr. Scen's appeal to the traditions of the corrupt fathers for the immersions is evidence that Beble proofs do not section him. We repeat the following historical facts: 1. It is a fact, that no example in next: Greek can be produced where

the Greek work hipfize means more than one submerseen 2 It is a fact that no example in ared Grack can be produced where

3 It is a fact, that there is no mer

Baptists stand alone as the unwaver- four apostolic fathers mentions "trine that, "We pastess to take for our

We may now safely say that this tion of "trine immersion" in the litera-tlending and fundamental Baptist ture of the world, whether secred or aracteri-tic, which demands spirits profane, till about the commencement 6. It is a fact, that when ctring im-

church history, it was associated with infant baptism, infant communion, and 7. It is a fact, that "trune immer

sion" was regarded by rarly church writers as only an apostolic trustions an be traced only through the Romash and Greek Catholics charebes up to about the beginning of the third cen-

mry. Our 3d characteristic attents that, Baptart churches present the communiion-Lord's supper-denunded in the New Testament. Thought of his batravel, in the unner room, while at the passover, Jesus took brend and gave thanks, and break it, and gave them, saving. This is my body which e gived for you, this do in brance of me. Likewise also the cup ofter supper, saying. This cup is the Now Testament in my blood, which is shed for you." Luke 22 19, 20, At lable at the close of the com

"And I append unto you a kingdom, my rather take appeared that me kingdom, may said drink at my table so my kingdom, and sit on thrones judging the twelve tribes of Israel " Luke 20:29, 30.

The Baptist churches bold and practice the observance of the Lord's his kingdom, On Penterest they that gladly received the word wer ptized, and udded unto the church. "And they continued steadfastly to the outles" doctrines and followship, and in caking of bread, and of prayers " Acta

There the 'breaking of bread' in communion, was as they continued strudfastly in the apostles' dectrines This is precisely the practice of Baptist churches. Whor e Corinthun church came together to cat a full meal to satisfy hunger, with other ampropriaties, the apostle pronounced it 'not to cat the Lord's almost universally admitted that Baptist churches possess the ordinance of the Lord's Sumper.

As our fourth characteristic we owed that Baptest churches possess The kingdom of Christ must be

worned by his laws. The traditions of men are worse than cain in the sere of God. Baptists have ever been great sticklers for the Word of God. s thus exith the Lord," for their fasth and practice. In his Principles and Practices of Suptists, p. 13. Dr. Way-

land remarks "The question is frequently asked. What is the erred, and what are the acknowledged standards of the Bas-

tist churches in this country? To this the standard answer has always been Our rule of thath and practice is in the New Testament." We have so other authority to which we all profess sub

Also, Joseph Belcher, speaking of the Baptists, says : "It is important, however, that is

should be well understood that no where do other churches of this denomination require subscription this or any other human erced as a term of fellowship. They adhere

rions Denominations, p. 42 riaciples contained in the Encyclopedia of Religious Knowkedge, it is affirmed, that the Bible is The Su-

preme standard by which all human 3 It is a fact, that there is no men-sion of "trine immersion" in the Bi-tried "Religious Bney., p. 19

In eavy is atroped the venom of all In fact, it is but the u

4 It is a fact, that not one of the all Baptists throughout the world guide in all matters of religious belief ad practice, the New Testament, the

of Bapta p. 85. We appealed to the following Scriptores in proof that the New Testa ment must be the rule of lasth and practice. Natt. 17 . 5 . Heb. 19 : 29 -23 . 2 Tim. 3 16, 17 . John 12 : 48, 49 , Hov. 22 : 18, 19, and Matt. 18: 15-

10. Baptists put great stress upon this rate in Matt. 18th chapter. Thus shows that a local church is the only rebused in the kingdom for the settle To have central erament and discipline each local congregation is subject to the whole of Christ. According to this ! ational Conference matters for which no thus saith the ord' can be found," anustolic churches. It was the local arch that expelled the unwester

"In the page of our Lord Jesus Christ, when ye are gathered together Lord Jesus Christ. To deliver such a ne unto Satan, or the destruction of the firsh, that the spirit may be saved in the day of the Lord Jours."

This is the practice of Baptist churches. It was the local chur that restored the penitent. Paul said Sufficient to such a man is this pan ishment, which was inflicted of a io that contrariwise ye ought rather to forgive, and comfort bins, lest per

hans such a one be swallowed up with much sorrow." 2 Cor. 2:0 This is the practice of Baptist burches, 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. It was the 129 orugina church members at Jerusalem that "mave forth their lots" which elected

Matthins to the apostleship. Baptist burches elect their own officers. cording to the inspired example. Bay tists possess this peculiarity, the Bible Our friend, with his Tunker breth

ren, buve, on this point, embraced one of the leading doctrines of anti-Christ. They have a National Coun cil to exercise a lordship ozer the churches. But on the other hand Baptists contend for "soul liberty." They recognize no ruler, lord or king of the

conscience except Jesus Christ. The following Baptist sentiment is noted in his bistory of Demonsina-

ons, by Joseph Beicher Religious laborty is a Baptist watch-

word, a kind of talisman which operates hko a charm, and nerves every one for action '

Mr. Stein's oft-repeated objections need not be repeated here. The utter absurdity of his denial of our church claims, and attempt to limit the powe of Christ to save sinners to the pales of the Tenker church, set up by

Mack in 1708, is absurd to the super-We have shown conlative degree. lative degree. He many consultation of the control possess the Bible characteristics Honor is like the eye, which cannot after the least impurity without dam

agn; it is a previous atone, the price of which is lessened by the least flaw. If you hate your enumies, you will net such a as by degrees will break out upon those

who are your friends, or those who ere indifferent to you

#### The Brimitive Christian. PUBLISHED WEEKLY. SENTINGDON, PA August 3, 1950,

EDITORN ) ELD. JAMES QUINTER, AND 18 B. BRUMBADON, PROFRIETORS: ) J. B. BRUMBADON

How about the State Sunday, school stion? Will not something more definitely be done soon? Bac. Quinter went to Johnstown

Tuesday last. He is a member of a committee which visits that church. Ruo. Bonner thinks there is a good

field to work up in Michigan. communication in another column. Mount Monnie Cottang, it is said,

up to this date, have entelled one humdred names for the Fall torm. Our reports are being sont out so

rapidly as possible. The orders we took at A M are not yet filled but will be in a few days. Tue Pourdyz rises to a point of or der and moves that we stop the dis-

We say Pass in Wy have just received a communication cation from brother Swigart from the Inst a

City of "Brotherly Love." little too late for this week Prov. Baily of Ashland College has lately been added to the number

the faithful. No Prof. is a complete professor until he professo. Christ. Bno Joseph Matchet, of Carlton,

Nebraska, says their wheat eror protty light, in consequence of the dry weather in the Spring, but the Bao B F. Bouser and wife thave

returned from their bome visit, and now fill their meanl position in the boarding department, where the stuwill have their needful wants carefully attended to

Buo J. H. Worst of the Proscher in a recent letter, says: "Weather cool and pleasant. Office somewhat lone some since Basher left. Bad another on to Ashland City church last

THE Progressive bay for rale eards o which is printed "The use of tobacco in this house." overywhere, especially in your meet ing houses. Only 10 cents.

East. Issue Price is at Dr. Walter's ountain Home" He expresses himself much pleased the place and thinks be is being benefited by being there. May bea en and the Home deal kindly with our aged standard beares

our possession from the pen of Bro. Raisbaugh, some of which have been written to different parties and sent to The reason they ot all appeared is because we d not care to publish more than one article from one author in the same a like previous faith.

Tur Nashville Christian Advante. gets off the following - "The rectifiestion meetings are said to be large and enthusiastic in all directions. They are made up largely of Church memhere. The provey recetines are thinecause the nights are so short and the weather so hot. This is

An one Methodist hishep thinks tells the storythere is not enough good shioned Methodism taught now, this morning" Cultured men climbed upon their scale Henry, "I never heard and waved flags, and screamed entil load in my life." they were house, during the Republiour as of old, because & Econiner.

nitured monie do not make a nesse Bas Andrew Benediatorh of New Bultimore says his children want know what the letters MRT, in the ight and of the soroll under the word The" in our heading of the Parm tyr means, and to gratify their cursity, we will explain. Brother Davy of drawing in th Brethren's Normal, got up that head ing, and it is his name spelled phoneti illy-M-B-T

Wx had neglected to say to aders that byother Landon West has published a book on Close Common ner copy. We did not have an orgatunity to examine the work but ent have examined it. It can be have Landon West, Sinking Spring, High had county, Olso.

In a all violat for brothren to give their opinions in reference to ject of dress, the covering, &c., but such expressions as "cap religion, "clothes religion," &c., are not produc tive of good. It shows too much o irroverence and sareassa. our objections plantly and fairly giving one reasons for it, and no one can reasonably take objections to it. Every one has a right to his opinion and the spirit that will denounce an expression

A regress in the Christian Cynosure in writing on the subject of Christian Unity, says

"The cause of all one division prince flore things not taught by let and his disciples.

All that is not essary on our part, i mply to ut at the Master's feet and the words which fell from his south Sie ve therefore (said he) and teuch all antions, buptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching em to observe all things whatsoever I have commanded you. The and everywhere presching The They did not shun to declare the whole counsel of God. Therefore if we confine ourselves simply to what they tought we shall soon be united."

Sour TIME are we had the pleasur a visit from our friend an John Bowers a manister of the Rive Brothren Church. He gave as an ir cresting account of a trip he had re cently made to Canada, to attend one of their Conferences held there. He ays that they are known there as the Dunkard Brothren, and that the differ erenter effort ought to be made to form a union between us. To this we good reason why people who so nearly agree on the findamental principles the Gospel should remain separated. A little charity in regard to things for which we have no direct Ser-would accomplish the desired direct Scripture

WE pos's like a preacher to be a tame in his delivery as to put people to sleep, nor do see admire the ones outing-till-r the-face oratory. Those who think that sound and not sense is what and ences desire, and that they can do

coive their bennes into believing that they have ready said something, if think hargely old and faint they only yell loud enough, will be with a fair sprinkling of odified by an ancedote of Dr. Lynnan The author mys. "For scho

nd old or made a worse sermon than I did have been selected and a fair trial we to altogether; now, this morning "Why, father," said trust will convince all, that both the according to the "That is the way can convention, yet Methodists do not I haven't anything to say."-Chronale

tains 112 pages. Price by mail 40 On Saturday evening last our broth er M. M. Esholman and wife of the Bothern of West came to us quite un expectedly. They had been spending several days at Johnstown and instead of going to Somerset Co., as they but ected to do came on to Hunting-They expect to go on East and go by way of Somerset on their return We were much pleased to have a visit tails at 50 cents. To Sunday-schools from them and to have Bro. E laker for in quantities, 10 cents He preached in the chancl on

Sunday morning and evening to gen eral acceptance. He will remain us several days and then so on East. His little son has been rather ill for some days past, but at present is im-proving and we think in a few days will be all right again. Some of on brothren think the best of feelings de not exist among us sometimes as editors, but if you were to see us togethor you would think differently, and it

Lave week in reterring to the prorecentionalists and Baptists by a Con progrationalist minister, we quoted paragraph from the Independe was quite emphatic, and now in the Independent of July 22d, we have a Reformed Episcopul minister which the editor says he gladly prints: To the Europe of the Indepen

sion as to a possible union between Baptists and Pedobaptiets on the base defication, instead of a baptus of infants, may I be normitted to remark that, among other very excellent features of the Reference Enteropy Church, just such a contingency this has been provided for. In a co pilation of 'Proposed Special Service permitted for use within its commiin there is an order for the Publi-Dedication of Infants, which has a faction and which seems to meet prerisely the suggestions of y pondent, the Rev. Mr. Baker and Prof. Lincoln I mention it only as a comparative of your own very proper remark that 'as to the proposed compromise itself, so far as several of our Pade-hautist churches are concerned,

it has already been practically adopted. May not indeed an almost total surrender of infant haptern on Scriptaral grounds be not only a possible but even imminent event How far those concessions for

t thought and influence will go tow ords leading neonly in general to look Social real standening we do not know but it is gratifying to know patent at least to some minds that have accepted it as the truth.

### SIX MONTES ON TRIAL

In order that the PRIMITIVE CHAR TIAN may be more generally introduced, we continue to offer it for six months on trial for 59 cents. friends, and repecially our traveling ministers, will please note this as it will afford good opportunities for introducing the paper.

### MERTE BOOKS

Bible School Februared Sorred Huma a new music book edited by Da F. Eby, and published at the Brethres of Work office, Lanark, Hi. It contnins largely old and familiar tone with a fair sprinkling of new ones We dust toppes our brithres have chiefed by an account of Br. Lymns [The notice says. "For wheals where langtom is the complex, so that such lass their large of while langtom is the complex. In the policies found, the langtom is the complex of the such as the policies found, but the policy of the langton is the contract of the long of the langton is the contract of the long of the langton is the langton in the contract of the long of the langton is the langton in the langton in the langton is the langton in the langton in the langton in the langton is the langton in the

The choseest times for the little ones these denominations give up the practrust will convince all, that both the according to their system, legical and tunes and words are devoid of the light and chirimerical." The music is The work is well gotten up, bound in child, then it is of little or not cloth backs and paper sides and con- cance. If it does not make

A Selection of Secretical Social with arranged by Rev. Charles S. Roban D. D., and published by Scribner & Co w York, is another new car for Sunday-school patronage. It con tains 192 pages-is substantially au-

#### TOP BOARD OF MISSIONS

Reother D. P. Sayler in an article in the present number of our paper, in regard to the Board of Missions, pro onte the idea that the organization i surely was not intended to be so. The sourit that provailed among the electors, we think was such that nothin of a sectional character was though The delegates to the A. M. inclu not be members of the Standard Corof the Board of Missions Reo Sayles was one of the electors. He surgest od somothing about forming distr and of having those districts repre-sented on the Board, but he did not press the matter, and it did not seen

to be vory important to the electors from what part of the brotherhood th shore of the Board worn selected They were taken from five different We hope that the impression ENT .- "Apropos of the present discuwill not be made that there was any sectional feeling that operated in the formation of the Board

bile we regret that brother Say ler recoved the impression that the we are very glad that he took hold of the work his well known energy, and appearted solicitors in the churches in Eastern Maryland to collect funds. We hope

#### DEPART RAPTISM ON THE DEOLINE.

derably agitated at the present time in many of the Pedobaptist papers. and to show our renders who may not have access to these different papers. the "Signs of the times" in reference to this subject we will give some quothing also

east several of the most numerous ominations of Protestants of the Rebraced type the number of infant hapdiminishing, while that dult luntiages is increasing. It is not pleasant inference, but it is one ch cannot be easily avoided, that Baptistic notions are on the increase among the sects. We cannot but rerard this as a lorseal consequence of the error provalent among these sects in regard to the nature and efficiery of to overflowing baptism. When it is once believed ing the faith that appropriates re even if baptism conveyed any,

upon the conscience. It thus sinks to a more coremonal ordinance, for the necessity of which no convincing proof can be offered which is at all oneistent with evangelical couvie-From The Christian Index we have a

tile is at least sufe to say that among the denominations generally, infant

consistent, and they are the only Pro-The music is testant denomination that is, ritten in the round note system, tiven is morely the conservation of the course. If it does not make children members of the church, then it had better been deferred until they can be

#### DNOLE JORN'S SOLILOODY. "Why didn't I see this those before?

Ten dellars for foreign missions, and one year ago I only gave fifty cents, And that half dollar burt maso much and came so reluctantly! And the ten dellars-why, it is a real pleasure to hand it ever to the Lord! Ar this comes from keeping an account with the Lord I am so glad brother Smith presented that sermon. He said we should all find it 'n good thing to have a treasury in the house from which to draw whenever our contributsons are solicited.' He asked us to try the experiment for one year-to ome for the Lord's work.' I thought it over I thought about these Jews. and the one tenth they wave into the Lord's treasury. I thought what a mean and close fieted Jow I should ave made had I lived in the Then I counted up all I had given for the year, and it was just three della dellars! and I had certainly raised from my farm, clear of all ex-penses, \$1,200. Three designs is one four-hundredth part of 1,200.

The more I thought, the wider I opened my eyes. Said I: I am not note rendy for the Jew's one-touth. at I will try one-twentieth and se how it works.' I got a his envelope. and put is down in the corner of truck, and as soon as I could I put the 869 into it. Said 1, 'Here goes for the Lord.' It cost me a little something to say it at first lost whon it was done. how good I felt over it! When the appeal came for foreign missions, all had to do was just to run to my ury and get the money. And this all comes from keeping an account with the Lord. How he has blessed me the Lord. How he has blessed me this year! I never had better crops. Now I am going to try another pl I am going to give the Lord the profit from one acro, one of my best years ings, and one-tenth of the profits from my orchard That will surely carry the Lord's fund up to 875, and if it don't, I will make it up from not

The above we elip from the S S. The Standard, a Latheran paper Thest with the hope that it may start at leading the columbus, Ohio, says "Statistics published show that in at breakers and sisters in reference to ast several of the most numerous deothern that do not even give the four-hundredth part of their injunction, "Lay by in store as the Lord bath prospered ns" is in a measure disregard a state of affairs ought not to exist among the people of God, and we recomneed oncle John's experiment to means of filling our church tree

#### "PROVE ALL TRINGS" We frequently hear our brethren

harge persons belonging to other sommations with ignorance of the Scriptures or at least of their true import, and the cause of this is so spon their ministry. They (the min-isters) are expected to know the truth, therefore, no need of a personal invesquotation, originally from the Living tigation. There is doubtless to Church an Episcopal paper, which is as of this kind of a feeling am-There is doubtless too much mass of church members at the pres ent day-too little investigation God's word, and as a result thousands

Now while it may be true, that or people as a general thing, have a fair clined more to personal investigation than some others, yet we fear there i not by any mount that close ettention and investigation that there ought to be. It is one thing to be able to mem orize and repeat Scripture, and it is another thing to understand it. me arross chibiren who have memorized whole chapters but ave no idea of the truths that are taught, and that is the way, perhaps, with a great many older persons, w diers of the church. We are enuresed with the deathat there is not enough personal investigati enough thought given to the word of on and sistors perhaps, roly about a much on what some of our minister my and teach, as do those of other de nominations. Before we charge other with inconsistency we ought to be

sure that we are not guilty of the same tellow student to attend services in a charch of which he was a member. There were several infants presented for haptism, and after our return hom we saked our friend for the Scriptural authority for infant haptism. His re-"Well I must confess I never investigated the subsect, but, it has always been the practice of the thurch . ways been the practice of the sales opening of the case, and brother our must able ministers have always orman is home resting, and brother tangle that it is the duty of parents | Beery is brightening up in the music to have their children baptized, and I suppose they have Separtural authoriwarrent them in the practice give me. It was the practice of the thurth and he supposed it was all

westler how much more intelligent. satisfactory answers some our brothern and sisters could give, if inpractices of our church. We frequent y hear it said that so and so is the on enough if we are able to show that we Scriptural authority for that order. If we cannot do that we are repted infant baptism because it wa the practice of the church and tamels by his ministry. The point is the nesity of nervonal investigation

The apostic Paul says to his Thesa lonion brethren, "Pr we all thi hold first to that which is good. How Thessalonian brethien to Prove all things?" By testing, by the mealible word of truth the various opamons and doctrines that were submitted to them What they found to be time they were to necept, and what This is what we, Christian nicads should do Christumity dornot require us to disregard our reason does not require us to accept undoubted trutic all that a church may decree, or all that is advanced by our ministry. It is a personal matter. We are individually responsible, and long as we neglect to prove all things by the word of God, so long we orgical our duty.

noble Bereups, "Search the Serintures daily to see whether these things ar and what we find to be, the treet how much it may disagree with the spinions and the theories of those their works are good, but follow no man farther than he follows Chart It is in our province to know the truth give liberally

### Educational Department

BY B B B

Bro. H. P. Moyer and Mr. Corbin have engaged themselves schools in Westmoreland county, Pa. They will prove themselves workman of which we will not need to be ashamed.

things obtained in this progressive Brethren Trent and Berkley, o Myerodale, and S. M. Lone, of Hill out; none are willing to go back to Valley, Pa., have returned and will remain to take the course. These yes men are first-class material and will d honor to the next graduating class.

-A large number of old steel will return for the Fall term could be so, but as quite a number will engage in teaching storing the Winter, they cannot return before Spring.

-Frof. Huber of Ashland College, expects, in the near some of his time and talent to writing tending school, we went along with a on religious subjects. Religion is surehope that all of the talent of the arch may be utilized in this way.

> -Bro. W. J. Swigart is in the City of Brotherly Love attending the "National School of Elecution and Orațo-ry," and will be home in time for the opening of the Fall term. Bro. Ock crusts is home resting, and brother

-The Teacher's Term 18 now in successful operation. The term oness vory pleasantly, with a first-class set

of students, largely teachers, and promises to be one of more than ordimary success. Prot. Schummel and Miss Allen are the new additions to the faculty, both graduates of the Milterrogated in reference to some of the lorsville State Normal, and live teach-

> -Dr. Tucker, in speaking of the Universities of Alabama and North Carolina, says that they do not northit and then rubbs "The authorities of these two mati-

> one do not seem to have the tear of "the boys" before their eyes. It has always appeared to me that the poliom to suffer by such control,

-We have just spent a few min very pleasantly in reading a fetter n by Dr. Tucker, editor of the Christian Inde c, while on a trip to Philadelphia. In it be tells us of his attendance at the Companyment ex etcises of the University of Alabama The metitution is conducted on the mulitary system, and in speaking of the performance says

"I am no judge of this, but do : acsitate to say that in my opinion this system is exactly what the youth of our Colleges do not want. Glad am i that Mercer University is conducted on a plan precisely the opposite of this. The very sight of a musket almost maket me shudder. I have seen enough of war, and I do not believe familiarity with its methods can do any good, and I think the true man hood-such a manhood as was exhibit. d in the character of our Lord Jesus Christ-can be better developed by moral influences than by military jules, court martials and bayonets,"

timent of every editor throughout the by brother P. J. Brown and J. H. Lebland. Truly, if we desire the speedy man and others, before the Standing spostolic injunction, "ask of God," and sal peace, we must cease learning war, these over the petition, we learn the

#### Mestern Department, ELDER R. H. MILLER ENGTOR

#### RIGHT USE OF TEMPORAL THINGS We live in an age of prog Some of the progress is reed and some is not. We all use more or less of the

the conditions of a century past; noce are even willing to stand still and not use the improvements the world is making if there is good in them. Is this age of reapers and railroads who would reject them and retain the old reap book, and ox cart, and saddle without stirrups, simply because they were the old style. Surely some would wish to do that yet some in writing on missionary work would say in old on times they took their staff and traveled afoot preaching the Gospel, That was sometimes the best they could do. Though it was slow, better go that way than not at all. But now we travel by milroud, because it is ly worthy of our best efforts, and we better than the old way. And how can there be say wrong in it, we cannot see. Then the minister in his min sionary work may travel in that way. but it takes more money than the old way. The fast way takes money the www takes none Shall the Lord's work go on the slow way because it takes no money? Shall the minister go on foot because it is cheapent? Shall the Gospel, the cause of salva tion, go on that slow way while the world goes by steam and lightning. Whether the wheat be cut with the reaper or reap hook, it does not change the wheat at all. The fast way only helps to raise more of it. So the minister, traveling on foot or by rail, does not change the Gospel : the faster war only helps him to do more work, and the Lord has a right to the best we con do, the most we can do, and if these improved means of travel, of learning, of music, of power and influon be used and turned to ad vapon the Lord's work it is our duty te do so. It is not windom to use all these means for temporal interesalone, to make money, live in pleas-

ure and riches of earthly things, while the more important spiritual welfare of the soul connot get may of these means or money to sustain and ad vance it. Our view and concern about ey of such institutions ought to ho or in this matter is, that all the means and dered by was, and I have sever improvement of earthly things, which are not inconsistent with the Gospel, may and should be used to advathe cause of the church.

### THE PETITION

The Predicator came to hand this wook and from it we are glad to learn that some of the petitioners are pretty well satisfied with what A. M. granted them. After all we do not know but that the petition has done us good, to give us greater caution and keep us from running too much with the ways of the world Some of as have so much zoal and energy that we need to be held back a little sometimes and reminded of danger This petition made us study over these things more care fully and investigate them more closely, and learn more particularly the there is often not so much difference as at first there seems to be after in vostigation. All some to have one great object in view, to maintain the truth and do that in the best way. And after our consultation we felt assured more than ever that the truth and the The above has the true ring and we brethron These feelings were consold wish that it represented the sen- firmed by auch specific as were made

to give up peculiar notions and prefer. these the truth is cafe; without them exces of their own, for the good of it has a poor edvecate. Let us have a the cause and the union of the broth- little more respect and charity for our erhood. Though the petitioners may bave only obtained a compromise on all their queries, it gives them assurunce of efforts upon the part of the brotherhood, to guard against the dangers they are fearing. This is true because there were restrictions to guard against danger, and maintain the general order and truth of the Gospel on all the queries they ask, except that one on the mode of feetwashing; it has been a matter of diffor more than a centery, but our fathers have held the diffe being non-cosential, because the wash. ing was always done and done in the same way which made it rollid The difference was only as to who should do the washing at do the wiping. As our fathers and wo have never considered that executial, than was done by giving their views

with ours plainly. We hope our Mi-ami brothron will carefully and prayerfully look at this matter from the standpoint of A M., of a large broth erhood spread from the Atlantic to the Pacific, raised, trained, and living in different countries, and under differ sees, with different po cultarities and views, and many mi points of mode and policy, yet agree-ing in the great truths and principles of the Gospel. Look from this stand-point, which is the true one, and you can see why we must give a litt some things, and compressise with our brothren in matters of policy and expediency, but stand firm and united to work in harmony with each other, turning all the schools and learning, the series of meetings and mission work, over to the interest of the church, the order of our brotherhood. and the glory of God. The time novchurch agreed in every matter as to the best policy. Paul and Bornabas differed. Paul and Peter differed in which was the best course to pursue. but they all agreed in the faith of the Gospel, and so compromised their difference that it made no division in the church, and that is the way we did about this petition. A BEITER SPIRIT.

Articles written in the style of our usm, subjects treated with redicule. views represented in some way to make them look ridiculous. orms to be all in the way of argument that some writers aim at. such a style came in the name of politice it is only like ite kindred, though it is weak. But when it course in the name of Jesus with claims of religion, it is unlike its kindred and weak till. Just as well might we go into politics, as to adopt their sperit of writing among us. To bite and deith the pen is as bad as to bite and devour with the tongue or teeth There is a wide difference between reasoning plainly and kindly on a subject and heaping suresem upon it to make it look mareasonable. It sounds had to hear a preacher attack other denominations with sayness and ride cule, and it injures his cause. But it is no butter, if as good, for a writer to views of our brothren, and we find attack the views of his brother in the same way. In fact, wherever we discover a man using anything like sarcasm and ridicule, it is evidence either hat there is not sound argument to sustain his cause, or that th has not that evalted easte of intellect avoid and floo, with all the intensity which rolles on argument. It always of our being, all inordinate covering, looks stoopish to see a writer dip his all envying, malice, and evil speaking, pon in dirt and smear it on his oppo-nent, so there will be no argument Of such a heart, and such only, needed to make him look ugiv. oppose war breause the spirit of evil ing semething of the colf-collected and

brother's feelings and views, put i the pen, and the heads and hearts that drive them. As the strongest character of Christian love shows kindness to an enemy, so the strongest character of intellect shows respect and kindness to these who differ with us. The lesser grade of intellect, the poorer qualities of love, if love at all seem to abound where prejudice, or ill will or sarcasm are ob cotang darte as a broth or's feelings. An article for the press may be dressed in vanity and show well as the bedy. An article may be dressed in the armor of war, or it may have all the signs of solfishness the miser can show Articles for the press show out more fully the real chi within then appared does, and their influence extends much farther.
In religion the great thing is truth, perity, and boliness in the beart. Thu

nly be known as they are manifested in various ways. cohness and divine life in the heart, in first in importance, first in order, and the lountain from which righteons in actions flow Words and actions are the only index. The only signs of the true condition of the heart are in the external manifestation in some of its forms. The object of our writing should be to reach the heart with truth, and make it botter. This must be done by elething the tenth in the right spirit, and offering it in the right way, to insure a good result. It is a ast truly to read an article heaming with all the noble qualities of Chris-tian spirit and instruction, coming from a beart full of love and truth in its principle. But it is a chilly, frezen, painful burden to read an article writton in the name of Josus, yet filled and covered with disrespect for the views of others; darts of wit and sarcasm, hard words and soft arguments to show by twisting facts, errors in some one, whose labor and views n it hotter treatment. When there is more kindness and respect shown in our manner of writing, there will be more peace and love, and a better light before the world.

When a soul is united to God it life of blesnedness. The natural man everywhere save "Glyme all that I would like to have, and I shall be blessed." But he is decei

and from one and of the earth to the other there goes up from these people a wail of disappointment hoose earthly things to feed the soul which is as great folly as it would be to attempt to feed the mind with meat and vogetables. Such things cannot satisfy him. All these vain wishes for anything out of the will of God, must . All must be lost in the Thus by taking God in a total

abandonment of everything else, the soul is at home. It is at rest. It upon food which is suitable for it. It is fat and flourishing.
Reader, die to self. Sink into the
will of God. Let Him live and reign in you and you will live the happiest life conceivable on easth

The Divise mind which in every

tage of its existence depends upon the presence of the Spirit of God, places a high estimate on mental tranquility. It is no new thing to remark that the Holy Spirit has no congeniality with and no pleasure in the soul where strife and clamor bare taken postession. If therefore we would b Holy Spirit with us always, we must We which is calm as well as pure, pareal is in our perintes to know the truth land. Traily, if we active the specify from and others, before the Standing oppose was because the spirite of will, in sensiting of the entirelished said of we last velocity for five the inchmed our committees in this and extent the line in set. In the tree of pint of wery in entire the properties of the entire committees the proteint of the set of the set

#### Dome Department WRERE SUCCESS BEDING.

The business ranks of the country are recruited by the some of the labor ing and lower classes. Great wealth rely seaches the fourth generation often not the third. The son of a mi ro is not trained to active laborious housess habits. Indeed, he refuses Why need be work and worry has the prespect of millions to live on. Or even if the prospective inheritance be much less, why should be labor if Christian pasty, the child of the rich it was to a loving bunch of nobility law that "the chief end of man" is to spend money, without be-Among the great public criminals of the country, defaulters, swindlers, libertines, is a large proportion of people whose parents were ore it not for the sons of laboring mon, who are trained to industry and thrift from their childhood, the busi nors of the country would seen go abreving for men to conduct it. es an encousaging bream to the sons of near people. In our country youth has a prospect of rating in his worldly puragits. It furnishes a lesson ng to men of wealth. Unters they train up their children in the fear of Gol thor wealth will ruin thom. and bring dishonor on the memory of

Tool Company says: Static by collected in one of our New Regland cities showed that ninety four per cent. of the leading men of the city wore either farmers' boys or poor hors in the cities and villages. The list includ magnetes, and the leading manufac turers and merchants. Forty years ago the "moneyed class" of this pardar city were booing core, or tend ing lather, or poddling newspopers Forty years ago these blosted bond holders were not a plethoric race, and it is highly improbable that any considerable portion of the money they new possess, will be in the hands of their grand-children. The "money ed printo crary" of the next generati are growing up now on the forms and

the purents

What is true of this one city is subally true of every other city. The fortures that are continued in the same family for a bundred years are very few. What one generation gathers another concration scatters. The wealth of the land is constantly changing hands, and the boy who belongs to ing hands, and the co, and colors, what are called the working chasses has make as meed a chance of becoming a "bloated bondholder" before he dies as the boy who is born with a sil ver apoon in his mouth.-The Musi

#### ABOUT BOYS.

"I wonder if she knows shout boys? I beard one of my little sone say to the other a few days nince, after I had informed them of an expected root a lady friend,

"No; she'll think boys are no ac count. Most women do, only mamms,

was the reply. Only mamma! Why, hoys are the light of the world?" I exclaim, as the two mains of sturdy Nittle, organ close d me, and essay to bear me bod-

ily where they will The query, Do we fully appreciate and understand boys? oct There is, perhaps, an angelic aweet-ness in little girls that renders them more levenble, at any rate nine out of every ten boys imagine this is the

Boys, though frequently the embediment of activity and willfulness, are

onate, proud, and senstive. Especially do they feel an imuprising images of a living God.—.Mrs.
patience with their own boyhood, and S. L. O.

long for the day of manhood and tion I never saw a hoy yet that was thoroughly content and satisfied

with the even ripples of childhood; who was never looking beyond them into the further dopth where he imag ined he could stir the waves at will, that made much of a man. Perhaps as I am not an antique fossil, you may wonder how I know anything of boys -simply because I have always be percented with them. Being the eldest of a family, my brother next me was a boy. The families of my two nunts, the only relations with whom we were closely thrown, consisted sole he has manny enough to hire without? It of boys, the one numbering mine, Unless strictly trained in habits of and the other five. When I murried who had just escaped boyhood, and

our children came, of course, to be hors. I have often wished revself a boy, because it is rather uncomfortsbio to be an oddling, and because, in carly life, I conceived an idea, which never altegether left me, that man

sphere of usefulness than women.

Boys require con-tant employment, suarcely constant labor, but co occupation. Gympustics and athletic ollecting birds' eggs, fishing, floggiog, and trapping are ongaging postime, though the amusement a ra sided. Quiet fireside games for evenings are pleasant, but these diverunless varied and attended by welldirected labor and learning, fasl to profor the parent to provide these.

There is no wealth we can leave a

child at all to be compared with a well set moral character. Attain it, if cossible, by a thorough mental and bysical development, but remember and continually, the morality. We frequently m nke our ma usiness engagements an apology for the neglect of the moral and spiritual

culture of our offspring. It is not rough that we clothe, feed, and send them to school. In each little body there is a soul and a budding intellect The body is but the house. It is of primary importance that the house be in order, but our chief care ald over he the immate temptations than

They are shielded less tenderly mrls. om the rough edges of bumanity, and need continually the protective armor of affection. The school bours are not always tranquillizing and in province: the immerments are not alelevating, even the labor with which we supply them doce not always tend to their highest good. They need a depth of social interewith expanding minds an assurance

in their shility to become pure and noble men There is mutual joy and benefit in

We can frequently descend with pleas ure to a boyieb level. I have seen mothers sledding, skating, racing, playing, and currently-hunting with their little boys, and I believe they were quite as intelligent and woman! as others who devoted their leisure to fine needlework, art, and novels. know the boys were better off than those who are turned out early to gather company and grow manly for thomselves.

Good principles and habits should so grafted on the young twig. Leave no room with your boy for the success vice, of deoxit, of ram, of tokaren and profanity. If you wrap the graft with prayers and Bobt it with even le, ten to one it will grow to the glad fulness of pure and noble manhood usuful men we must be ever awake t the interests of our boys, giving them affection, sympathy, incentives to In-

and liberal hand. To us they are a varied and wondrous study, ti mination and music of daily life, the

THE VIOTORY

It is told of a Christian woman that friend entered her room, and found ber with bowed bend, as if in prayer, or in deep, earnest thought. For a long time the silence was unbroken. At length her triend spoke to her ten derly, knowing that a great sorrow was on her heart, and thinking that trying to say the Lord's prayer," she

red, "hert I cannot get three Her friend was well aware that she had known that precious prayer, and had repeated it over and o over since she bearied it in infancy at her mother's knee. Herromark see ed strange, therefore, to her But about spinished. She had sold the words thousands of times in sunny childhood

in joyous youth, on her wedding more, and then along the gladsome years that followed, amid songs and flowers and prattling obild voices, and in the ness at no unbroken bome o And they had flowed from her line like

ripping music all this whole a great sorrow had some. The blue well nigh crushed her. Doep wave the shadows. She had been on ed to take out of her bosom and cave to the Great Shepherd the most procious and tender for. And now sho uld not get through the Lord's Prayer any more. Since the light had faded from those dear eyes, sho had who art in braves, ballowed be the intected faces one curring, the or person and art to occave, nononce or any lace the results we need. There must name. They kingdom come. Thy to duties, incentives, training. It is will---." But she could not any. "Thy will be done." And it was days by

fore she obtained the victory, and before quiet peace came again. But when it came, what deep and blossed peace it was! - Presbyterum.

## THE STOPPED OLOOKS.

The clocks were stopped at the hannet hour It was at the fate given by the Kuri

Leicoster of Queen Elizabeth. The spleader of that recention ldom, if ever, been equaled in English history. The foto was a series of magnificent

banquets and diversions. There were and tournaments; the park was peopled with actors who represented nymphs, gods, and goddesses, and who were prepared to offer some new surprize to the opens wherever she anared. There was continuous mis stroky, ten oxen wore shaughtered

ery morning, and many bogshouds f wine were consumed daily The fete lasted seventeen days The queen, smid such pagesuts these, did not like to be remanded of

change, evanescence, death So the clocks were stopped at the banquet bour.

But the time passed on The natrals went out in the halls at st, and the actors throw off the masks of Sylvanus, Pomons, Bacchus, and Apollo. The seventeen days' feto was sled, faded and gone.

Time ment on

The outen grow old and withorns ne day she lay down on sushions to Attendants stood mear in awa awaiting her wish and to do her bid

She is said to have desired one thing one thing only

But time went on.-H B., in Amerion Mosenger.

RIBLE PROOF OF INPART BAPPION A correspondent of the Church Distan

wing asked Rev. Then J. Melish give Bible proof of his assertion that there are intimations in the New Tes tement that infinite are admitted to the church by boly bontism." Mr. Meliah

2. The command to haptize "the na-

3 The declaration of St Peter that HOW EMBIRANTS ARREVING IN THIS CO. the promuse of the Holy Spirit is "to you and to your children, addressed to Jews whose children had keen in. Labors of the Renerolant Secretor-Poor cluded in the old covenant. 4. The declaration of St Paul that

the children of Christians are not "an dean," but "boly"-defined as such terms are in the Law, "unclean" being that which was put out of the camp "holy," that which is devoted to God and perepted by him

5. The repeated examples of house hold haptism; taken in connection with the fact that prosely teste Judaism were received into Israel with their famthe ma'es all being circumcised and bou tized, the females all hanticed 6. The fact that Jews who were al-

ways accustemed to regard their this dren as in coveyant relations were never The observant reader will notice the

income quential character of all these ferences The texts which relate to infants say nothing of haptism; those which relate to baptism any nothing of infants. Not a single common for Infant Baptism is quoted; not a suggle ouse of Infant Saptesm is adduced. Yet be regards Infant Baptism, for be can adduce no authority either of express law or opostolic precedent, as the First Great Ordinance of Christianstr | Let us look at his pleas : 1. Here indeed are infunts-but no

conce, their trustfulness, an the tages of that God's children must b. For the reasons he compares his people to skey If then the one two of Heaven's citi zenn must be haptized, Mr. Mclish, to be consistent, must claim bantism for the other; he must beptize of the lambs of the fold as well as the lambs of the

No. 1 proves worthless in his hands 2 The resumend to haptive "the maembraces only those persons of whatever race, who are Scriptorally unglified for haptism, by "repentance ward God and faith in our Lord Jesus Christ.' Have infants any such quali-firations? Or will Mr. Melish c'aim that "nation" means everybody? And

will be renture to invite unregenerate and even scotting people, as belonging to the "nations," to boly bustism? not, then be surrenders argument No 2 3 The offer of salvation to ' the Jews and their children" was expressly conditional by Peter upon their repositing but infants cannot repent. And so argu

ment No. 3 falls to the ground. 4 The declaration of Paul that children of a Christian, who had an un believing partner, were "holy," in conbelieving norther was also Mennetified or made boly, in the same sense

difficulty which Pani met may the doubt among the early believers whether such nily relations were legitimate. if Mr. Melieb's wild interpretation were accepted, it would justify the captism of the "unbelieving partner," as well as of the children. When, however, he shrinks from this conclusion, and refus es to haptize an ungodly adult simply became he is married to a Christian

woman,-then be sacrificen argument No. 4 5. The household baptisms had no relation with Jewish proselyte haptiers.

the spostolic age. And the same objection lies against them as against the ational hoptisms of No. 2, and of the unbelieving partner haptisms of No. 4 Besides, in the Scriptural account of the Household Baptiston there are intimations that there were pious house holds. In not a single instance is it intimated that there were infants among ives the following as the Bible proof: them. And so argument No. 5 dirac The declaration of our Lord concerning infasts: "Of such is the king-cived a whool household into his cloud of God." TRUE CRARITY.

mong the many charitable societies and associations of which Philadelphia may well be prend very few, if any, are engaged in a work of truer or more which extend protection to the poor and destinute emigrants who arrive at this Yew persons can imagine the utter

helplessness of many of the emigrants who come to this country, there evident w being a prevailing notice among these that once in America all their troubl are over, it being an ordinary occurrence for young men and even girls to land on our shores without a nonny, having spent all their hard cargings for a pas age ticket, expecting to be able to of twin comployment at once, and the discrepointments of these emigrants and their misory on finding themselves helpless and without money in a strange land, is Sometimes beartrending
Many of the emigrants have friends

or relatives in America, to whose they have wrotten that they will sail in a certain vessel, imagining in the s plicity of their nature that the letter. often sent but a day or two before they bantisms. Our Lord regards infunts in are to start and which comes in the their belpices dependence, their inno same vessel with them, will have reached its destination and that their frie will be on the wharf to meet them; but they find on landing that they are in a strange land without one familiar facto great them.
Often sounds and sharpers take ad-

outage of their grief and disappointment and offer to take them to their friends, with the object of defrauding bousehold: if he refuses then are unrest money which may remain, and just here the agents of the societies step in and save them The aments of the American Stee

hip line have always done everything in their power for the rollel of their passengers but have been untille to I the demands which have aris and, although other means have recent ly been taken by the committees upsinted by the different societies the employees at the steamship wharves, in addition to affording the agents all the facilities in their power, assist them very materially in looking after the strangers, writing letters and telegraphing to their friends and giving all acces eary information, to enable them to find

Seeing the necessity for some addi-tional means to be taken, the Catholic Total Abstinence Union of Philadelphia in 1875 added to its standing commit tees one on emigration, whose duty it was to appoint sub committees to visit the wharres on the landing of the steamers, and look after the interests of the English-rocaking emigrants, and particularly these coming from Ireland Owing to the building of the Centernial Fountain it only aucceeded partial ly in its work; but a comme was made, and after the completion of the work in the Park the subject taken up in earnest, and in 1878 the committee had become fully organized, and fully arranged their plans, and very rarely during that year did a steamship without Winfield S Laner and which were auknown until long after Owen Kelly, the two members of the committee who did most of the hard work, being present. Relatives were found, destitute emigrants were reliev ed, others were sent to their destination and bundreds were given information

and advice
A great many interesting and to ine cases come under the notice of the acouts at the whorf, the most of which weakenisted to arome all the armui thics of their pature, the following being a few of those which occurred re

right and ten years, respectively, land ed, with the name of the person in Phil adelphia to whom they were to go, but in his countenance, and seemed to act should rehad no address, capposing he would meet them at the wharf. The agent he would took the horn to his home, instituted in-

quiries and in the course of two or three days found their friend and delivered them to bim

A few weeks ago a sumple country girl, aged eighteen, landed with the exportation of finding her friends on shore hat could are nothing of them. A young man who had in some way got past the guard at the gate, seeing her distress had offered to flud her friends for her, and she, in her simplicity, was leaving the hallding with him, when one of the agents had his attention called to the case, and, on making inquiry, found be was not what he had represented him-

Three weeks ago a man and wife landed from the strumship Illinois with out money or friends, and started out to bunt work, and were lound on Saturday last in destitute circumstances, after having hunted all that time for some thing to do, without meeting with suc-They were provided with funds upt to resintain them until they occupied in cetting employment.

A short time ago a girl, aged about sty, landed on her way to Seranton, Pu , supposing it was near the landing. but thirty seven cents. She was frightracd. A ticket was procured, and was agent to her friends with a letter directed to the nearest Untholic priest. detailing the circumstances

ticket to Sau Francisco, but only about furnished with necessary means and for-

warded. successly there are executed to record without noy definite directions of where or how they are to be found, and without the towns of reaching their places of destination or of subsisting until their friends are discovered. In these cety, who are appointed in every porof the juri sdiction of the U and who take charge of these on their

paule a report of their work dorson the is mouth, and also for the p ing statistics are obtained: Neverty persons were relieved during the month the aggregate, including locidental expenses of committee, to 984 85 and once advice and assertance to over eaven bon dred persons. For the previous six months there was obtained from the sale of tickets \$256; expended for rehef, \$106 11, and for expenses, \$67 01, leaving a balance in the bonds of the committee at that date, \$75.22 - Phila

### MEMORIES OF THE PART

"TI S OKES FORE"

Six years ago I was trucking echant along home with some of my papits to spend the ovening. It was one of the I was visiting. I had a special object bow the parents governed their children

ham, or did him a favor, he would look as if in doubt as to how to receive it We were kindly received by the fath or and mother, and it made the strucger's heart heat for his home to see how mother and the older sister removed the raps from the abovering children, kissed their your cheeks, and made room for But there was a difference Little John casse to behind

the rest, and stood for a moment looking for a place at the stove but there was no room made for him. He walked besitatingly around and not down he hind the stove on the word box. After taking off his mits and comfort he his bend down, looking as if he felt that he had done wrong by entering bis own home on that cold winter night self to be, and had him put out of the There were no kind words, no kieses, no notice from the bonsehold for him, that had been given so freely to his more forward brothers and sisters. When the father and the sons did the feeding. I nonwel that John carried the bear swill through the deep snow, while the older boys watered and fed the bornes, a much custer tack. When he came

from his work he stomped the snow from his shoes, and his sector looking out the window to see who was coming. said careleasly, "It's only John." This sentance told the whole story. I could not help but notice during the entire evening how the backward little fellow was elighted. Here was a heart actually storying for kindness-the mind I think if we have the pure love of bleated and heart made seibm and God in us, we will love one another wicked by this starvation. This inci- and not talk abroad our brethren's dent of partiality in porents made a faults. We should consider ourselves Lost summer two girls lunded with a deep impression upon my mind, and is lest we also full. Lot us pray for the one of those lasting memories. Many brotherhood that we may all renew ladian women of ladian Territory, that one dollar between them to provide for other such coses have been brought to their wants on the way. They were my notice during my experience as a

teacher. The injury done by such training counct be releulated. When such a boy becomes a man, it will be compar to friends in peughborner towns, almost impossible for him to keep out of State's prissu, even if he wants to, be cause of his training-teaching him as self-reliance and to mistrust everybody including bimself-makes him an easy prey to the thousand and one terrote jons that now breet young men currful Christian pureuts should be to avoid the evil of particity to chil dren, for often a bad nature is forming fival.

At the regular meeting of the Union, lected (hild; and many a big trouble behind the shyness of the quiet, segrankles in the little heart when the little lips are silent. Remember that want

of indulgence spails a child as well as too south of it. After dark when going to my boarding bouse through the e I thought that that hoy's heart must be as areary as the winter's night, and -up-possing that if in ofter life be should acceed in overcoming the wrong and doing the right and should receive that

HOW TO PROCEED IN CASES OF TREE-

. Moreover if the brother shall tre-

fault between they and him alone; it in the northern part of Dinnis On-he shall hear thee, then bust gailed cold, blusterpers man after school, I went they brother "-Matt. 18. 15. If the off-orled brother would go to the brothor that offended him alone, and not sell-to do families of the district that take the natural man along, and never in count to that place. I desired to are advects in the 19th, votes of the same chapter, the oftended brother and the in this particular bome. I had been off-inder agree to bow before the Lord ton for the reverberating sound. Oh! Society of Beberers at Mt Lebanon, N greatly puzzled over the character of and ask him to aid and assist them to dear brethren and sistors, let us awake, Y, and known as "Aust Dolly," has at as of the little boys, and is order to become reconciled, I believe there to home mission work, thorough and better understand has nature, I wanted would be minety mine cases sottled out effective, thou it will create a desire She was here in Colombia rounty, of to see his home training. He was a of one hindred and nover come before almost uncontrolable to push the American parents, on the 6th of May very bushful buy-at times almost to the church. "It they ask it shall be work, yes, though it may go outside 1776, fifty-also days before the Delara his somers done for them of my Fatter which is the hails of manual church lines tou of American Independence, Her this plating, but you officing, this assisters of short feet from a fire you from the product of the limits of second charter limits from the form of the product of the charter as to storage the limits of second charter limits from the product of the charter as the charter limits from the product of the charter limits from the product of the charter limits from the product of the charged limits of product or the charter limits from the product of the charged limits of product or the charter limits from the production and the form the product of the charged limits of the charter limits from the production and the form the charter limits from the sound that the great limits and the charter limits of the charter limits of the charter limits of the product of the charged limits of the charter limits of the product of the product of the charter limits of the charter limits of the limits of the charter limits of the limits of the charter limits of the limits of limits of

About a scouth ago two boys, aged little control. When I spoke kindly to go alone and the offender is willing to ow in prayer and entreat the Lord, done, yet much more up with such a strange look of wonder he will help them, but if the offender question with us to-day is, how shall in his construction on and seemed to set should refuse to ask the Lord, the its progress be augmented successfulbrother offended must take one or two by? By what plans may the cause re with him and try again, asking the coircuts greatest impulse? We may herd to help them. But if then the confidently say, that we must approach offender will not hear, tell it unto the these through the heart, and not the shurch I have sometimes thought head. is heat not to tell who the offender is easined for Josus is a part of effective autil the church has heard the case progressive, and Biblical and after the case is stated before the work. Every heart gained for, or church and the witnesses. Then the the side of missions, is a lover which the church can effect the duties church can decide impartially. Then devolving upon her.
Its success.—It depends upon the state the decision and ask the brother whether he will abide or comply with the decision, and if he will not, then are in consenance with the work, it hold him as a heathen man and a pubmust and will go on, and accomplish Ob, dour brothron, how caroful we carht to be with offending users Do not tell uny one until we dearly beloved, to work while it is have done our duty. To my sorrow I called to-day, for the night of death find that such cases are too often ex cometh when no man can work

sed. They say, "don't tell anybody. But it is told and often the world knows all about it and talks it all o the country, and then the trouble is worse than ever. Dear brothren, these six of whom are in active practice things ought not so to be. If we of them being a graduate of the Harwe would do as we promised when we vard Law School. were received into the church there would be but little to settle, more than those grees sine, And if we know in America. The public will watch nay of our brethren that are overtak with great interest to see what she will en in a fault, we should follow the di rection of the spectic, "Ye which are do for God and humanity piritual restore such an one in the united of mank ness: considering thyself lady of New York, has created at her own expense a home or lodging house at them also by tempted." Gal. 6 for homeless boys. The building is or the best improved plans, and cost \$10, interested in the work of educating th

our covenants afresh, and hold out futhful to the end. JOHN KNISLEY E MISSIONARY CAUSE—HOME AND FOREION; ITS FROGRESS AND SUCCESS.

BY IL. P. BRINKWOLTH

The missionary cance is one of me mentous results. It is a grand subject to contemplate, a glorieus and a reviving theme to dwell upon. The Great Head of the Church was a misstonary. His work, His truvels, His labors, His desires were, to enhance that work so noble, so grand, so el vertical to his brown and commonweally the beart of all his true and devoted followers. His normalistics to been given under the exercise of "all pow obediens o to the will of his Father declares to wonderful notes the spirit of the Master, and enjoins upo obedience to the same "Go yo," i ixoner ative in its scature, banding in its

that love the author, should forever ring in the carmof the church militant ontil a eraud and glorious work shall mmated, and the will of the Home and foreign -The subject of

home missions should undoubtedly on gage the thoughts of every church, or tive work. Unless we and a church ulive to the interests of the cause in their immediate vicinity, we need not necessarily expect much in the way of ne to ever cause any ii usual move. On the contrary, we may look for opposition, and ten for the reverberating so

have to look long. Sound the true kinds and sizes Gospel sound on these things, and luMARRIED.

Its progress.-Surely much has been

Every deliar, dime or

acrgy, the desire, the will. If these

NEWS ITEMS

-Boston has seven colored lawyers

-Mes E H Gennes with \$25,000

0, is reported to be the richest woman

-Miss Catharine L Wolfe, a wealthy

-Mr. Moody has become so decul-

he has offered to provide for the free ed

new seminary at Northfield, Mass.

position of ten or twelve of them at the

-The Matron of the Babica' Ho

ished from ill treatment. The Tol.

me as a place to die in, and that

ting money from the henevolent."

-Resides the \$100,000 which Wel-

lealer college received from Mrs. Stone

received \$15,000 from M. H. Simpson

a \$5,000 rebolarship, for which pre-

merchant of Philadelphia, by specia

request, delivered his candle sermon is

one of the largest Presbyterian church

trated by burning condies of var

anstwe.

ts. It remains for

SHENKLE -By D. E. Brok. Levis Redding and Miss Mary Sheakin, all of Steay county, Iowa

SMITH-LYKENS - By Jot. J., V at bis residence, July 4, 1889, Ell D. Smith and Sallin A. Lykens, both at Bisir Co.,

#### DIED.

KEDI -In the Elk Lock congregation, S erset county. Pa., July 4, 1899, Licyd. Militon, son of brother Jeremiah and sister Maggie Keim, aged 5 months and 23 days Fugeral services by the writer, from Thesa

JONATHAN KRISO AUGHMAN -In the Pine Creek church, St. Joseph county, Ind., March 27, 1880, brother Henry Baurliman, aged 50 years 7 months sad 6 days He was a member of the church about 29

and was an example to the church He loft a wrife, 6 children, 1 con and 2 daugh teen in law to moorn their love. He was a non of Henry and Seasonab Benghman, of Stack county. One He was married to Many Ann Orndorff. Funeral services by ome hunthren Jacon Streumen

FORREB -In the Mt. Version congregation, Augusta county, Va., May 2, 1899, sistee Souns, wife of brother Jacob, Poerer, north

48 years.
Tuneral occasion improved by brother
Delver and others from Rov. 14 13 Sistee
Forcer was a realons and consistent manuber of the church for many years. She was reach astermed by all who knew iter, and her Christian deportment is worthy of aniber Christian deportment is we taken Her husband and litchi tation. Her husband and to changes out to bee. Two other sees are in the ministry Several of her children bave not yet screpted Christ Nay they accept this call S. W. Ganner

BENNER .- In the Monococy church, Md brother Issac Kenn months and 21 days Renner, aged 60 years, 2 Brother Renner was a member of the German Baptist church over 47 years, and was elected to the ministry of the Gospel by the above named church, on the 8th of Cotober,

-Mrs. Tyler, widow of the cx-Presi-dent, with her daughter and grand-daughter, have all joined the Catholic 1800, and was by said church advanced to the second degree of the minutey on the 19th of darch, 1866, in which degree he served the church furthfully, to the best of his ability church. It was removed that she had come to a convent but this is not true ualli his braith fieled about 18 months prio his death. All is well that ends well for Reaser had a glorious and triumpher I. On Will Nonday, May 17th, he calle She lives at the Sherwood estate on the See the elders and was applieded with oil is of Toledo, is to be tried for murder Twenty-five of the hundred have perthe name of the Lord, and from bene-net a dealst leterwood between him as deubt loterwood between him and his propers and admirate Block save. "It was not so much of a or. His wife sister-Sordinanews woman who conducted it had a free like a Madonne, and was very accessful in the conversion of his children. His remain

D. P. SATERS for the erection of a new hall, it lately OYER -Malesa, daughter of Henry and Mary Royce, departed this life June 2 1880, agod 23 years, 3 misoths and 17 days Her nickness was hypboid fever, winc nied neurosphi weeks, during which tim this city, for snother dormitory, and stor is to be given to daughters of for she bore her affection and suffering with Chrysten fortitude. She was at the tree of ber death a momber of the M E church are not permitted to attend the public HOPPMAN ......In Columbians county Oldo schools, though the purcets pay \$250.

000 of school taxes every year. Bus in San Francisco 1500 Chinese hoys and giels are attending private schools, and 5 months She leaves one daughter, (a p ceiving matruction in the English tures) three rore and a hosbandho moora -Mr. John Wanamaker, well known

as the efficient president of the Young Men's Christian Association, a leading J. A. CLEMENT EDWARDS -- la Myrile Point, Cost Cu-Oregon, June 14, 1890, our beloved breth

er Robert Silwards was called to his re and, agod about 58 years once days before he dood, he called for Some days negot in clost, at cause for the elders and was navinted. He said be was resdy and welling to leave this world of me and secrow and that his falth was strong.

es in that city, recently. It was a most unique and matruotive descourse, illus -A Shakeress hylay in the United Uncase, erysipelas. He left a widowed sla-ter in Christ and rix children to mount the, logs. Fineral services by brother S. S. Barktow and J. B. Roberts. ined the remarkable age of 194 years

BittiWN --In thermary Valley, Huntingdom county, Pa., July 10, 1850, Miss Alice Brown, aged 22 years, 8 months and 11 diya Mari Alece was a violim of that fital dis-

#### Correspondence. A Ton to Michigan

Dear Reethren

Having lately visited parents and friends, who reside in Gratiot county, Mich., I deem it not out of place to notice their little hand of believers, and their yet new, but very boantitul and fertile country, uch the columns of the P. C. Their church is called the New Ha

ven, and is as yet small in number, but all accm alive to the work, in conseace of which they are frequently mode to veloice over precious souls string their little company. This litthe flock is scattered over a very large territory and will be better known when you are informed of the fact that their ministering brothren, which are two in number, not unfrequently risc and then travel twenty-four miles by private conveyance, and preach a sea mon at ten o'clock the same morning Ministoring brothron traveling in this

part of the West, engly to make it a

rith this little band of willing s

courage them in the work which they are so zealously pushing forward, tervices at the Brick meeting house, Their climate as but very little different from that of north-eastern Obic and is just as healthy, or even healthi-Their soil is very productive and one among the finest farming districts. in the United States. The country, of late, has improved vory rapidly so that the price of land bas nearly doubled itself in less than four years time. At five dollars per acre. This difference in price is owing to the various stages mprovement. Those who contour plate going west to get a bome will do well by considering this point, but all expect to go to this place to clear up a form for themselves must, make up their minds to engage in hard labor for several years, for the land is very heavily timbered. This, no doubt, is why it is still within the reach of the

poor but hencet man. How much betterit would be for the many poor o our large towns who have no employ ment, and who make their living by some disherest means, if they we go to such a place where they could have plenty of work, and become good and o seful citizens, and not only t selves but also their children

Hantsandon, Pa-From the Olser Church.

July 18, 1859.

Dear Brethree .

According to pr arrangements the brethren of the Claar on Saturday. met in council July 17th. Our beloved brother Jacob Miller president and assisted by John inger and John W. Brombaugh The buttness before the meeting was to elect a brother to the ministry. The choice of the church fiell up brother Frederick C. Dively. Nav be over he upheld by the prayers of the arday night. Sunday morning we had Sunday-school and the brethren above mentioned and also other brethren from the Cove were present. We were encouraged in our teeblo efforts in Sunsool work by an able address from brother Halsinger. At ten o'clock was public services. The couregation was addressed by brother that overcometh will I grant to set with me m my throne, even as I also over-came sed um set down with my Fa-

ther's in his throme."

The sobject of overcoming was ably kiid before the minds of the hearers by brother Brumbaugh. He was follow-

German. They uspecially tried to overcoming pride in some of its varioverthrow the church. This is a sad declaration, but it is nevertheless true. for whon the church will try to serve God and the world at the same time. it will certainly come into condemna tion of the Land. Therefore it is nonessary for the watchmen on the walls of Zion to remember what the Lord

said through Exokiel, his servant. "But if the watchman see the sword come and blow not the trumpet, and the people be not warned, if the sword come and take any person from among them, he is taken in his iniquity but his bood will I require at the watch

It is therefore necessary that strict vigilance be kept lest we be ov on Sunday morning, do their chores Let us do as the Ninewites ded. Put on the sackcloth of humility will turn away the plague M. M. CLAAD

point and consider it their duty to stop From the East Nimishillen Congregation, O. lend them a helping hand, and thereby | Dear Primitive :

At the close of the on the 11th inst, our older brought up has since we organized we will have to the matter of doing something for the send for more papers sufferers in Kansas. At the close of services at the Luke meet no doubt, in a very few years will be the 18th, it was again brought up and the result was that \$23.13 were rai Now I do not send this out to boast of what we have done, but for the purpose of encouraging others to do likewise. It is an easy matter to raise present it is worth from ten to seventy. money for such purposes when the members have the will to do it. I like brother Miller's suggestions in

gard to the political campaign abo of us. The host way for breshren to do so is to keep out of politics entirely And to carry out this principle as far as possible, the brothren present at our cil meeting last April agreed With each other to stay away nom political elections.

A. Barrisanor. New Baltimore, Ohio, Persy Double Pine Greek, Md.

July 12 1888.

Much as I disapprove of the very sectional organization of the board of missions, elected by last A M . I have put a practical construction upon Art. 21 of minutes of 1889, and

have over my signature, appointed one brother and one sister in each church of the Eastern district of Maryland a solicitor, to solicit aid for the obsect not forth in said Art. And as I did pub licly announce at last A M. that I would assume no more care and labor matters of dollars and cents, of the church then was already imposed upon me. With this Art. I decline all further participation in said matter. D. P. Saylor.

Items from the Mt. Vernen Congregation, Va -I like brovities. Always read them

-Brevity is the essence in a nut sholl

-1 greatly approve of musicuary work, and will soon practically wish it -Too many good preachers are crip

pled by their farms -Our Sahbath school yesterday was quite interesting and encouraging. The

Children at Work has infused now life. -- We need more teachers, our class -- We need more vegences, our series who would teach, but they say their educa- 2d of Oct., commencing at 10 o'clock, tlon is too hmited.

-To the Treasurer of the "Missionary Board" I suggest a general satuby 1 tother Helsinger. Our aged faction, that be reports through the Pewamo, on the Detroit and Milwawsters were encouraged P. C. all money received for mission kee railroad. By order of the church.

-Mothers, send your daughters to show the church her duty to regard to school, educate and fit them to fill the church have agreed to hold their commould the characters of the young for Marshall, Marshall county, Iowa greater spheres of partulaces.

-Missionary work needs both men and money. With a proper effort you can got legal currency aimost any where, and it will do, but not so with mon. The cry bas been money, but I fear the next cry will be men. I secan

men who will do, and can go E. D. KENDIO From Edna Mills, Ind.

July 18, 1880. Dear Primitive

We organized a Sabbathschool at the Columbia school house on the 20th of June. The following officers were elected. Michael Flory, superintendent, Isnac Perry, assessant superintendent, John E. Aetzger, see retary and treasurer, Frank Gochenour assistant socretary, John H. Michael, choristor. Peter Carney assistant chorister, William Metalor, librarian. We have subscribed for sixty copies of the Young Disciple, and if our school in-

ANNOUNCEMENTS

JOHN E. METRONB.

In the Des Moints Valley church, 1

19th and 19th, commencing at on Infranc. Sept. 15th and 18th, commencing at

In Lathrop, San Josquin county, Cal., totober 8th, and will continue one week The Indian Orrek shurch, at the reside brother John P. Hays, five miles north west of Green Cestle, Jesper county. low Sept. 18th and 1985, communeling at te

The brethren of the Deep River church, Poweshick county, Iowa, in tend holding a communi on meeting the Lord willing, on the 17th and 18th of Sept., commencing at 10 o'clock a A hearty invitation is extended to all that wish to be with us, and esp-

cially the ministers. By order of the G. W. Horwo

The Lord willing, there will be a mmunion meeting in the Washington Creek church, Douglas county, Kan., 14th of October, commencing at 5 clock, p. m The usual invitation is given. By order of the church. J. C. Metsker.

The brothron of the Labortyville burch Jefferson county Iowa will old their lovefeast, the Lord willing, on the 24th day of September, begin ning at 2 o'clock p. m., and continue meeting over Supday. An invitation ng over Sar is extended to all who desire to he

present. By order of the church I II Equipmen

The brothron of the Jacob's Creek ongregation will hold their commun ion meeting on the 18th of Sept., in their new church-house, one mile east of Mt. Picasant, Westmoreland county, Pa , commencing at 5 o'clock, p. m. A general invitation is given. By order of the clurch.

The brethren of the Gratot church

at brother D. Chambers. All are invited especially menistering brothron. Those coming by rais will stop off at

The brethren of the Iown Biver ous forms, which will in a short time, the Subbath-school, in the family and Sept. commencing at one o'tlock, in the family and the Stone church, a social circle, and they will shape and the Stone church, a social circle, and they will shape and

John Minney The brethren of the Walnut Lovel clearch Wells county Ind. intend the Lord willing to hold their lovefuset on the 27th of August, commencing at 3

eřelnek

SAMUEL NEBER The brothern composing the Silver Crock church, Cowly county, Kansas expect to hold their lovefeast on the ith of September. We extend a gonural invitation to the brothren and J. J. TRONES.

The members of the Beatrice church, Gage county, Neb, will hold their lovefeast on Saturday, Sept 25, 1886 at the residence of brother Noah Bru baker, 8 miles south-east of Bentrice commessing at 2 o'clock, p. m. M. L. Seme Clark

The brethren of the Platt Valley burch will hold their lovefeast, the Lord willing, on the 3d and 4th of Sopt., at the house of brother James Kinzer, 4 miles oust of Rising and 2 miles north-west of Garison station treases as fast a few weeks more as it. Those coming by rail, drop tae a card at the above office and I will meet them the day before at Garleon Station The invitation is to all, and especially ministering brothren By order of the

In the Lower Fail Oreck church, Medison SHORTH AND: Meteorities after bondy, Ind., Sept. 18th, commercing at 10 for the Allestrates and the latest sept. The bonds, Commercial at 10 for the Valority, Ind., Sept. 18th, commercial at 10 for the Valority, Ind., Sept. 18th, Commercial at 10 for the Valority, Ind., Sept. 18th, Commercial at 10 for the Valority, Ind., Sept. 18th, Commercial at 18th, Commercial

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children are cepecially welcome, but all others are also admitted on equal footing STUDENTS OAN ENTER AT ANY TIME. EXPENSES LESS THAN AT OTH.

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#### Sermon Department. \* SALVATION

Sermon by M. M. Esbleman

Delivered in the Bretaren's Chapel, Hunt-

Your attention is called to the 5th chapter and 8th and 9th verses of He-Though he were a Son, yet which he suffered, and being unde perfect, he became the author of eter-

nal salvation nato all them that obey ing in the capacity of church wor-Perhaps there is no other Christian more pleasure and enjoy and sisters, with those who have been

so exalted, as when kinded spirits meet to enjoy the schgron of God. We thought it would be profitable to notice, this morning, the Sulvation through Christ by it. taught in the subsect.

wisdom did perform the work. Had God placed the work in the hands of

\* Reported by T. C. Hollenberger, for the lemtion.

PRIMITIVE CORNTIAN.

plished, but he gave it into the busels We must first get into a field before principles of Christianity. we can walk in ot the Redeumer, and through the Redeencer salvation is extended to all cd by grace. Thus you see we are a great earthquake, so that the foun- to help ourselves mon, that whilst in Adam all died, all saved by grace; by c in Christ should be washed alive agmo; for, of Christ died for all new, then all pentance; by baptism; by the Gespet, opened, and every one's bands were works. It is upon God's conditions

had been dead. Hence, in this salve and by works. We must do our schole toon we have the work of God; and duty; if we do not, we are unprredisthrough Christ all the inter was per-terord. Hence you perceive we formed. He sent his Son into the world, not by man's agency, but by and through his own divine power. Just as the farmer. He does not mise in life when for our good. The Son's work was to draw all men his crop with thing alone, but by many

Meeting : Principles Taught in the Jesus is the Author of eternal salvation to all them, that alsoy him. But in reference to our present salvation :

> Paul, in the 19th chapter verse of Rosowas ways "For whose that calling upon the same of the Lord has reference to prayer; that is, the individual who would come to Joseek, and you shall find; knock and it shall be opened unto you." Hence the sinner must ask the Lord for grare, that be may be able to perform part of the work well

in his power to save; faith in his reafaith in his glary. Third, we are -ared by repentance

of the Hely Chest " Here the gift of the Holy Ghost is conditioned unite-

all sayed by resentance

the name of the Lord, by faith, by re-

apostle Paul says. "Norceyer, brothsaid the man section, and the sides of section and section. Here we have the sides of ye keep in measure what I preached subtition like trated by the deliverance unto you, unless ye have believed in of Peter.

More, we are saycalling upon the name of the Lord; by faith; by rewe must appropriate all the means.

The third salvation in smoondi the corn," and I say, "that's very good." Suddenly another

of the Lord, are we saved, not by We have instances were saved from their enemies -cumo and delivered them from their

preaching Jesus. Flegent and be baptized wrety one of I call your attention to the deliver you in the name of the Lord Jessa arts of the mostle Peter, who was aphist, and you shall receive the gift prehended and brought before Her and by him nuprisoned. The church and haptuse. Hence we are that his service might again be restorod to them and he ogain be permitted Fourth, we are saved by luptism to proclaim the word of God with He that believeth and is haptized power. The Lord therefore sent an of sin, and placed us upon the solid shall be saved. Thus far, you per suged to seek in his release and com-rece, ore are saved by calling upon ing to Peter smoote him, and Peter through him and by him, and by no

arming followed him Ob! entians, and by duptons

Thought of the process.

It is a process. thought of the presence of some help to and 2d trues of 1st Cornthians, the he was to follow, and as they came apostle Pani says, "Moreover, hreths forth, the doors of the prison opened en, I declare unto you the Gospel up to them, and they walked out, and dition. Thus man went downward, which I peached auto you, which at Peter was permitted to go to has step by step nutil he was lost in the so you have received, and wherein ye brethien and sisters for their encour-

value." "The Gospat is the power of God unto airustion," and we are saved kill him, and watched the gates day Paul, when the Jews laid wait to "Not of trative of the idea of salvation-per-

The Lord tions. He was ready to pardon heard them; "and suddenly there was even before we could raise our bands dations of the prison were shaken. Salvation is the gift of God, not our and immediately all the doors were gift to God. Let no man boast of Ass

said," and they came forth again. that we are saved. If I should say to Here salvation was sent to Paul and this congregation, that every man who Silas, and to Peter. This gives us cocouragment. To know that the Lord and if you were to obey and will delayer us from troubles and trials me, you would be trusting in my in life when for our good.

works. That would be say work, not

Some time ago, a number of young the Lord's. Truly, the spostle says, the desire, that we might be more than the property of the second through the prevent through the prevent. The former ways to be people, (and some old ones, too,) problems, we shall find up for a hondy of the prevent through the prevent. The fore-destination mentioned in the problems of the prevent through the prevent throug Bible or seconditions to the human raised this core. I say to bin, vity of Limbor. They presents a that set above. Gold seer not say that family. The second shortfurn is binned. This very good. "See the imple best, and started above the river. All a man is need, simply by fifting up upon conditions—such conditions—and c upon construction and must comply with any. "That's very good." "Here is the heavy in being away from the noise Christian's piligrinage there may exThis solvation we wish to notice to texts of horses with which I produced and heater of the great city. Sodden: ist constituting through which he may

the solvation are wish to notice to texts of horses with which I produced and heater of the great city. Sodden: ist constituting through which he may be a solvent of the day. The third solvation in successful the coin," and I say, "shat's very good."

Suddenly another book came upon Rotal shall be sered, but it is into
solvation. This occurs in our text, the man whose I completely and with such predictions force at the sist it sud. thirty
solvation. This occurs in our text, the man whose I completely and with such predictions force at to shall be seried, but it is solved by any
solvation. him slove I mised the corn;" or, 'here dealy. In a moment of time the river means which God has ordained that is an excellent tenm of horses with uses statum with individuals, strug-which alone I raised it," etc., I would gling for life in the midst of the First, we are red by calling upon doubt that. But when he takes all wares. But, look on yould always above 1 and without Jenns Christ, the name of the Load. The spottle these things together—all these things See that little boy! He sees the cost, be is not the author of oterms sales. contained—then I understand that it fusion, and the number of lives endantion to any of us. Some would was by the help of all that he raised greed. He prepares to save some, it read thus: "But he is the author of and dashes in and reneues a young oternal salvation to those who believe Not only by culling upon the name lady. He goes back and rescues in him." We must be careful how we other. But now he is exhausted read the Scriptures. We must not

faith alone; not by repentance alone; He says, "I am so weary, I can do no simply skey him in some things, but and the best of the state of th After he had ascended to his Father more, secures the bundle; and that they should so into all the world. New Testament where individuals behold be rescues a little bule. He and preach the Gospel to every says, "Now I have a darling brother, ture. Now, we observe that it is in

The apostics preached Jesus, and many I will take this fittle creature bone to obedience to Christ, that we obtain all people believed on him. This stirred say mother. She will care for it, and vation; that, in order to obtain stee propio centrece on m. Line surreal my measure. The took it me lashviton, we must obey him in all wricked Jown, and they sought to by bome, provided food and rainear for things. That includes a great deal. Second, we are severely explained upon the statuse of the Lord, we are need by relating upon the status reflected Joers, and they sought to lay bone, provided food and raincest for Itingo. That includes a great some of the Lord, we we six also saved by hands on the apostles that they night it, and enjoyed its company. Just no Should a man be a just must be deadled. this salvation? He must be a just man did impaison the holy men, but the Lord struggling in the midst of the great Should be be merciful? He must be waves of the sea of sin. He sees us merciful. Should be be kind, gentle encomes so that they went forth again in our lost and undone condition and loving? He me must. He comes down and resence us, and brings be whatever the Scriptures require of Christ is the author and finisher of om

us ashore, putting us ou solid ground He provides the necessary food for our itual sustenance, and clothes us faith, if we follow him in all things with the parment of rightenisness He may be the author of our farth As the little boy rescued those that yet not the finisher, because we do not were drawning in the river Thanses entinue to comply with all the conso the Savior came down, and saved us the angry and destructive waves lieve on the Lord Jesus Christ, thus

change your heart; report, and thus change your actions, be baptized, changing your relation. What is faith? the other; and this salvation is available Fasth is the belief of testimony. To Suppose some kind father in this

congression, sitting here listening to fourth, uncleanuess; fifth, a lost con and enjoying the service, has a dear son at home, whose he devoutly loves A friend of his, whom he trusts as competent witness, comes and tella dition of the human family, and he him his son is dead. This news grieves took steps to redeem that family, him. him. Now lot us notice the order of atonement of all guilt. Then we have

First, the son had to die; necpurdon on the part of God; second, or; third, it was reported by a compowe have justification; third, we have tent witness; fourth, he was very "Faith without works is dead"

"I am one of the distipler who took him by night, and better the distipler who took him by night, and let have down by the wall in a vation. Whilst on the one hand we the world. If edicd. It was reported Serenth, we are saved by grace. In larsket. That's another instance illus- have guilt, condomistion, alienation, by trusty witnesses. We believ uncleanness, and a lost condition, on witnesses, and it gricres our hearts. worlds lost any man should beast. For sonal salvation. So with Paul and Si. the other, we have, parison, justines. Again the same witnesses come up and we are his worknumship, created in law on another occusion. After they tion adoption, holiness, and salvation tell us he has risen from the grave. Christ Jeses unto good works, which had been besten with many stripes, Knowing this, we repose in Gut. Now what is the result? Why, we had Clear Leves until good weaks, which had seen action with many attipes, [Ancoting 18th, we spose in the Lower name has been count? Way, we not called Late between which includes "Late Clear Pere can did in paramy, and at the Brook of carbonistics—rejected in looper green or admitted, that rejectes, which are the seen as Father who than delay la field there is a belief of tentineary, which green are provided in the carbon of the seen as Father who than delay la field there is a belief of tentineary while green which green and the tention and looper green or admitted in the complete and the carbon of usnot be taught children too c

time, there is in pature no mar

when the Futher's blessed sun-

upon the longer days, when the south

braces blow balmy and gentle about

that whatever he did was for our eter Repentance is a condi-Baptism is a condition also, which enables us to obtain fellowship

with the saints. inc earnes. 18, my friends, in order to secure this salvation we must comply with the means be has given us ply with these will give us eternal sal ing for We are laboring for happe ness beyond this vale of tears; happy should we not labor for that rest which is in Christ Joses? Then my beetlere to God as the author of our salvation of one finth. And some he suffered let us not be aftend to suffer with h By suffering no are made pure.-Through suffering we obtain the crown Many things are brought to perfection by being purged of their dross. I might mention our great me works where iron is melted, and taker from the oto. It is made none, as if wore, by suffering. The iron ore must pass through an intensu Beat before it pass through the fire of persecution and the heat of attliction in order the he may be made pure and hely. Hence are encouraged when we suffer with Jesus. He is our example an the author and finisher of the way wherein we must walk. He suffered the death of the cross that we might be saved. We all need subration. Als who needs it most? Why the man man who is lost. Just hire the man he knows the least about the Bubb he needs to study it most. So let all

### Be faithful, brothern and sectors, and Casan. THE END IN THEM.

"All that we can wield is worth the coll.
If sought, as find's and man's most by

Diend. friend.
We come into the world, and take

Working towards a certain object, and looking always to its attainment future, constitutes a principle, buman being; and man, from the k manitests that he advances continually towards some end It may not be a distinct, per a great, nor good one, yet the beaven born principle is in owing to right or wrong coergies, and

the world's conflict. e world's conflect. The and in cost, maining man, is that great power which has been moving you to let it fall. the world, all the long years, since the erention, and is to the world's accomplishments, what the life blood is to It has been the inspiration of a dliour, the guiding star of unnumbeted hosts. Living and nursing to has wrought and teaching children every form of government this ested in what you tell them, will recarth has ever known, it has led mugh member your teaching-will observe erved strong arms and collisted moble will bears to admire, and then to refounded firmest on the Rock Christ produced by begin harles then ever before, the blest ban- ened the second, thereby permitting

greatest Author first modeled, and see- share, and shadow are inseperable, determine all our thoughts, purposes, and to add to this army, extrees, both fol men and woman, with cultivated spire Sunday sphool workers under all ircumstances, so work orracitly, keep ing the cad in view. Consciously doing this, would insure great recom pense of reward in this world and the

Sunday schools are aimed to pecomplish noble paracecs, , are sawking

friend, by glorifying the One, through enciting the other, and if the work ers in this field would only remember the aim. would but look to the ond, how realously they would strive to in still right principles, to infuse all right sine that grow so very nigh the best virtues you try to cultivate, and sults would reward your labor But, work as you may, your work will and the critic, looking through dark plasses on the dark ride always, will conclude that boys and girls are much worse new than they ever were, and he will come to you and tell you, show the fruit, and

shall know the tree, and believe your

of prayer, and then engaging in some wark a med one. If the Sunday-school worker should thing else. Impress this, and the crit go to the critic, and say of his young it will not tell you of whispering keyorchard, recently planted, show me and girls, during prayer in Sunday school, and if they learn it in you the fruit and then I shall believe those they will remember it all through life trees will produce apples some day, he would be repelled indignantly for The individual teacher, should remember these things, when teaching his lurk of simple faith, yet his faith is the end in view. And perhaps some the very same that removes whole day in the future, some man very nigh ine of apprehension, and mistemptation, may remember to resist givings and weariness from the mental mary and off the shoulders of son a woman, weared with the world's Sunday school workers and enables buffetings, may see the gates ajur them to toil on in faith, believing that her, and all through the sweet influsome day their works shall be made onces of the old days long ago, when manifest. But, keep the end in view, in Sunday-school you let fall, an intermen sow one week, but look beyond esting, carnest word for Jesus. Ah mensus one week, but sook beyond evening, tastons and to seeker. For the harvest, they plant one year, yes, after the weary years, fruition and anticipate fruition in the years to may succeed your planting, but you unto the perfect law of liberty that wome. In the world's enterprises, one many be successful carlier, and not have

> Great works cometimes develop very slowly, your thoughts are carried by er the land and under the sec to for ower places in short times, and you are conveyed like distances in like time, over land and under it for long miles, yet the means of transi ting either, was the work of many years, the evercoming of much opposition, but, through persistent vice

them, you see evidences of the life, that of the end designed, it was accomplish ormant, when conting surrounded. These things should encourage ings hold sway-and these evidences Sunday-school workers, for they considare first the tender bads, then the or their work a creat and good one which also has its discouragments, and east ful blossoms, and then the Praisin its earliest development, and wh to evercome these, requires earpest work, earnest tenching, not a lesson from the lesson leaf mainferently the scorching sum of madaments this upon them, they are not only strongth taught, not a hymn sung in like man ened to endure, but those same power ner, not a prayer passed by in lattless ful rays, in man's judgment, almost institution, they will forget all that blighting in their influence, are perin one we k, and the repetition will the works of the Creator ting im, and, if he succeeds or faste, it is sult in an indifference, from which all Loke unto these may be professions sub-equent teaching may never rouse g cuergies, and ling him, the them. Keep the end in view, and son In the beginning there may be cause skillful or the ill use of his weapons in good seed by the wayside. It may to despond, but just remember there skies above the young, there full amour thorns, or in stony places. it may fall in good ground, but it is for are adverse winds to come against them, there are mixed influences sur-Impress children with the majesty of the Jehovah, and they will love broajust as naturally as they love the good and great on cut teach them to know the Pathor's hand the button being, permeates it as ef-tench them to know the Pathor's hand tectnally und lake it, ends only when in every good and perfect gift in the would, that its grandeur and clory and compass, that same hand alone

rounding. Then let Christian radiance illumine their paths, be kindly affecto these least once and in time to come, you may look upon them when responsibilities of earnest life work ward a certain and in view, has effect these things, they will become inter- mountag, but if you see Christian I do s co atrougth coming of resisting tempies to conquest and defeat, has antinus adornings as heaven horn, and tation, and can attrib beats in deleace of right cames. It eresee this great Crestor. And when thank the Father, and take new court innumer. Thousands of voices c has excited science, and glorified art, the mind developes they will instead up for you never know till Christ's blessings and gratitude come from the soutros, and lost of all, it latts be works nearest perfection, be they what work they shall do under the pack opening from the great local formats on the Boak Christ perduculely to also or sus-de, the The beamon'd their givenine Captain, but Although manty every mall beings and length on the companies of the c you do Luow, that the event never its culces But this is of small They will also realize that wants the here, that the army is never Acheus have always been in the camp

ing and believing these things, man never one eithout the other. Then will know the God in all, through all, keep the end in view, and teach chitd-Then and conduct. and for all, will consider a live devoted ten these things, to lack on the sunny to be in an obligation of the control of the contro ors in Sunday-acheols remember to hearts within, that they may take your of a dust-grain on the balances of now right seed and the results may words for testamony and believe your mighty tool. Then many will w

religion a blessful reality. And when they had written less, or written dif-you important others to come and go ferently. Where such personal powel Then again, keeping the end in view, teach them to sing their songs with the spirit, and the understanding, hwe life, do not tell them, it will be a cross the a suffering invalid worker for Jesus ly and carnest, and to think what to say they love the Savior, a cross to e words mean, it will be an im- tollow him from Jordan to where he provement, it will be an improve shall be seen, on the right hand in ment all around, and the slightest sug- glory. Ah no! when he communded, gestion in this way will induce a child to conjure wonderful and beautiful He said it to those whose loss, would there would be harmony fancies just from a little Sunday school be they of their own households, to and conservatism would mean Emmin these who gave their lives for love of ucl. song, touch the right spring, and the him who first loved them. But, in I too, mems progress in every these days when man one worship ble I write, private and public mental faculties will be actively exhed and prove a lasting benefit

Then again, the fall import of prayer work in which ever field of the Muster, conscience tells him to, he bears no cross in Godman. To hunger for something ly. Lot them understand to the fall. every idea associated with it, and im doing it press especially upon the little mind, ment, decrease and best, it is associations with loved ones, most ballowed worthy of the Lord unto all pleasing. the morkery of assuming the attitude on earth, it is the comfort and peace. There are many who shuff at progress, and blessed hope, that the worldcannot even such as Jesus urits and give nor the world take away. And because they love the world and the kenning the call in your it is all the flesh or tradition more than the Cross, sweet prospect of the glories, in the The denial of missions and the rejecplace world, the holy river by which tion of plain dress are two-proveno hope will ever hang silent, the soulsuffering inplaces of the meeting with idolizes the wardrobe. The culture of the loved ones goose before, all this and the mind is God-like when it means

Then never drag the banner of Immanual to low down in the dust as to eay, 'tis a cro- to list under it. And bon the clouds above you are dark with sorrow and temptation, when tions of spirit try you, just remember to call them by the right name-for the errors vanished with the old time. percentions and roday is not save in onary. Then be generation may plan for succeeding long to wait. A teacher may soo over, od Christ profession. They may see it plest who live and work with the Exp first with joy; and subsequently view N VIEW. Therefore, Cheno here is workswand a rank field be-

it with sorrow, because he sees so hithe of the professed lite , but, take beart the unremine of the lasts, are units gue, Put thou thing edge to the great weeds of with the spirit of the world, should be remember to the very carly surgeshall then find the our of life and not on of life, but the life is there, and

roach and say, 'Well done' !"

TEGES AND PROGRESS SYNONYMS.

BY C. B. BAUSBAUGH.

Bro. P. S. Garman and site of

Beloved Yours is here. Your gen resity is not beyond the claims of Je-To Learn Christian socks in vana to be carried to you one all to me nothing save for Jeans' sake. How differently people the skies "on Sowery beds of case. apprehend and judge, em-elves to send me a few stamps to keep my nen in service; others would a hand-some sum for the opportunity to make a bonfire of my Some see only what they imagand resturat me needs reproof They snatl at capitals, big and little choice at polysyllables and compmed, Christ-like in your counsels un- call me proud and obstinate and phavhave my style bristle and meet them, you may see sorrows and danse, and elequent with the very Dicome to them in lafe's vinity and tears and blood of J. of believe is attering truth les graces pertecting through enflering, strongly than the utmost stress of ute a small part But only a very few enabittered sou to Sunday-school indusers, sh, then, find lait either with my matter or

In the solemu, decraive day when "Tokel" will probe all hearts and sif ith you in enjoyments in the Christ- inrities are referred adversely to belit and the salv ation of souls, it is greatly to be feared the suirit of the Cross is not regnant. If Christ and him crunified" were written on every heart and every phylactery.

> I too, mean progress in every syllajust such progress as comes by selfcrucifixion and assimilation to the Ah no! it is enjoy- olse, pray or labor for neight not found in the death of self is not to One hugs the purse and the other also heart-culture, no matter whether is is attained in a low school-house or in a four-story brick college. Sunda schools are Divinely endorsed church nurseries, if rightly conducte sions are the heart-cheer of God and has angels if they are what Jeens only can make them. Protructed service are the counterpart of the ministry of Emmanuel. Musistered support carding to necessity is a plain, positive All those are es-Davine miunction. sential elements of Christianity, the normal outgrowth of the life of Jesus, and mean progress-But whatever looks to the laberty of the flesh, and

> > ORDER BASKET-NO. 7.

BY DANIEL BRIDER

We all have our little excesses to car, our traubles to meet, our trials to contend with our temptations to consucr and overcome, our mourn over, our severe sufferings to codure. The burnan family is subject to a thousand and one adments, con Sirts and discouragements.

The "flosh lusteth against the spirit and the spirit against the flesh these two are at onmity with each oth "Woe unto the world beca offences! for it must peeds be that of fences come," Matt. 18 : T. world will cause, unto us, offences, yea and our dear brothree and sisters may cause us to be effunded, but it is our privilege, under all those various diffi culties, trials and tribulations of this life, through the unsearchable riches of the grace of God, to always rejoice "My bretbren, count it all joy when ye fall into divers temp-James 1 . 2 is very signifiant. And it is our duty, our mission under all circumstances of life, to prove hat Jesus Christ is manifest in the firsh," by showing forth His virtues in

To do our duty toward God, sor fel low beings, and ourselves; and to fulfill our Christian mission, according to come cays, "My burden as light. Having on Christ's yoke-the love of burden is indeed rendered light. But mercerum ammenen integrina are percentus, any menererum ammenent production ammenent, por the matter [Section 2015], and her related a fixed a sufficient design for the matter [Section 2015], and her related a fixed a fixed a fixed a fixed a fixed and her related a fixed as a fixed as

laden with his leaden burden. Having by facts and arguments which Mr. Ray to s, as well as Roman and Greek Cathlately been to a few lovefeasts in Lan- has not been able to refute, therefore, oliveeaster county, the following thoughts his 9th argument is left without force ray of so-called facts vanishes before came to my mind very forcibly: and application. He fails to sustain to

"Previous to lovofuset occasions," as his 2d a (1) Matt. 3:13-17, says nothing brother remarked, "All the leaven that may exist among the members, is about Christ receiving single immer-

agree to lay it down. This leaven is the enemy's burden. The heart being 2 Mr. R. offers no proof that John's haptism, Acts 19 : 4, was single imi

emptical of love, the devil processes it with malice and eavy, stubborances

gives it is rendezed minorably unhap-

go down upon your wrath

Wrath includes all envy

overcome what little may arise with

night give hospitality to a spirit

BAPTIST-RUNKER DISCUSSION.

The Brethren do not held that

nears of the same voluntary nersor

al exercises that adults are a

show that the conditions of remove

county 15mm apparatus

Bioptist Cherrhon persons which satisfactors to be

D B Ray, Affirms J W. Nyes, London

us unbanny.

Bethlehem, Pa.

By relanding and adding no

3. "He that believeth and is baptize ride. But before partaking ed." Mark 16: 16, says nothing about holy communion, this burden is laid down and buried, and the heart is ing faith is not a single act, but a filled annew with love. But the devil of and luring exercise, hence his will soon exhume the old leaven again, plea that "If the act of haptism must and will try to induce us to take it c repeated to the number then the act of faith must be repeated upon as again. Sometimes he succeeds in deceiving some who will load to three," is inconsistent, absurb and it upon thouselves again, whom he ridiculous. According to his logic, has then send about through the forth, like his dip, would have to conchurch to peddle it out for him, and what is the result? The above is ist of but one ct. That will do for a burdened, and every member that re-

The death of Christ was a of but the result of actions and cars Neather is one backward day like his death which occurred on the cres

that they can make no more progress trine immersion the candidate receives He will not have us beg and tug at the one lovid into the name of Christ evils of the past, nor those which we and our resurrection therefrom. His marine in the future "Lot not the baptism as related to the Father and the Hely Spirit is designed to subscree er give place to the devil" Eph 4 26

to such figure because they were never admonition of the spostle, dond, burnednor resurrected 7 and 8. Donth and both are not when fulfilled, will make us benny be-

butred, and all ill feelings, and daily to The Israelstes us, so that the sun will every evening through the sea by our backward dip bulus a pesceful 'good night," is the 10. Nosh's going into the ark was ous pravilego, 1f wo a type of haptism. Norther did he go in backwards. The type was in his deure happiners, let us never one

salvation by water. I Peter iii. 21. ought that destroys our love to God That ween't 11. "En boxtoma." (one baptism) and to one another, and that robe us of our pance, "If ye know these Eph. 4 : 5, refers to "one" appropriat things, happy are your ye do them ordinance called bustom by which Jews and Gentiles, bond and free, male out forgoving and forgotting old offences we cannot be happy. Every and female were alike brought into the day may have some evils, some offenchurch. They had one and the some ees, but not so many as to render us Lord, one and the same faith, and in unbappy; but to bear with us a lifethis sense all had one and the sense time's offences, must necessarily make baptism, but every person of com

an knows that all could not been been baptized by our and the same thp. therefore the effort to make thes rel to mode is supremely ridiculous, and Mr. R's translation 'corr dip," will not do. "One baptism" in its proper sesse may consist of a plurality of dips with

the same propriety that Christ's our "whitehet," (1 Cor. 16: 1: Rov. 1 - 4 or that the "word of God," (Luke 8 It is not true that I thought that a 11) consists of his "monte." (Acts 11 ford embrue," can be "baptized to pro-14), or that God's "seerl," (Gon 2 . 2) duce spiritual life," or that God's childis made up of his ricords

(Heb. 4) run become abortives. Perversion and 4, 10). Mr. R. repents again his so sophistry are often the weapons of the alled facts. I roply : desperate when their cause as sinking

1. My example from Happor simple fact that Baptists consent showed that byptize was used in class to "hatred, variance, wrath, strife, in war, condemns Mr. R's claim to a truly Greek to express more than one

The example of Nasman from trine immersion Anabaptists is a most the Septuagint showed that leggize was used in sward Greek to express more complete and viewed failure, and consigns his borsted "Raptist Succession to than one dig Matt. 18: 19 cone

rate the defeat, mane of each d person of the Godhead. That's tree

more formal, church membership will The anostolic fathers say noth save any one. Mr. R has failed to ing lutely condema Mr. R on the design

are not the conditions of true church membership and fellowship, or that they do not directly subserve the pur-Moscolns A. D. 256, informs up that trine immersion had olivings been or been forced to admit that infente old as the gornel.

though saved are not made particulation Among the curliest Cutholies, pants of salvation, through, or by any the old Novatiana, Waldenses, etc., trine immersion was not associated Serviane, Acept the accountability and duty of adults

sary according to their abilities and 7. Chrysostom, Tertullium, Moneopportunities and the consequent relus, etc., and the early churches attri-bated trino immersion directly to others were trine immersionists.

Thus we see Mr. R's boasted arth like chaff before the wind, but 1 It is a fact that the Greek gram-

arisas, declare that frequentative verbs (ending in 24,) denote repetition

guised lexicographers have defined

2. It is a fast, that the single die of the Baptiste has no repetition. 4 It is a fact that is sacred : dassic Greek whore one div only is ad-

5. It is a fact that where the nature of the case requires repetition or in-

nor of action, implies is used, not It is a fact that boute which sim ply means to dep, without any idea of

the Bible for baptisu 7. It is a fact, that "en beytemen," Eph. 1-5.) can not be correctly trans

lated "one dry." S. It is a fact that before Mr. Ray in upset this frequentative theory, h must set aside an established principle of the Greek language and destroy the

of this class ? It is a fact that trops in satisfies the frequentative nature of buptice, and the three modifying aduncts of Christ's great commis-

Matt. 28 · 19. 10. It is a fact, that one dip can sets each, but are the results of meither satisfy the former, nor he ad-

> f the latter. 11. It is a fact that the fathers atabuted trine immersion directly to Christ. This is not true of infant bap-

tism, infant communion, etc. 12. It is a fact, that the most learnion of instructed converis us the general practice "in the first three ages assas of trine officeion in the latter part

central manner of baptizing during the es of Chant?

irstthree centuries. They regarded the transition from trine to scople immersion afterwards as a great change. torians attribute single unmersion

orkers in the 4th century. 15. It is a fact that single immersion Christians are "partakers." as never associated with "the pame of the Father, and of the Son, and of the Hely Spirit," till Pope Gregory de-16. It is a fact, that backward adult

Chaistianity till the Bantista of suce what they called baptism, not four 17. It is a fact that larged historic

ans inform us that trine namersion was birst used" and was "undoubtedly 18. It is a fact, that the most pro-

ent coolesiastical reholom and writers of later ages have declared trine imsucreion to be the practice of the primative ages of christianity.

19. It is a fact, that the early ers, whose testimony is generally sought and emelored by Buntlets in support of immersion, sustain nothing short of trine immersion 20. It is a fact, that whateversekisms

sted in the early church respecting with the church. That makes it as questions of church deciplise that Catholics, Montanists, Navatars, Donatists, Arenay, Moletians, Macrdonnes Marcionists, Appolingrauss, Nestorians. sah, Mulabar christians, with human corruptions, traditions, the Jarobites of Syra and Mesopotamis, Monophysites, Monotholites, Abysinians, Armenians, Chinese christian

We have above that the Buptist Christ.

The Response of the Buptist Christ.

The Response of t

the Greek as a true and faithful exhi- What right had they to interfere with hitten of the assault near tion. uncattriby independent church? Echo 22. It is a fact, that the rubrics, catechisms, and baptismal offices of the Greek and Oriental churches have of cour required trine immersuo

23. It is a fact, that Paptists appeal to the rubrics and practice Greeks as a correct and reliable expe

understood the original Greek comseen (Matt. 28: 19) to require tense

25. It is a fact, that, the tirrely entals, including the sucdenses and Albigenors did not dip transversly or backwards as the Bap tiets do but bowed forward in ban

where munimens consent the books of he New Testament were computed in to the sacred capen, dad without any

of baptizing, transmit the christian Serintures to us through the Greek ntin, Novatian, Denutist and Wal

count of any organized besty of mosed christians ever changing from of to true immersion, but we have

28 It is a fact, that anyle imme courts of which we have any account ecclesiastical bistory prior 7th century, not only denied the de-vinity of Christ, but did not even pretend to baptise according to Matt.

19. They were regarded as strayly he retent, white the general church haptive according to Matt. 28 19, "in the name of the Father, and of the Son, and of the Holy Spirit."

20. It is a fact that Christ has com ed authorities testify to the trincim- manded hapteen into the signade or sarts wher mame of each definite or "in the first three ages particular person of the God-head-The exceptions were Matt 28-19.

30 It is a fact, that "the Bantist of the 2d and in the 3d sentury. Not churches" do not baptize into the definite or particular name of each defi-13. It is a fact that historians de, nite or particular person of th Goddare that there mus no change in the bond. How thou can they be church

As to Mr. R's 3rd characteristic we showed that the Baptist thursbes w really destitute of the Lord's supper 14. It is a fact, that fathers and his that the Lurd's supper (drapson) at as much a meal, as baptism (Supramer) is Eunomius on Arian beresie, and his immersion. It is an evening meal aten at the Lord's table of Runtiel no meal at all.

do not "cat and drink" at nor are they "partakers of" a table. They cole brate the eucharist before dinner call it the Lord's support. They have haptism is unknown in the history of without sutherity put away the supper or lovefeast. The apostle did not re-prove the Corinthians for a meal but e eating their own, selfeb, disorderly suppors when the Lord's supper should

> Mr. Il'n 4th characteristic fuils 1st. Because it proves too much 1st is the "local church" among the bacth-

ren. Congregationalests, and others that expels the unworthy members And Matt, 18th chapter, is our special standard of oburch government in personal offence, and we arknowl nothing but the New Testament as

our rule of Christian doctrine and practice, but he will not admit on this agnd that we are churches of Christ (1) The members of Christ's body are united and watually dependent or one another. 1 Cor. 12 12-27.

(2) Baptist churches are independ (3) Bow then can they be churches

tive according to the united will and But Bentist councils or Associations

SEED THOUGHTS.

Without adversity grace withers -Would you be strong? Conquer

-Fancy tune most furnously when a guilty conscience drives it. -The Christian is not rained by hving in the world, but by the we living in him.

-In matters of produce last thoughts are best, in morality your first thoughts are best.

Truth is the most powerful thing in the world since fiction can only please us by its resemblance to it.

-Said Ambrose, one of the early fathers: "As we must sender an account of every idle word, so must we bleewise of our idle sitence?

----Life is not done, and our Christian character is not won, so long as God has anything loft for us to suffer, or anything for us to do.

-Man is not born to solve the prob lem of the universe, but to find out what he has to do; and to restrain homself within the limits of his comprehension.

We esteem in the world these who do not morat our esteem, and neglect persons of true worth : but the world is lake the ocean, the pearl is in the dopths, the sex ward awims

-I have roud the Bible through many times. It is a book of all others. for lawyers, and I pity the man cannot find in it a rich supply of thought and rule of conduct.- Web-

-A sympathy with that which is pure implies a repulsion of that which is impure. Hatred of evil is in proportion to the strength of love for

ed. To love good intensely is to hate ovil intensely. -As it is not putting on a gown

that makes the scholar, but the inward habits of the mind; so is it not putting on an outward walk of profession that makes a Christian, but the inward grace of the heart. -The tree will not only ite said

falls, but it will fall as it leaps. And the great question every one should bring bome to himself, is, "What is the inclination of my soul? Does it, with all its affections and power, lean tow have been caten, and for neglecting the and God or away from him?

-As in nature, as in act, so in grace it is rough treatment that gives souls as well as stones, their lustre. The more the diamond is cut the brighter it sparkles; and in what seems have dealing, there God has no end in view but to perfect his people. ----

-Flor in your troubles to Jean Christ. The experience of upward of thirty years embles me to say: man ever had so kind a friend sa be or so good a master. View bim, not at a distance, but as a prop, a stay, and a comforter even at hand, and he will requite your confidence by bless

-There is no portion of our time The Brethren's general conneil is that is our time, and the rest God's; at legislative and advisory and execu- there is no portion of money that is our money, and the rest God's money. ment of the churches represented. It as all his; he made it all, gives it all and he has simply trusted it to us for

#### The Brimitive Christian, BEIDT SEEDEN WERREIT S.

#### STREET, PA August 10, 1440

EDITORS | ELD. JAMES QUINTER, AND E. E. BRUMBAUGH, PROPRIETORS: J. B. BRUMBAUGH

Our bindery is in full blast. Sove hands busy as bees. Magazines and books bound cheap and neatly, Dox's forget that we need contribu-

Wake up quill one on live subjects. drivers : there is a work to de ----SOME of our patrons have again for

tton that obituaries should be short We will have to bed them down. ----

An earthquake continuing one min ute hid in rains Manila, the capital of Luzon, and the chief city of the Philinnine Islands

Ban. Holsinger thinks we ought to have good foundations under our houses at Huntingdon, as we have very hard rains. Well one hard rain this sour Well yes, we

The brothron of Johnstown expect to have their new church done some time to October. They think of build ing several other houses in the same congression and they have the se to do it if they have the will.

Tunovou an oversight we failed to get a file of No. 28, and as the edition for that week is entirely exhausted, we will be much obliged to any of our one who will be kind enough to Ethelman on his journey and hope send us a good clean number of that issue. No. 28, July 13.

The Christian Consours for July 1 efore us and as ever is strong in its opposition to sceret orders. It is a readable paper and should have a wide circulation. It is published by Exr. Cook & Co. No. 13 Wabash Avonue It is published by Exra Chicago, Iil., at \$2.00 per annua

r a collision between two steamers on the Detroit River recently seven teen persons were drowned, twelve o being alter boys of the Trinity Catbolic Church, who were on an excursion with the priest and other per sons engaged about the church,

WE had the pleasure of a call from older Grabill Myers on Thurs He was on his way bome from Lancas ter county, where he had been spend ing some time preaching. He reports good meetings and a general interest

Our foreman made a blunder in the make-up of our editorial page in last and it was not noticed until several thousand were printed The testimonies from Pedebaptist vapers against infant membership should all have been under the heading "Infant Baptism on the Decline

Wr are having very pleasant weath er just sow, We have had refreshing wers which have made the atmos phere pleasant and everything is growing so nicely. Fruit is coming to market in abundance and of a sope rior quality. Truly we have reusen to be thankful.

Tux English Catholics are building a magnificent cathedral on the forid Gothic Style at South Kensington, London, which will rank next in size to St. Paul's and Westminster Abbey. rer \$1,000,000 have been raised for it already and money is still pouring in om all quarters. Such is the seal of

Tue Woman's Christian Temper

her noble stand, in excluding intexice. | now do so. It is a large pamphlet of restriction, and food may, in small quan- Is it not our duty to ediscate—devol ting beverages from the Presidential 96 pages with index, nicely got esident's house ought not to be a drinking house. We wonif our next President's wife will have courage enough to do right.

The Illustrated Christian Westly nakes the following truthful remarks . the honest seeker after truth is, What tirle on Growing Sorghum Cane in does the Bible say ? If anything comes to him guarantous with a "Thus saith of the volume. the Lord," that is an one of all control a statistical table showing the accessor difficulty, in too The real many cases, is that the Lord's voice alls to the acceptance of some truth inpulatable to human pride, to the discharge of some duty repagnant to word inculcating the doctrine or com-

with a ducile mind, "What does God Bao M. M Esheiman and wife were ith as from Saturday until Thursday afternoon, when they went to McVey. own where there was an appoints for him that evening. We are glad for this visit as we formed a more intinate acquaintance, and we feel that the tie of brotherly love has been made stronger. Their visit was very much appreciated by us and we hope we

ay this, but the wrong way, unutter

he may be instrumental in accomplish ing good in the churches he visits. The following on a postal card was rered y sterday from McVeytow "Meeting at Spring Run last night. Lurgo attendance. Our bay is iming slowly. We go from here to My ancie Geo. Aurand Lowintown had his barn burned the night of the 29th. The work of an incendiary

Ruo Holsinger is at work in defense of the truths of God's word, as following item from the Myersdale

Two horses burned "

shows: "Bro. Holsinger,of the Progre announced, at the close of Mrs. A. E Beachy's innoral services, that on the venings of the 24th and 25th he would deliver two sermons in the Brethren's meeting house in Salisbu First evening-subject, "Christian Bar second evening-subject, are the Proper Subsects for Christian Baptism ? Suffice it to say the house

both ovenings was filled with an in telligent and appreciative audience o. Holsinger's remarks on the first opic had necessarily to be brief, but were incontrovertible in accordance with the Biblo, the best biblical authorities and lexicographers. He proved that sopro always meant to immerse, mmerse to dip, and dip teafes, or as Luther has it, unfer toufen, funken,

proper subjects for bantism. His ar ments on this proposition were lared. undersable and in accord with the heat authority, human and divine."

### REPORTS FOR 1880.

On account of the limited demand, heretofore for the Rendet of A M number This year the demand for been so great that our first edition is all exhausted and have on hands some three hundred orders not filled. To be able to fill these orders and all others that may come in, we at the fast is only a spartial one, for it is once commenced another edition large

The Woman's Christian Temperance we must go to considerable extra ex-lution proposes to present a multable goods in doing this, that all of our pa-france is in a public half and visitors duty to establish rebooks from a com-mensorial to JM. Mayes in approval of from who have not yet seem for it will run a ministrate tunes in identical opart from that of influence?

very plain duty, as it is cortainly evi- port ever published. Send in your orper degen

#### GROWING SOROHUM IN KANSAS.

One of the most important feats of the Second Quarterly Report of the The only question that remains for State Board of Agriculture is the ar-Kanesa, which occupies over 30 pages The paper opens w by counties of 1880 compared with 1879, which is followed by the experience and recommendations of 100 growers in various counties of the State. The value and importance of then, is to deny the inspiration of the readers. Prof. Popenos, the entymodegist of the Board, makes a very intermanding the duty; to "soft the Bible esting report of the Web worm, its habits and its transformations, which and not swallow it whole." An easy will greatly interest countles where ably wrong! The true Christian beof this pest. The Report also con tains meteorological data for the three mouths ending June 20th, and the neaal full and varied information man the staple evops, condition of farm nai-mals, i.e. The papers upon the Sunmer and Fall Treatment of Orchards and Vineyards, occupying over 20 pages, are particularly timely and of a

and price of the public lands, a list of may meet more trequently in the furo. Our best wishes go with brother to to The statistical information given in

for 1880, of population, crops, fruit trees, farm building erection, &c., will se found interesting to all readers The Report may be had by address ng the S reigry, J. K. Hudson, To pekn, Kan.

### RE TANNERS SASS

Nearly all the papers have thing to say about the first of Dr Tauner, and it is not necessary for a to give a minute history of the affair It may however, he of interest to some of our readers to know how it cume about, and we will let the Re-

"A few years ago, a Brooklyn gir named Mollio Faucher, professed fast for a long time, and William William A ol, M. D.-a well-known phyown of New York, wrote a book of Firting Girls, to prove that all such are imporible, and therefore, fraudulont. Dr. Tanuer then livie Minnessota, saw the book, and announced through the papers that he could fast forty days, and had done it. Die Harr sded by offer \$1,000 to him or any one who could do The conditions were that the instshould be an absolute one, and should be under the supervision of the New York Nonvological Society, an as tion of the most skilled New Yorl physicians. "Dr." Tenner objected to

but a few weeks later he began to fast on his own book, under the sur ion of some physicians of the "Eeler-tie" school. After about ten days but clapsed, the regular school of ph isus set a watch, and the Nor York Hirald has also or

rom water as well as food, but it soon became apparent that he could not endure it and he took to using water If physiologists are correct enough to supply all, and we hope, as Then too, there are doubts as to

Massion. People are disposed, some meatly covered, and is acknowledged bim. Taking all the attendant elitims, to put a large premium on a to be the heat and most important Renite conclusion, it is thought, can be upders. Single copy, 25 ceats, or \$2.50 rived at, and will therefore in the end, mount to nothing, as there have been cuses of persons living more than forty days on nothing but water. The only thing elently shown is man's fully At this writing. July 31st, he seems to be doing well baying abstained from food thirty days.

#### TRUE MORAL COURAGE

We hear and read a great deal about corraveous men, those who have stood ground manfally in the battle field, in the sinking ship or in the blazing house. These tests of courage all do not have, but in our daily life there are tests of a different character is compared to a warfare, and we that have outered upon this life and are trying to sub-line our passions know what it is to fight hand in hand with the test of our courage? It is logally have to labor for yours to vid God's word at all times and all carena- mothers taught them practical character. Late information stances is a brave conregeous soldier of youth. If our mothers had a practiis also presented regarding location the cross. Jesus says: "Por this end cal knowledge of our language, our the district and county fairs, and an into the world, to hear witness of the turally spenk and write correctly much extract from the Railroad Assessor's truth." To hear this witness brings a great deal of time and labor would be Report, showing the number of miles us into some hard battles. In these of railroad, and value in each county. latter days, as in the days of Christ, there are enemies to the truth. Pont one times shall come The conflict will deepen as the end draws nich and good old veterans in ages past, tostand rectly. Then too, we me editorians for one hundred and turenty.five years. the Son of man." People, now will courage to une adhere to it, it will finally work out

There are times in which it requires secial courage to witness to the truth. To empre up ones or avowed enemy tain the tenth, against those we love and whose sudement and onimons we our test of courney and near It is one of our most severe treals, yet just such courage we must have to be faithful witnesses of the truth. many Christians have too little moral back-bone. They would rather comsquarely, especially with a personal Let us Christian fele the courses to stand up for the truth lough we may have to forsult father mother boothers and sisters houses and lands for the sake of the

#### WHO NEEDS EDUCATION ? Our brothren are now pretty gener

lly accepting the idea properly conducted, by the Brothrey are good institutions, but to our mind views as to what should be their high-At first it was his narroose to about st purpose. Some cannot, appa ly, see any higher design in them than to fit young men for the Insintions of life, and were it not for the in finences that are bewerkt to bear on our youth in making this preparation of the brothren establishing a

ten up, tities, and in some form, he given to op the powers of our mind? and if so sest unt our duty to employ every hanful means to bring about sult? Schools are an auxilliary to developing the mind which is to live for ever, and should we be indifferent to

> If then, it is a duty to develop the mind owner from the considthat we are thus better fitted for the business relations of life, it brings tion another idea that we bear ometimes advanced. It is that we mon, not being expected, as a general thing, to engage in business, do not

therefore need an education. This wo think is a mistake. God designs the wind to be improved, and if it is the uty of men to improve their minds from this consideration, it is also the duty of women men as well as men in the business

domestic and sweat relations of life

A great many women are filling postwhat it is to fight hand in home with the great enemy of smile. It is said be mon are seeded all over our mass as goes about this a scaring loss sacking lump the rising generation up to a gree about this a scaring loss sacking lump the rising generation up to a gree about this a scaring loss sacking lump the rising generation up to a scaring loss should be a scaring loss sacking and the scaring loss sacking lump the rising generation up to a scaring lump the rising generation up to Our young men go within calls us to take our stand as edge of the grammar of our language men in this eternal buttle. What is many of whom get the theory, but to the trath. He that will stand up for selves of inaccuracies which their was I born, and for this cause case I children as they grow up, would us To bear this witness brings a great deal of time and labor we saved in breaking up the hubit of speaking and writing incorrectly. conclude, and we think properly too, that if it is important that we use our language properly, it is highly imporwho will have the courage, like the aut that mothers he able to use it corup manfully and hattle for the right, women in the church. They have a Noah stood up bravely analyst the work to do, and if education properly snoers and contempt of the wicked an-directed in a power for good, it will be one hundred and twee-a power for them as well as for me-"As it was in the days." We need women having this sawilian Noah so shall it be at the coming of in the prayer-meeting, in the Sablath school, in the family circle, and, like make light of the truth but if we only Pristills, to instruct more perfectly in usingly the ways of the Lord. In short, we conclude that all need education, and that the juther and mother that neglects the education, of their breause they regard it as unimportant is comparatively easy, but to main. proper standpoint. If there is one sex that needs culture more than another. we are inclined to believe that it is we respect, as not so easy, and requires a man. She has more to do with moulding great deal of moral rousage. It is an the young mad, and as she has, to a great nt, this great work unber h who is it that needs a more disciplined and cultured mind? She lays the dation of the future man, and if it is lofective the whole structure is faulty The elegacter of a nation denoulargely upon the education of woman Napoleon said, "the great want Prance was mothers." By this By thus by meant that the French people needed the education of houses, presided over by good, virtuous, intelligent women is is what every nation America needs them and he who has broad views of life and is desirous or the general good of mankind, cannot and will not be indifferent to the elm

## OUR SABBATE-SCHOOL INSTITUTE.

On Sabbath last, in addition to the usual services we had a Sanday-school notifute at 230 p. m. It was not so

largely attended as some former need ince of similar character, as there are ters in attendance at the Normal this interesting one we have yet held Brother B. F. Bouser was chosen chair man, and sister Casso Boory Secreta ry after which some energy were cal ted from the congregation and hand

After this, "The importance of the Study of the Scriptures," was discussed by S. E. Henry and others. This is a subject, that should be more irremently brought before the minds of the people and it would form a very ch to make up a Salibath's discourse. It is astonishing how little church woin people, and those of intelligence too, w about the Bible. We are very ple seighty in the Scriptures. Chil-lingworth's Scritmont. The Bible is the Bringion of Protestants," might be unknown Bible is the religion of the Protestants." Every effort should be sade to encourage a closer study of he Bible from the Sacred stand, in our Sabbath-schools, Bible classes, and social meetings, and m our acheolyoung men and ladies who are attending school, perhaps seventy-time per cent of them can tell more about writers, than they can about stant that we know all on about authors and poets, yet it is still more important that would meen about the good and pious men and edge of the Bible we can be but little else than more cyphers in the world. Who can be successful in the world's orl, without a knowledge of the libble and devoid of its principles?

The next question, "What are the eleouts of success in Subbuth-solic teaching." was discussed by Prof. mmoll and others. He advocated the idea of having a less number of home to school should a classes in the Sabbath-school, which would avoid the necessity of having to many teachers, and consenuently teachers better adapted and qualified

to teach could be procured. A few teachers well qualified could do more than many poor ones. Teaching the hildren by short addresses he thought the most successful method of impressuperchains truths. Then too those re to address the children chould know it beforeband and prepare for it, so as to be able to present the truth to the young mind clearly and intelligibly. The embjort was further

discussed by different members of the Noxt in order was the an swering of the queries that were handed in, one of which was, "How shall we make poor children feel at home among us in the Salibath-school?" and was referred to brother Opinter Heeard as we have only the principle of Subbath-schools taught in the word of we have no direct precedent as to and therefore the best plan is to follow the example of the apostolic church Christ said, " Po the poor the Gospel to It was his mission to

breach to the poor; he mingled much in the society of the poor; he ate with publicans and sinners, and in this way made them to feel that he came to do them good as well as the rich. high things, but condescend to men of indeed we have come to the cone sign times, our classes of the the transfer of gie in their society and make them has been greatly blessed in this direction is the has been greatly blessed in this direct this way we are proceed with poor that we directly the conductors of the conductors o sotion them wherever we meet them, solide tuess wherever we need to be bighway, or being built just across the live wherever we come in contact with will be made an institution strictly c them. When they come to Sakhath, theol above no partiality for the children would be to an We prude correleves are of the wealthy. Though the in being able to manage all ressonable dren of the weslthy. poor children may come bare-feeted, cutes, but when young men are reared without a cout or a good but, make up as deficient of partiatal, mound und feel that it is no discusse and

do not feel good among those who are dressed finely and fashionaldy. Poor people are kept out of some churches ecause they do not feel good to go into the pews with those who are ly dressed, and so are poor children kept out of the Sabbath-school. We give merely the main ideas, hoping that they may be a belp to our Sabbath school w given to Eld. Miller and Mr. McDivit. were responded to very satisfactorily, but we cannot give their thoughts. Another meeting of a sumi lar character is appointed in eight

#### SIX MONTES ON TRIAL.

In order that the Pararry's Course TEAN may be more generally introduc ed we continue to offer it for six months on trial for 50 cents. Our friends, and especially our traveling ministers, will please note this as it will afford good apportunities for intro ducing the paper

# Cducational Department.

BY H S. B. -The Teachers' Term is progres-

finely. There are about fifty in at tendance. All are teachers excent the regular cont

-We are glad to learn that those of our students who have spent any or Smoly a close study of the Bible in ing first-class positions as teachers, and our schools abould not be overlooked. have been doing most satisfact

> -Every brother who has children that he thinks of sending away from loone of the Normal. Our school is really a home, a cleurch and a school consbined. So say our students

-Eld, B. H. Miller, President Ashland College it now gracing the balls of the Normal with his presence. We congratulate Ashland on its good look in getting a an efficient President, and hope that under his administration the may continue to go forward in its su

Mr. Kelsey & Co., of Philadelphia have taken the contract for heating the Normal by steam for \$2700 and a guarantee to heat every room to 767 Farnbeit in coldest we same firm heated the Public school building of the place and their work gives unbounded satisfaction, so that our brethren and friends who contemplate sending their children to the Normal the coming Full and Winter both comfortable and healthful vocus

-Applications from prospective stu deats are coming in from every direct tion for the coming Fall term of the Normal, which opens on Morsday, August 30th. The past work of the Normal is its bust advertisement and is producing most desirable results. Our work is not only educational but it is also referentory in its character, and We should condescend to min- much But while our work herebulote thought that the Middle Penitentiary this kind, so that what we cannot no ligious training as the red man of Then, too, the forest, we cannot moure

## Western Bepartment.

SLORE R. B. MILLER, SDITOR LABOUA IND.

To minute all the noble qualities of ind and spirit, all the grand principles and traths of the Gospel in your life and character, makes all there is that is noble and grand in hem It makes a good companion in life, a rong fellowship in the church, a suc cessful union in every good work. To be self-willed, arbitrary and conceited. spoils the ability, the companionship, and every effort to make a union in the work and labor to benefit and elevate the condition of man.

So many men have one idea to whice all their efforts are given, and all there is in religion and morality must be bent to serve the one idea, mude a kend of hobby, on which to carry a onglar inflo once. Such men seb f ever hearst manking much Give us men who work to elevate and improve the mind and spirit of the are in religion, purity, morality, and evo tends toward the image of Christ, the likeness of his example. and teaching in mind and spirit.

Bno. Holsinger in the Pro

sooms to be concerned about the money

in the Brethren's Work of Evangelism being sont to brother Hope, or used appropriately otherwise. He says: "It hoold be remembered that that fend is not to be invested in preaching coat good. For these worthy objects the ollars, or caps, or bonnets, or any other phase of clothes religion." Now if such restrictions and limits are to be put on that money, we say lot the old in that direction which will adv ther body of people who can take it without sacrificing any of their princi-But we hope our church will over sacrifice any of sta principles for try to put down miss the sake of that money. No phase of clothes religion shall be preached. Protty thorough expulsion of all preaching on the subject of dress. We do hope our brotherhood will take an interest in brother Hope, and in our thar order as banded down by our fathers, and the advancement of the cause that will get as all to work in the matter of raising the necessary means, and give it to our board, to our church, to preach our order as it has ever been preached by us. We would sooner leave brother Henry have his money and restrictions both to himself We can easily sustain brother Hope, and do something more with means that have no stamp of world restrictions on it. Shall the world have the church so chesp? Brethron, let us rate the means in the churches so A M decided; call this up at your first meeting, explain it to the church, and get the means at once, send it to

brother Quanter and put no restric tions on it; let the board chosen by A. M have it to use as they see it is needed to help our missionaries in onmark or at home. But now after all I do not know that brother Henry has any control or say about putting restrictions on that

money. Sometimes one man does a great deal of talking, while others do the work. That may be the way with brother Holsinger brother Holsinger and myself in this case, and nother of us bas any right to bandle the money or put these restrictions on it. . If these restrictions were put into the subscription, or the money was raised with that understanding s tassed with that understanding by greater than man's.
the sioners, that no cont collars, or
The sin against the Holy Ghost, or
is, or any other plant of clothes rethe unpardonable sin, is another truth by the doners, that no cost collars, or hope our board of mission workers will man sine ago now.

or drive too much ANNUAL MEETING.

Some brethren were not well pleased

with all that was done at A. M. Some bave a particular view of things and are not satisfied unless that is carried out, but among so many brethren we cannot all expect to have our own way about every matter. We somet avomice some with our brethren; and whon the decisions are for the general good of the church, and for the advancement of the cause, taking away the rights of none, it is a

good A. M., though some may not have just what they want. We believe last A. M. made as great an effort and succeeded as well as any other in persuing a course that would reconcile the feelings of all. If a little more of our individual preference was out of the way, and we could soo the feelings and works of our whole brotherhowe could only look at the church, its fature destiny and work for the good of the world, we must see that our duty is to turn and mold all the improvement that is good, all the learn nor that is honeficial and all the blood age God is giving us to work us his name and for the salvation of man

The greatest daty of our old heethers. is to train up and prepare the younger for faithful work in the churgreat duty of all is to work for harmony and union in our labors to do

A. M. faithfully labored to turn series of meetings, Sunday-schools, schools of learning, missionary work, &c., all rgammation keep it, or give it to some the interest of the church, and not violate any principle of the Gospel, We might try to put down education but we would only fail. We might try to put down mismonary work, and series of meetings, and helping the ministry, but it is uscless to make such an effort because our surroundings in the world have an influence over it and us that cannot be ignored. We it is with learning, beloing the ministry, missionary work, singing, and series of meetings. Civilized man is moving onward in arts and learning; the mind and energy of mun is growing stronger. We could not stop it if we wanted to But we may turn it to the good of the church, the glory of God, and the salvation of souls. This was the great work of A. M. and it is the great work of our lives

## PRINCIPLES TAUGHT IN THE SORIP. TURES.

To get the true meaning of Scripare it is necessary to look at the pri ciples they teach. It is often a hindrance to the full understanding, when the mind is turned to some little point is a figure or circumstance which has no special relation to the subject, but simply an exhibit of the figure

A camel cannot go through the eye f a needle. This teaches the truth of a nordio. that many things are not possible with men, but still are possible with God, hunce no need of caveling over the enestions of whother comel them is a large rope, or a small door into the tomple, or the animal of that name; either of them teaches the same principle, that God's power is infinite-

likon should be preached, then we that has its principle, and when a met the strongest evi not accept it. But if the doners gave dence, the greatest light God has given without these restrictions, brother to convert him, there as no more evi-Henry has no right to put them on it dence to give, no greater power to If he put any means into it he come, and if a man results, rejects, and might take it out as a right, but he ame against the strongest testimony bess no more right than we have to Go sends to courince him, he is to the sinner ward, not over silver gain change or abl to the conditions of beyond the geneth of pardon, because ed. Thus we should study to get the another way to make them field at but are willing to try even the most other pospies' money. But these offs better is no more ordened to come and principles taught in the Scriptures, act the wealthy to dress their leaves where the month of the school that they, too, wed watching best they lie has put all the orderes can one or inhous. It was not always except the put has put all the orderes can one or inhouse. In manufacture some visionary decidifices plainly. The poor children changesing the morals of the school that they, too, wed watching best they lie has put all the orderes can one or necessarily the citation of a figure.

overstep their rights and try to lead shame. No difference whether it be in ascribing the miracles to Beelzeh or falling away after he bas tasted the good word of God and the power of the world to come When man sine

against the strongest evidence God gives, there is nothing to lead him to repentance and he is lost.

In the 15th chapter of Luke there is a good illustration of the principles taught in the Scriptures. When ublicans and sinners came to hear

ur Savior's words, the Pharisets and Scribes musured at him for receiving thom. He gave them this parable What man of you having a hundred sheep, if he lose one of them, doth he not leave the ninety and nine in the wilderness in the wilderness, and go after that which is lost?" yours our the lost sheep. There the principle is clear, that there boasting Pherisec: would labor hard to save a lost sheep, worth only two or three dollars, and then rejoice over the gain, while they would do nothing to their fellow man, and even blanc our Savior and murmur at him breame he labored and presched to save sinners Ho illustrates this same principle applying it to the woman, saying, -What woman having ten precessof

where, if she lose one piece, doth she not light a candle, and sweep the house and seek diligently tell she find it?" Then she rejoices with her friends over it. These Jews would do much to save one piece of silver but do noth to save sinners, and werse still mur-neur and complain at the Savier for preaching to save them. How plans the truth he teaches them! Ther save the sheep and the silver and i oice over it, nothing but temporal gain, while he labored to save sinte and the angels of heaven could rejoice over it, because one sinner had repented and turned from sin. We nord not cavel over the matter of how much the sheep and the proce of silv worth, but learn how wrong it is to strive so hard to eave and gain these temporal things, and do nothing to ve poor maners, and learn how great cannot stop the current of a river; we and Christ-like it in to labor for the may change and direct it for good So salvation of souls. How angel-like to rejoice over sinners repenting instead of rejoicing over silver and shrop cms that if anything could send this great principle home to their bearts these illustrations would reach them. and they surely should reach us too.

But the Savier dore not stop at th But the Savier ours not reper and for he wanted the principle deeper and attenues and he makes it so in the parable of the product con. After be had wasted b s substance in riot and sin, the father would run to meet him,

kill the fatted calf for him, give his best robes, and put his ring The father would do all this to save him, and rejoice because the lest was found, the dead was alive. But those complaining, beasting Pharmers care more for money than anything else; they are like the elder son, he is angry and complaining because a sinner is

moy. This parable shows the spirit and principles of Christ in his great mission to save fallen and runned man; and it shows the spirit and principle of those who cared nothing and de nothing to save sinners, but made every effort for earthly gain. Though they professed to be very religious and righteous above others, they were fighting against God, if they opposed the great mission of Jenna to save the

We need not ask what the fatted calf means, or what the ring means, or what the robe means, they all men ue thing. That has been shown in the sheep, and the silver, something of value the father would give to save a situtor. Though it might be worth more than a hundred sheep, the father would give it all, and then rejoice over

#### Jome Bepartment. OPPADY BEADING

Among the stones of the paver exist in the nether regions, as imag named "resolutions to read steadyly Such stones have been contributed by most of us to that proverheal musua men and women, boys and saris, reac

A hundred exenses are easily found for not fulfilling this admirable ion, by people of all ages and both sexest maidess who are verging on, or who have passed the boundary where the brook and river ment, find that their minds lev no bodies, and fool more and more the need for wader intellectual culture, untees they would shrink and wither tal expansion which they know is

As a rule, grown up-gurls have more pare time than is good for them Many of the occupations they are no lives-fancy-work, gardening, paying viets, practicing, etc., etc., are as many married women and not a few girls could tell them, little more than healthful and pleasant recrea-

If any surl would limt keep an ar count of her time for a week, she would be startled to find how much of it, if not absolutely lost, is frittered away, she would discover that one or ours' reading would scarcely in if properly arranged as to time, with any of hor amusements or occupations, and would be simply in able in giving ballast to ber mind, as would an hour a day devoted to the runge, or to the study of mathemat

Many mothers and curls know this. and the former are, as a rule, morone than young ladics themselves that their daughters' education should not cease when they knave the schoolroom: but it is no slight task for a mother, already with more work than she can manage, to fight against the obstinucy of a girl who is resolutely determined to remain as indolent as frivolous as she is by nature, or to be constantly reminding an idle one that her hour for study.

A girl must have a will to educate horself of she is to do any good. The old properly of the home and the water is as true in this matter as it is in many others, and a mother cannot be expected to do more in aiding her daughter's reading than to give the time for it to hemalf. Of course when the mother is educated and the girl's study is another bond of sympathy and subject of conversation otween them, the girl's sest in the matter is trobled; what would other wise have been a task becomes an en

But there are easy where the moti er has little sympathy for, and less comprehension of her daughter's thirst for learning-when a girl strugghug to improve herself will have t awim against the tide of home-opinthis case is one when worms in study is really hard Still, it should be done, if thereby no te duty of greater importance is impeded a girl owes a duty to bore r, and if she dees not inifill it she will hitterly regret it in after life. Talleyrand's remark, 'What a ead old age you are preparing for yourself," applies with peculiar are letting their youth drift away without cultivating in es one teste or eccups that shall serve them in the days when then. This is expectly true as regardly bare accomplished a marks of the Carlon terms of the carlon to the carlon to the carlon terms of the carlo

moderate plan of fixed study, to be sweet" Would it not be well if, in repersevered with through life, as "a bore" and who inform the world in proving all kinds of injustive we wen general that one can only be young

ace, and only enjoy oneself in youth last idea is a fallacy; but re doing their best to make it a truth in their own case, for they are leading surely lend, as youth fades, to an ever indigenied struggle after it as its pe uling delights and, then to an envis gnoble old age. There is a beautiful and touching page in Mrs Somerville's life, where it is told how she said she wished she could persuado yo ole that to be old is not as terrible as they now think , and in the life of : other lady which has just been pubhabed that of the Baroness de Bun arn, we see how she kept her freshnes

f sutgreat in every subject up to be death at the age of eighty-five. Oldfor when they lest youth they did no they had not only "love, honor, and obreheme, troops of triends," but their minds are wider kingdoms to them

year by year, and year by year they ound more various joys in them. woman reeds to become in her old ago a Mrs Skowton, or a Mrs. Nickleby, Lady Kew, or even a end, sweet, pentive Mme, de Floraco, melanchely she

Let a girl, even if she cannot find solf improvement without such a sacrifice, give up novel reading for a time. She will find the deprir tion will be far less than she would have imagined, and may console her self by reflecting that the tasto for novel reading is easily regained, while the appetite for graver study canno be found if once really lost. Girls who love good postry will be ass ed at how much they can get by beart by learning two or three verses every morning while dressing, and to find ow i delte a trousure through their whole lives, will be those "Jewels which, on the stretched foreinger of all time sparkle farever" and whiel they have made their own by commit-

ng to memory As we have said heters, the tiwhen we really feel the benefit of solf mere fact of living is -correct to rea-

The soul and the beart, and the scenes for ever with joy ?" though even then you will feel a wider pleasure in all things the more you are situated. It is in the years to come you will value what you have learned,

'Thy thoughts sad wishes shall not die Nor leave thee, when old age dre A melencholy slave; we old ago screen and breakt. Shall lead thee to thy grave \_The Sandenn

"PRIEND DON'T SWEAR."

Upon going into a wagon-shop a for days since, the first thing that met on as the above sentence printed in force capitals and posted up in a conesicuous place. There there shoet words were surm

ivo. First, they gave undoubted pro ected with the shop was a man who had not forgotten God's injunction not to take his name in vain scond, they showed that he wished others to remember the same injuncti and third, they showed, we thought, that he had taken a very good way to that effect give these warning 10 There was nothing barsh in it-perfectly coul and mild, indeed comething ensent-"friend, then't swear"-just as though a peculiar interest was felt in each individual who might read it. It might have road; "No swearing allowed in this room," "all profasity forbid-

New, we have known some good men

indeed Christian men, who, of course New England, of which the writer was would not, for the world, awear themelves, but who, acvertheless, would Though he has long since payed away seem very much delighted with a wellitself on one's memory. Deculy chieck told story, even though it shounded in ed with lines of decision, with a pair cashe and would laugh beartily at a keen, rostless, gray eyes that would erratistize you, through the spectacle But this sentence, or the controry had the same solemn, cen tle admonition to all sock-"Fr have struck you as that of a shre We are informed that the effort of this alent, yet overspeak and energetic men of husiness was that - and a man of keen quiet hu ing little sentence of truth was happy: that although frequented by of classes of men, an oath board in the shop

As we turned to leave, we could no at wish those three words might be posted up in every place of public busi ness or resort—in all our shops, on hours in our legislative balls.

But, above all, we long for such a business or wit. For years of his Chrisrity of public sentiment, that the face his little family on a portion of his mod of every respectable man should b its every lineament such a legible erate salary. and comistakable "Friend, don't swear, a life of child-like and absolute fait! as should effectually awe down the ter The precept, "Lay not up for yourselvrible profanity which is now so all abounding-that the awful awearing, he cause of which the land monrneth might entirely and forever cease - 8:

BUST WOMEN.

There are few idle women in the ers, etiering, interes and crowded land of ours. Not to surely of the inefficiencharities you would have supposed him to be a millionaire. He did a larger vice, of the responsibility of bring ing up children, and of the claims ociety and the church, the ordinary de mands of the bome, in the best regulat ed families, are very great. Of coarse he was prefeatedly resp sineques to keep the house either with ed. Of course, when he spoke in church a select staff of secrence, or with one ands to do the work and the sew meetings of Christian consocration, his words carried weight. A life like his

ing. Many foshionable women, apppar ed by the superficial to lead the lift butterflos, really go through wear and tear and toil enough to eclipse all b terfly lightness and gayety, and to tax brain and nerves terribly. American

women cannot justly be accused of in

The busicet of us may be pardone s now and then sigh for case and longs go on in your style, spending or giving for a varation, and dreams of the luxurious dolight of being freed from cure and labor for a while Something very much like only steals over our minds he it unto you. Cun you capy this when, occasionally, the physician practical of life? Thus is the question. scribes for a friend the kindly medicino of casire reseation from work. Rest indeed, a healer. What unrecakable molody of consolation in the fact that you believe clear down to the bettom there remaineth a rest to the people of of your soul, and without a quiver of

But let us suppose that we could, if bless you in it, as I know he will we would, lead the bie which Madame de Remunat has described as the ordipary one of the Empress Josephine. She never opened a book, she nev wrote a letter, she never did any needlework, abe had few interests beyond to be scoorged into it by the lash of c those which concentrated in her person. To spend hours in daily dress ing, to listen with antiability and atter

with grare to petationers whom the emently foront the next moment, to be onsed from this languad existence only by the pange of jenlousy, or the desirto please a capricious and unfaithful bund : this was the nimless and den porils of the western press ultory life of a woman whose days we ndidly vacant, magnificently null Who would not rather new cont shurn hake or west dishes all d him when too old to work ?"

every day, thus live with nothing to do? The mobitrusive services of love, the tender atmo-phere of the quiet home and even the fatient that follows love's ministrations, are blessed to the lovie heart. The busy life in the satisfying

life - Mrs Sangeter.

church which read substantially as fol-

"By the way, it will interest "

BY PROP O O WILLIAMS D D

face was of the cort that photogr

Much Ade Abeat Nothing !"

Take therefore so thought for the

ness for the world's welfere with

behind the words was what the gan is

Rut there was much querying over

ed like spicidal folly to live on with no

provision for the future. The years

"Now, descen, would you advise us to

urery deliar, and never taking death or old ago into account?" "Why," be

would answer, "according to your faith

Can you rest on God, with nothing else

so which to rest, as you would on lift?

thoneand dollars' worth of bonds

wardrobs and his lanter

Years passed on, and I beard nothing and active

men in his Bible class used to

It seem-

this hold policy of Dearon C.

to the ball

know how Deacon C came out at last with his life of faith. Some two years Among the officers of a church is some years ago, was Deacon C E Company is large corporation in whose service he was | retented him of highly that, for a year, they continued his salary. Then it fell off to half pay for about the same period At last income ceased altogether. saif he were taking your weight and measure, the face of Decrea C would hourfulness nover abated; has confi dence that End would recycle for his never seemed clouded. He was brought finally to his last hundred dollars, a mor as well I remember that, in the ution to the American Board. ont hesitation, he divided the amount he had constructed a measuring-red or with the Lord, giving 5'ty dollars to which he had hostowed no NOIs Ishur the cause of mission "Pahow!" said a friend looking at it suddenly, was found to have left all," was his quick suswer, it is "Mean eleven thousand dollars, which provided for him through the remainder of his But he was more than a man of either

These are the facts. Each reader will tion life be had frugally mointained them, probably, from his own sdee 'The man was footbor fy," one will say. "He was morbid in redly devoted to Christian uses, living rashue-s" To which answer that at least, has discoun was There is no sort of dan ressures upon earth;" the promise mer of the spread of it

April, again, whether or not it is the for the morrow shall take thought divine plan that every man shall deay for the things of itself."—he received in himself to this extent, -or that every orphan-asylum, for instance, shall be ordingly He was bimself a system atic baneficence society in efficient wor England .- there is, at least, a velocity ing order As a consequence, while his monomental example of faith like this living was on a modest scale, his giving that may wake so out of our drud in was done in princely at the From h Most of on talk faith and not unhalist

The fact was illustrated at the mist in Philadelphia, a few yours ago. It is the Lord as "silent partner," and on a well known that when the hand has smaller capital, than any other man I been first undertened in water, melted metal may be poored on it with impu oity. A party of tadies and geni were visiting the mint, and one of the workings was pouring molter silver into they stood surprised and wondering, he asid to one of the ladies, "Do you Here this would burn your hand say more than it does mice?" answered Then, madam, let me try o " Rack flow her hand, "No. sir. Laughing, he said to ac thank you ! other, 'Well, do you believe it would not hart you?" "Yes, I do; and here is my bond to try it upon said he fither new to faith !"

How many of us believe the promises of God with that sort of assurance? How many say, and do not? - Sunday

Memorable to the Parelly of Brether Jacob

It has lately become the and mistor doubt, that the Lord will take care of you? If you can, then do it, and God tone of our congregation to less one of its heat members. On Sunday, May 2d, auster Squan, wife of brother Jacob Por if you are going into this way of living rer departed this life She was an ami as you would into a lion's ongo, tremable wife, a gentle and affectionate bling all over, if you see nothing but mother, an exemplary Christian, and a presention of the end of it if you are quiet, perceable neighbor. She leaves a hashand whose rilent emotion be to have no peace or joy or libspeaks his loneliness. They ever dwell erty in it .- then I advise you not to together with tenderest feel And there were few or none who did. ners and offection Brother Porrer is take the venture. They looked on the known among or as a policest and inst Hie parental ood descon summahat as the citizens of Palos looked on Columbus sailing with the warmost feelings of fondness and appreciation by his affectionat on their barbor out into the degra-The quesra who greatly deplote the less of their nother. Brother and sister tion often went from mouth to mouth have reared a family of ten children "How will the descen come out with his experiment? How will is strike that shall ever reflect credit upon there. Six of them are now members of the I removed from the town while Dea- church of their parent's choice, one a member of the Presbyterian on C. was in the prime of his powers, and three who have not yet made their e When I parted from him he was no strong as ever in his faith that God of that good part which can never be would fulfill his promise and supply his taken away from thom. Oh, may they specifily decide while they ere young

withren. The hand of affliction seems [judgment and a share of critical acu- of Eloto have been Inid heavily upon him Sieter Soson Forrer, an interesting young daughter, has been an intense unfferer for more than two years, need ance. Her ngonies at times have almost entpassed the power of endurance, and yet with all this she is nationt, lively hoppy and cheerful. Cheerfulness es, and strong family attachments characterize each member of the family. Brother Samuel Forrer of Ohio, who is man's understanding originally! These a minister is also a member of this questions are proposed at the closing of one lesson to be answered the folfamily. Brother John Forrer, who is lowing Sunday. The Sunday school known, work at Tunberville seems to be pleas. no, le also a minister. In this affliction they have the drenest feelings. of sympathy of the church and the ant and successful, and the community at large, for all have sensithere, old and young, mingling in the bly felt the stroke. Sister Forrer was interred in the Mt. Vernon cometery on dy of song, is soul-chooring. The hour of ten was the hour of the 4th of May, in the presence of a large concourse of people. The foueral regular service in the main part of the

iding. We were favored with an services were conducted by the brethron address by brother Isaac Myers, from of the Barren Ridge congregation. The Rom. 6: 23, followed by brother Flory. bereft mourn not as those without hope, The following facts were developed but find repose in the thought that their The text divides the world juto departed have exchanged the trials of ro classes-sinners and saists life for a "erosen of reinizing" which 2. Suppers are in the service of Sa. fadeth not away.

Foliermille, Va.

Dear Pringto

n, and their roward 16 death. R D Kuyoto 3. The soints are the servents of God, and their roward is eternal life. Pretty Mannels Store, Va.

The "how" and the "wherefore" demust die twice while he that is horn treins dies best onne Brother Flory preached again in the

This is the senson of har of Virginia by the Brothren, special Ch ristian fellowship. The brothren in thanksgivings to God for the blessings and near Tumberville have peruhar of the field, have been observed. Those privileges for Christian association and

meetings generally occur on Saturday, dryine worship. May they eegoy and and are introduced by reading the 23d improve them. chapter of Leviticus, singing and prayer. The 16th chapter of Luke is DANIEL HAVE on road, and the parable of the "un nest stoward" and of the "rich man From Philadelphia and Lazarus" form the subject of dis-

course, setting forth Dear Primatire -That all things belong to God. I romomber that during this season of the year corresponde " That what we have m not -3. That it is only entypeted to our sometimes grew scarce, and probably a little squib occasionally, touching or

4. That we are accountable to God the stronge things that most the atten-6. 1826 we make of our earthly tion of one not much necessioned to experience will be acceptable in b. That we should guard against you Objects are interesting oftentimes That we should give to the poer.

breause they are novel, and after one That we should make such a use becomes accustomed to them they do not excite so much interest. as will best promote the cause of the I came into the city on the evening

Robertser, and ameliorate the suffering of July 5th. This was the day they solition of our follow creatures. Kept thus year for "the glorious. The expesition of the ninth verse of fourth," mel of comes the cuty was all condition of our fellow ereatures. the 16th chapter of Luke was a mataster. It was late when I arrived and her of controversy among the Brethmost of the display was over, ren in the Valley a few years ago, itthough an every street corner there indeed it is not wat in the mustant was an almost constant flutter and fix At one time it was proposed to of fire cruckers, rockets shot into the they do not all get out to the Tuesday meet and decree it cene ally, but it air, and lighted balloons drafted myswas again abandoned with the reflec-tion that it would not likely produce oreafor union in sentiment. The printically over the city. The centre attraction, however, was the Centen-and grounds in the Park. Here, it is ipal point of difference, I believe, was upon the clause "when we full"-the money spent in this way on a "lourth" The second Saturday of the present

month was the time of a baryest most. ing in Tembervelle, Flat Rock district, We were favored with the presof brother John Flory, of Cook's Crock, brother Isane Myers, of Green mount, and a number of brethren from Linville Creek, near by. Hra Flory gave us the principal discourse on

of the means which God has given us

lory is quite a worker.

Efocution and Oratory, located on less Whon Moses held his hands up Next morning at half past eight. Chestout street above Broad. This lerned prevailed, but when his hands sunday reliced met in the busement of school was nature a kery year age of the Beckeron meeting bours - a large prod 3 W. Shoomaher, and has been counter it was well for Meses to keep and convenient place for amering and enried on most successfully. Their his hands up But they were heavy. and convenient place for manage and class incurrents. Between Turner, is live weeker, is experimented. A startler selectors question growing out and the startler selectors question growing out of a preceding one failing to receive in the country. The precent justice class and libra we that, they do not not composed of twenty for startlers, though any different places are considered as the contract of the country. The precent justice class and libra we that, they do not not composed of twenty for startlers, though any different places are composed of twenty for startlers, though any different places are always to the country of the country of the country of the country of always the country of the count intendent called upon your correspond- West Indies. The school bas a wide sit on, and, one at the with what severed dath set-tappens and exercisest. Equations, and a new part of the with what severed dath set-tappens and the to-believe that it ments all that and Louad critismphed glariously. Ob, the dath of the severe and t

jungment and an anxiet or critical as also of "references" and program ground to better for support. How in house, property belong to the sphere, earliers which, I suppose these majests better for graphty, and expectably property for the property belong to the sphere cathers which, I suppose these majests better for the property of appropriate. More recently my atten- but to teach good common souse, and tion was called to two questions pro-correct had habits in reading and posed to a Sunday-school, (not the speaking They give stammering Brethren's) one relating to the Eucha-voices special treatment, and have Brethren's) one relating to the Eucha- voices special treatment, and have rist and the other to the condition of treated a number of cases with much estisfaction, effecting almost absolute cures in some instances. Their methods of instruction are of the very best

Of course the readers of the P 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 as ctive, and nlive to the work ing to the church. The membersh is considerably scattered over the city. but good feeling and fraternal fellow ship have manifested themselves whor over I have formed acquaintance They seem to be much interested not only in their own concreration, but in the general church. Bro. J. P. Hetrick is their present minister. His labors have been quito effective, and he enlogs the fullest confidence of the nee-

ple. He is at present away visiting on and friends. I have his home, child rest than listen to such profane produc been with the brothron and filling his place as best I can during his absen vest meetings, and since the time of afternoon. Thus passed away one of I have enjoyed our meetings very the carliest sottlement of the Valley the ploagant sensons of worship and much since here. The bond of common brotherhood becomes very strong and shows steelf very dear wherever found, and we bless God for the ties o Christianity, that makes us brothers. In the midst of the bustle and jestle and confusion, and din of a great city to retire to the sanctuary of the Lord. where kindred spirits blond in some

and prayers for one another, as in the Totalay evening prayer meetings in the little room in the Brothren church on Marshall street is calculated to engthen one's faith in the promises of Obrist The church is on Marshall street be

low Girard Avenue. It is a plain but next and substantial building. We have prayer-meeting on Tac-day even ing, and Bible class and preaching on Sunday morning. I am stopping with brother John L

Fry. No. 315 Crown street I am very pleasantly estuated, and find brother Fry and wife very kind and hospitable, and I have a comfortable home Brother Fry hves only a few doors from the old Crown street church which, doubtless, many of brethren remember

Owing to the distance that many of the brothren live from the church evenier meeting. But those who do cosco are very extract, and seem t have the came mear the heart. A matrocable feature in these meetings, and sund, was the breat pyrotechnic display all in which they engage, is their fre ever witnessed to Philadelphia. The quent and carnest petitioning for God's quent and carnest petitioning for God's blossing on their minister is simply enormous. The rain that Christian duty that I feer does not fell on Monday, although it may have have the prominence it should have in interfered somewhat with the enjoy- some churches. The ministers and ment of some, was a great blessing to the sympathy of their people, they the city in the way of preventing fires acof to hour and four that their ev There were only three slight first that is borne before the Father in the year, whilst on last year's fourth there were forty some. My purpose in com-minuter would live better, and preaching to the city at this worm season is better, and manage the church better gave he too principes the source will ling to the city at this warms sension by occur, and manage it contains and the church would sympathize and and overgetic. By the way, brother instruction of The National School of pray more, and criticism and consure

> they fixed up a stone fo op his hands till the sun went down,

chool was started a few years ago by went down Amalek prevailed,

totters for support! How his hear to be given, and yet is withheld? What eav you, reader?

W. J. SWIGART Philadelphia, Pa. Dpistobary.

THE DEBATS -- NOW WE ARE OFFICE. ALONO-THE MISSION WORK-THE A M

It has been a long time since I spoke to you, and as nearly se I recollect new, I spoke to you last on the topic of the Ray and Stein debute, its morita and demerits, its approhetion and disapprobation, in my own mind and the minds of many. We thought you would better not entertain under your reef such a structy concern; but as you were not willing to send it out doors. We then concluded still to love your coming, and kindly estertain you and listen to your talk with the greatest pleasure until Ray is through Then I say good night; enough of the kind. I would rather sleep and enjoy

In our arm of the church there are ave ministers at present, apparently working well together. Our vouppest two have now thrown off the spirit of fear and given themselves to study, which their labor plainly manifests. The names of our ministers as they stand ore William Bertzler, Joseph Holling-George Backer, Jacob Lengenecker, and Cyrus Bamberger. The church is prospering more at present than at has for some time. Since last Spring we hantired Steam cools, and there are still some back yet. Love and union pre-vails: thank God. what you in your health can do much games

Next Saturday is the day appointed for our harvest meeting. Then we in tend to hold a collection for the mission ary fund, both home and foreign our late District Meeting we made some improvements in the missionary work people of God than to only the pleasants of Conference before last we succeeded for the first time to establishing the raissinnery work, electing two to go, also roted a treasury to be filled by a free-will offering But by the laws bound the missemaries up so tight that the good work got the breaks on the wheels before the year was round Thous

God, the last meeting improved the Board in adding brother J. T. Meyers, and took the breaks off. May the Lord give those three men, spaces this year Would say to all, pray to God for a spe cial blessing to rest upon the Boxec isting of William Herezler, S. R. Zoe and J. T. Morors, morbors for the Eastern District of Pounsylvania. Dear PRINITIVE, how do you have it this your in the Muldle District of our State in the mission work? Were you unite at Conference to put a team in the field for the current your?

Well, I sometimes wonder how all went off at the A. M. As the report to to be bern in your boune, is mother in formation not a little slaw in brincial forth this time? Hope it will soon be delivered, and tell us all about it when it comes. Of course, in some of your former visits you spoke quite encourag-ingly of A. M., and its success in harmonizing feelings which were wound and before the meeting, were dreaded by the fathers of the church. Hast some utly, Providence overruled all for go Many bearts rejoiced at and over the good result which you told, but mone ould understand it right, except those who knew before of the trouble. WM. HEUTZGER

thing before it will go

#### DIED.

BOWMAN.-In the Nettle Creek congrega tion, Wayne county, Ind , June 28, 188 brother Ofreet Leroy, son of brother Alex Bowssan, aged 18 The subject of this notice was greatly af-filited almost the whole term of his life. When about 18 months old took intermittent fever, and about one year after was taken with a sovere attack of typhoid fever, from

the effects of which he was partially paralyz nbjected to occasional convolvious During these attacks be was inor speaces During these attacks he was in capable of taking care of blosself. On the day above named he was in usual health when has father and brothers were out in the harvest field, he had an annety to see them though that field. He want out into the field. while there, three came a shower of tole while stopped their harvesting. He thun started for the hungs, (but a short distance) and when about to gross a road that soper ates the house from the field. he took one of too the mouse from the read, he took one of hom spasms, it was thought, and foli into time water that had collected during the rain, and as the family was always cope about Offic's whereabouts he was one when ed, and when found was lying with his fact downward in the under. He was taken up ed, and when fompo was 13 mg wan me seem downward in the under. He was taken ap-quaristy but life was exilect. He apparently was sufficated in the water. Oliver, being assessment makined in this limbs, could not was econoriled to submit to the nec returnshores, winch, no doubt, had a ten deacy to reader life dult and minerable. But having the use of his mand, and having been becought up as the "marker and admentions of the Lord" use no believe he saw "Grough to gives darkly" a "lead of pure delight where salataramoutal reign." Where bed lip mitratives, convulsates and death are not suffered to raist, and where processor say. "I am rick " but where all the read the of which we can only have a forctaste here, can fully be realized. He compiled, a few years ago with the conditions of the Captain segrees shore of immetal givry, whither the femily on have the felicet seatrance that he bus entered. Therefore I would say in

nn for a reuson. Penceal services could ed by the brethren from, hub 40. 6, 7, 8 Lawn W. Tyayne

BARBAUGH .- In the Yorkey Crock con gregation, Kosciusko cousty, Ind., July 25, 18-0, sister Susannia Hartsugh, aged 83 years, 5 months and 6 days. 83 years, 5 months and 6 days, She was born to Lamowter county, Pa, and was a mamber of the church over staty years, and died in hopes of obernol life, and now reats from her labors, and hot works follow her. She died of old age. Fameral wher She died of old age tra by the writer.

he the means to the exer

MULENDORE. 19th of July 1889. Mr. Daniel aged 75 years, 8 mouths and 17 days Mr. Muleudore was a will known citiers was user Bownselle, in the nhove named State and county. The deceased was an af-fectionate husband, a kind father, a good arighber, and a worthy citizen. Pusses services by the writer, assisted by Rev. W.

MillER —In the Laport congress Ind., April 7, 1980, saster Phobe, wif Elder Isane Miller, uge 52 years, 8 me

and 8 days She was a consistent member of th r soney years, and has fought the battels of a Lord She is aven a dear companies and the LOW SEC NAVES a new companies and two acus to meura their free Dear children your mother is at rest and she has belt good examples for you, take a mother's warning and prepare to fice the wrath to come, prepure to meet your mother over the Jo and to her estimated we would say, so helped you to fight many a host bettle, her labor was done before yours, and no death, no farewell where God will wipe "If the blied lead the blind shall by Thursten Miller

## Correspondence.

From Marietowa, Minnessota

July 21, 1859. Dear Primitive

On the 13th of July my brother John and his wife took me to Marshalltown, lows, and left me with an old friend of ours, W. O. Harley. who entertained us very pleasantly The evening being very pleasant, took me in his buggy through the city which is certainly very five. Then throught the cemetry. Seeing the monuments some very tall, and some low, and many small and larg graves, made me feel very solemn. am traveling about all the time and or where my body will be deposi-Again I ted in the allest tomb thought it would make but little differ where, so I am prepared for the

first resurrection. On the morning of the 13th, at 6! n. I took a seat in a car bound for Minnessota, and reached my destin tion in the afternoon. Was met by ed me to his home I seen learn that there was no appointments for preaching. He thought it was no use o bave any appointments, but by some effort on our part we had three ap-pointments. His wife was the person that had been reported willing to b baptized and admitted into the Breth ren church. She said she did not say I spent the week as best I could My old friend took me around some to see their beautiful country, and the mineral springs, which is a noted place to resort to for pleasure. Also vi the cometer at this place. Omstons Steel county, Minnecsota, in a beautiful grove of 40 aures, dotted all over with Thus country meanments and erares. noted and spoken of as a very boalthy country. We were surprised to see so many graves in so new a

On Sunday evening, the 18th, brosh or Obliner mot me. On Monday he brought me to his home, where I am They live on the bunk of a beautiful lake. Three miles across, on the opposite bank is a nice little town. on the middle of it is an island with a brantiful grave of tumber. selt in neveral counties 74 no time for protracted meetings in this country now. Farmers are busy making hay, and wheat harvest will commence soon. It will take quite a while to get through with the harvest, as the country as almost entirely covered over with wheat, oats as write. Wheat is the canin cree in this country. Merchants have been watch ing the wheat very closely. It is thought now that it will not be more than a half a crop. Even at that, it will make an abundance of wheat Muny places, as far as you can see it . Health is good At this writing the weather is nice and cool. very warm here My bealth is protty Thank the Lord. May the good Lord bless every lawful effort for the advancement of the cause of Christ is Surcess to you, dear pinyer

SAMUEL MURBAY. From the Salamony Geogregation, Ind. July 25, 1880.

Buthien Editors
We have nothing of special interest to report from the Sal and union so far as I know. We have preaching every Sunday. We anniversary of our Nation's birth in also have Sunday-school with a pretty revelling, we spent it in weighing fair attendance, but not near what it God. Brother J. H. Goodman and I

bountiful harvest gathered in good Hoge's school-house. er is heard on every side, busily en- haptism, one brother and two slaters, of Morisonville. trong the straw and chaff. The yield it was a happy fourth of July to him.

per acre is not quite as large as last. He will now have the aniversary of his. The brother of the Monticello

ig to the wet weather in the Spring efforts and drought at the present time. otato crop will also be short. Health nerally is good I will here make a request that I have been thinking of for some time and that is for some brother or sister

who can obtain the facts, to write out Dear Primitive; history of the organization, and m portant subsequent events of the Yeltions in Pa., and have the same published in the Brethren's Almanae Such a history would be appreciated by many of us in the west. who emi grated from those congregations, and the know but little about their ereas cation or subsequent events in their

## early days. Andraw II. Snownender From Brother Calvert

Dear Brethren:
We had a pleasant harvest meeting July 25th. The andience was large. Brother D. Youre preached from the text, "The rich and poor meet together and one God is the maker of us all." We hope all was profited by the meeting. good and all fall crops look woll-May the Lord be praised for his good and devoted to God and Zion prosper. On a card of same date we have the

On Tuesday I was called 45 miles outh-west of Warsaw to see an afflected lady. She had been a Disciple or Campbellite for a number of years and ending the Seriptures, she came to the conclusion that she was wrong, and wished to be baptized. We made the necessary arrangements by laying the doctrine of Christ before her and her husband and then took them to the beautiful lake, and they were both

bursed with Christ by Suptism, and rose, we trust, to walk in newsees of Warnere, Ind.

Too Many Preschera-Dear Primatere:

I know a congregation of about two hundred members has but one prescher. He fills his pulpit every embbath, and about nine months in the year preaches twice a each Subbath besides a creat many funerals. He visits all the member of the church, especially the seek, and conducts a prayer-meeting once a week Again, I know of a congregation of about seventy members with four preachers, who fill three appointments each month, preach but few fenorals, visit the members but little or none, and as a natural consequence baptize but few. The one preacher at this sea-son of the year preaches regularly

eight sermons per month, (funeral excepted) while the four preach bu o, or, while the four preach three sermone the one has preached eight, and of course, done it better. Who the business of one broomer the business of /our. The one attends to his busines, the four dependently neglect

E. D. Krymo. A Bappy Fourth of July. Dear Beethren: While many spent the

ught and should be.
We have again here blessed with a Fayotte, 1th, and beld mostings in Three were addcondition and the whiche of the steam, ed to our number by confeccion and John S Stateman, 3; males south-east

yes, but the amount now have mark birth of water and the Spirit to cele where, Water-county, Inc., movings, Inc., and the total amount of brain, instanced of the brink of the Nos-positive intervenuement meeting on the state of the state of the Nos-positive intervenuement, and water of the Spirit of the Spirit of the Nos-positive intervenuement, and the Spirit of the Spirit of the Spirit of the Nos-positive intervenuement, and the Spirit of the Spirit of the Nos-positive intervenuement, and the Spirit of the Nos-positive intervenuement, and the Spirit of the Nos-positive intervenuement, and the Spirit to cele where, where the Spirit to cele where, where the Spirit to cele where, where the spirit of the Spirit to cele where, where the spirit of the Spirit to cele where, where the spirit of the Spirit to cele where, where the spirit of the Spirit to cele where, where the spirit of the Spirit to cele where, where the spirit of the Spirit to cele where, where the spirit of gotten in, in excellent order and a fair ing there, and we propose to occupy o'clock, p. m. A general invitation is quantity. Corn, generally is poor, ow-

> Multerry Greer, Ill. From Martinsbare, W. Va. July 26, 1880

JOHN WHEE

By these tow lines I will let you know that we, the members of the Berktoy church, held our council moeting on the 24th met, and that elder Christian Keeler and elder Nicholsy Martin from Marrhaud, were with We held an election for two denown and the lot full on Jasob Folker and John Turner, I hope they will

make faithful deacons. The church is all in love and union. We also agreed to bold our lovefourt on Saturday the 21st of Angest, commencing at 2 o'clock n. m., at the Johnstown meeting hones It is nearly eleven males north of this JOHN BRINGLE.

When We Work

We went less downward progression. and more upward progre We want less progress toward the world in style, manuers, money making, inarauce, pride and affiliation with popplay Christispity. We want me progress, steady and strong, towards the truth and in it. God ward, heavenward, in purety, humility, holiness, an exemplified by Christ and the apostles, and handed down to us by our tore-

Now that we have a Board of Domeetic and Foreign Missions, let us less talk and more work on the mesionary problem. The time for idle appeniation is past. Let those who were elamorous for a now, bring forward the means that the work may go DANIEL HAVE

ANNOUNCEMENTS.

In the Deep River church, Powesbick unty, lows, Sept 17th and 18th, at 10 In the Washengton Creek storch, Done's

5 o'eloek, p. m In the Libertyville church, Jefferson Co own, September, 24th, beginning at

In the Jacob's Creek congregation, Sept. 18th, commencing at 5 o'clock, p. in In the Grates aburch, Mich., Oct 20, com-

sencing at 10 o'clock, a. m or lows River thurch, Marshall Co own, Sept 23d and 23d commercing at or In the Walcot Lovel church, Wells of

led , August 27th, commencing at 2 lock, p. m. lu the Silver Creek church, Cowly county. Sent. 4th

In the Beatmorcherch, ent. 25th. commencing at 2 o'clock, p. m. In the Platt Valley church, Sept . 3d and

In the Lower Fall Crock church, Madeso - ... accour goes track church, Maderon county, Ind., Sept 18th, commencing at 10 b'clock In the Des Moines Valley church, the Drs. Meinza. Valley church, Iowa, Ilth and 12th, commencing at one of the house necessarily and the boundaries.

In the Wabash church, Wabash o is, Sept 18th and 19th, commencing at

In Lithrop, San Josquiu county, Cal. October 8th, and will continue one week The Ipinen Creek shurch, at the residence wast of Green Castle, Jusper county, Iowa, Sept. 16th and 17th, consecuting at ten

church, Christian county III, will hold their communion meeting on the 1st and 2d of Oct, at the house of brother The invitation is exgaged in asparating the golden kernel After brother Simpkins remarked that tended to all that wish to be with us. JOHN S. STUTZHAN, Clork.

sunt sown was much birth of water and the Spirit to cele church, White county, Ind., have up

S. H. RECEPTION NO. MONEY LINE

Henry Shidler 21 25, H W Strickler 50, Eliza Becknor 1 00, Thos Burley 1 60, Jesse Calvert 20 00, A Penrod 1 50, Serah Shier 1 50; J M Kauffman 12, 8 Muhler 1 40, J D Yester 1 50, Pe-Graphically 7, 300. Annua S. Polymania S. Po W Landower 2 09, D Steekler 75; Nette V senbaugh 1 50, Wn Workman 5 05, HD w West 2 00; J C 8 Wm aloore 9 00; I D Lawshe 1 00, 0 von Stearns 1 70, J Swibart 5 60; Jos Radel 50, 6 W Kaizel 50, M Shink 50

SHORTHAND: Storthard to mail will and other post beaters to T C BULLENHYROES.

April 2, 1880.

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#### VOL. XVIII.

#### HUNTINGDON, PA., TUESDAY, AUGUST 17, 1880.

NO. 33.

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#### GOOD TIPE

Heliveth long who liveth well-All clse in life but flung away Of true things truly done each

#### Sermon Department. " THE SPIRIT AS A WITNESS

By Eld. R. H Miller

Delivered in the Brethren's Chapel, Hout-ingden, Pa

much that we are the children of tied "-The language of our text brangs us ttorning, which, we promise by the We think it probable that we will speak to you again to-day, and we make our other more practical; that in the two dewe may get instruction that se of st), be adapted to the mind and condition of every one bere this morning, and that you may benefit, and so that account we bee your careful attention because it to quites more thought to get a thorough anderstanding of doctrinal we proctical nature. Our text is me, you can see at once, that is im pre-sive and is the most deficult to comprehend fully when brought before It is the subject of the that we can see in the physical organiration of matter. Hence in the inves- the spirit of mun, gives the under tigation of the subject, careful thought standing-and knowledge. This benotes-ury, yet is full of all there is of importance, belonging to what man on earth and angels in heaven. That what man ever will be. we see in the universe of God, angels and men. When they meet on carth

We think we know less shout mirits and spiritual existences than we really in Eden, or in the plants of Mount, or do; we think the subject more difficult when they meet in heaven, the exter than it really is. It is true, the subof knowledge and conversation be ject is too grand and great and deep tween them comes of mind, and the and high, for the mind of man to counderstanding and thought gives it prehend it fully, but it is also true that self spirit. Then we will look at the man cas know a great deal about him-self, and in the text before us we get ubject of man as brought out in our text, that the Spirit of God beareth on concerning him, which is

witness with the spirit of man, to prove that man is the child of God, You get the idea presented. What is of eternal importance. We one know of spirits and of spirithal existences as wearn know of anything classifing has ment; From Ashlund, Ohio, Glean-ol and Clippod; Resed on Principle Again ut belongs to a witness? It is b ginning the special work of the mind. and in which to bear witness. Hence For illustration, you can know some-thing of the life of anything real to on this subject we see that the apostle Paul comes with the idea that the see that his munifested in the physical orranization that develops it. both witness with the other. It is an have a pretty good knowledge of upon this that they both have knowl that something, when you see it in its We make these remarks to that something, when you see it is its development, if you see the organi-zation fullydeveloped, you can look luck beyond it intil you can down to the life and power that preduced it. show you that we believe in a religion that is spiritual. We want it put on its true spiritual basis, and we want It is true, your research is limited but God reaches the spiritual but what is much you can know about your own spiritual. Your followship, union and So it is in regard to the subject with God is spiritual, and we make these remarks to get that

before us. Of the Spirit of God and of the Spirit of man we can know stath We can see it tennifested in idea before your minds. The Spirit man, and from that manifestation we Don't understand him to mean can so hask to the cause and to the that the Spirit of God only bears wit bottom from which it originated, and ness to our spirits, but with our spirfrom the knowledge received, much How much greater the idea of benefit and instruction can be gained. our sperits being in brought harmony with God's Spirit, and in com-munion and fellowship with the great Spirit of God. It is the grand the Spirit of God bearing witness to we are baving really an importsight of the Universe, to talk of

knowledge of the Spirit, brought into harmony, oneness and requires our cureful thought. As the union with the great Spirit, and witness with it as we witness with one sund us, is and read in its manifestation, so querit spirits to prove that we are the childseen and rend in the manifestation ren of God. What is the witness for? of mind. You see mind, and nothing It is to prove something. It is to before you is greater in its worth and value than it is; and when you behold the greatest truth to be proven in mind, you are only cetting at the man world. You may think it worth but

ant subject. In order to unin our

s of the sport that is within little here, but over yonder it is import u. Mind is dependent upon spirat the tree is dependent upon its light for growth. The mind belongs to the the children of God. It is like a trial spiret and not to matter. Physical orin court, to double whether this mun anization of motter cuanot or snother be the legal beinto the sound. It is too bush for that little exentest inhesitance, in the Universe But God's Spirit is not a witness to as that, it is built upon spirit. Paul my erstood that subject when he said, tance as that, but an inhoritance to the God knoweth what is in the mind of heirship of that inheritance as figured be Spirit." not in the mind of man. in the text, witnessing to prove that The body has got no mind, but "God you are the beir to that inheritance knoweth what is in, the mind of the and these two witnesses bearing wit "The Spirit seniclioth all ness one with the other to prove fact that you are God's children. The thing is proven. That settles the hearthings, yes, the deep things of God." Listen to Paul again when he says a roun, save the sparit of man which settles the harmony of God's Spirit in him? even so, the things of God and your spirit, and witnessing one

knoweth no mans, but the Spirit of with the other. Suppose the witi The natural mind cannot discould not agree, could not support the cern the things of the Spris , that is testimony of the other, and when the testimony of the one would be given longing to him this sale of spirit l'ennother 16 one witness would soute not discorn spiratual things. In hom diet the other, the case would be lost there is no socitual discomment

witness should corroborate the tests mony of the other That's the idea ours or in the physical organic range. It may be replicated. It most the in personation in the figures of most lift. He personation is reported to the contrady T. C. Helichespers, for the vicinities of God, and our spirits the journation of the Contrady T. C. Helichespers, for the T. The physical organic reported to the contrady T. C. Helichespers, for the T. The physical organic reported to the contrady T. C. Helichespers, for the T. The physical organic reported to the contrady T. C. Helichespers, for the T. The physical organic reported to the contrady T. The physical organic report of the

a departure from the truth; if there is not, as our text says there should be, a with the Spirit of God, until they bath witness the same thing. As in bap witness one with the other, then the tism and feet-washing so in everthing great truth of our text is not proven

this: Should I tell you that I have a and we come up to examine cursolves son that is a preacher, that in every and we find our testimony, the witness way that you could imagine, his of our spirits, contradicts it; that it preaching proves that he is my son. very spirit is the witness with my spirit; that his constenance, that his gestures, that his voice, his faith it is a conflicts with the writeres of our and practice, all hear witness that use 'spirits on the same subject, how danis my son; that the witness one with the other is the testimony that will prove to you that he is the son Robert | the text is that God's Spirit hears wit man just looked like me, and in thing here witness to what I said that it was in perfect harmony, there would be no doubt at all that he was my son, You got the iden, I presume. Now the point with the apostle was, among other things, that if God's Spirit bore ces with our spirits that we say his children, we ought to be like the Father. And why does that idea I will see out so clear here? Because you would expect the children to be like their Father. It is because these who are born of the Snivit those who are born of God, should be, as our text says, the children of God. And those who are not his children should be ome like him, and one should h witness with the other, proving that they are the children of God. What power, what influence, what blessedness, and happeness do we find in that

idea of our text! That in order to save man in order to fit and analific him for heaven, and that the influence and power of Satun might be destroyed, God would come in the power and Snirit of his own Son, that we should mortal as you and I being be born again, made over in our sore Being in harmony with God, in all his word, in all his works, in all his providences in all of his truth and in we look at that mean and see his spirit it is bearing witness with our spirits every day, in our faith, in our practice, and in all of our hopes. In all of our atterts and purposes, God's Spirit hears witness with our spirits that we are the children of God. We are brought

isto harmony and union and oneness with the grost Spirit that has created, and who rules the Universe, and rowns in heaven oternal. That God is the Anthor of that reasonable and electon system of saving us. by making a sal vation is sere. It cannot fail should be conveived a little more than that. Do we talk in any

unds, its faith and its pro the great truth of our text, that the sents, is the great thought in it It is the great idea presented that in the Revelation God's Spirit and our spirits must come in harmony. Talk n the subject of baptism, and to get at the truth, you only need to get the got in harmony with the Sparit of God. Talk on the subject of feet-washing. and it is no more and no less. The

changes the witness of God's Spirit suppose, for instance, that the witness gerous the testimony! It would not be as God would baye it. The idea of Suppose that the young ness with our spirits on the whole plan of salvation. Thank God it is the whole truth in his witness. Could we get all the grandour of this text is our own lives, and feel that our spirits are brought in harmony with the Spirit of God, and that these spirits of ours have witness with find's Spirit or every subject, we then probably would more fully comprehend its meaning.

I will yet present another point to you. I have lost my companion, and nearly all of my children. providence of God, affliction has been long and deep in my family It is no the idea of our text. If my spirit car be brought in harmony with the Sp of God, the Great Spirit that ruled the Jinimaryo, the Great Spirit that has created and made me, the Great Search that must redeem and save me at last; if I can got into harmony, in the works of that Spirit in his receiverers if I can live there, I may stand rejoic ing, because my spirit heats in harmony with the Spirit of God. The idea of our text, that the "Spirit of God Instrated in the Christian under affice He travels through life with scening memberless trials banging upon bim, and every step he takes

hright and sharing, we know it harmony with the Great Smirit that lends lóm. He bears witness with Great Spirit and the Spirit with his Spirit and we nothing that can destroy finence came out of the Spirit of the anostle Paul: and the Spirit of God and Paul's spirit witnessed one with You get the idea then of the other. our text, that our spirits bear with God's Spirit, and this brings happiness and joy while here in this pilgrimage and when we come to die and to cross the river of death, it will be a red and staff to comfort us.

One more thought in reward to the

event both of our text. You may anligeet, and then we are done. talk on the subject of the Gospel, its apastic mys, God's Spirit bears witness with our societs to prove that we are Don't get too the children of God lengted an idea of this subsect. is a relationship that we want onjoyed by you all. And, oh, we want more than that. We want the fact that we are the children of God, proven to the moeld That's the very idea of our God is bearing witness with our spirits, proving to the world that we are the children of God. Let us go the idea, then, that the apostle would have us get. There should be suffi great truth is that the Spirit of God bears witness in regard to that. True cient in you life to convince the world that you are the children of God

How important, then, is this witnes How important that our lives as individuals, that our actions and conduct, the world, proving that we are the children of God! There should be harmony. Oh! if God would rive bis Spirit there was so much love, that be would give his only child to save the ould come in barmeny with that Spirit We should know that Spirit; get the power of that Spirit, and work as God did, for the salvation of the children of men. spirits should some in harmony with God's Spirit, and the world should know it, thus proving to them that we are in burmony, union and oneness with the Great Soirit of God.

over into Denmark before we sent some poor missionary over there, and manifest the witness of God's Spirit there before that people, that the heathen may be converted to God,

Now of our duty. This gives us the idea of our work. This gives us the idea of our spiritual relation to Goal. It should ever lead us beyond ere nursust of earthly things. should turn us to the immortal Spirit lowship and communion with God. It look at it We may see them drunk and deemaled in every form

indifference. But, vinity in all men, however debased, and it is your duty to being them back to the image and likeness of God. Bring your spirit, derives and after tions and oungies all in harmony with the Spirit of God, and prove to the world that you are his children, and lot overy effort be put forth to save you to eather up the the indiffe. Att

## Casag. OUR RIGH-CALLING AND OUR RIGH-

BY C. H. HALSBAUGH

Elisha requested Gebazi to say to the nobb-housted Shunemonite 'Refor thee?" The "httle chamber on the wall, the hed, the table, the stool, the candlestick," kindled the saintly prophot's brart with gratifude. I have not power over generation, life and death, like the son of Shanhat of Abelmeholab, and cannot bring back your departed, whother in eternity or in eas, but I may perhaps awaken in your aged hourt the thrill of "Seat " by writing of him who is the surrection and the Life." Were and wints. Only an appropriate soft existent, alloustaining exhaustless Being can make eternity an ever-unfolding panorama of bliss and wisdom and interest and inspiration of the angenlypse of Emmanuel never flag in the interminable excles of the world to He will always be the resurrection and the life of wonders and in ways by ond our present conception. t of the eternity past he will bring the gloves and raptures and thoughts God dwells there are the proprieties of otherwise.

be born of the will of man-all men more efforence in the gowgaws and combined for a suggle generation- fopperes of fashion, than the sup of a mighty as it is could not lift us into regard so a very control me into promy-specific with externalize statel in the sublimities of life and power and skunk cabbage. It is foreign to the transport found in the Wooderful, excepted characteristics of the Insur-Will does much, all thus giant mind can accomplish, but cannot transform into the Divine nature, and invest with "the beauty of boliness." The "wonderful" must consummate the wonderful. The Infinite must shrink into the finite, the Occupant of the Sternal Tarone must fill the manger. He who is robed with uncreated light as with a garmont, must be wrapped in swaddling bands," the Builder of the universe must become a hand-working derided carpenter, the benign and mipotent Jehovah must be reckoned with outcasts and impuled on a cross as a malefactor! Such is the holiness of God, such the malignity of sin, that not a soul of our apostate race can cross the pearly threshold of

the gem-built, gold-paved, jusper-wall-ed Metropolis of God without being washed in the blood of inflashed Deity. vitalized and refashioned by the Holy Ghost in the image of the All-pure and glory while his throne endures.

And why? Because he is Emmanuol. This is the key-word to all the rest. This is the root out of which spring all the wonders of redemptic God with us. This is the pivot of all history, ecumenical and individual. Without this God would be wonderful only in nower and majesty, and right. ess and "everlasting destruction. nothing but "a certain learful looking udgment and flery indepartion, which shall doyours the adversaries. Josus is the leaven of bumanity. and take them with you, and bring not God become mearante, and the them into a practical relationship with subless been "made sin for us," and the woes of bell been transferred to the

abhorred corruption through all etera-He who " was before all things, ity. and by whom all things consist," be-Here contres all our hope. Other foundation can no man lay To Mother Supley, of Philodelphos, and than that is laid, which is Jesus Christ" This mystery of mysteries is the corner stone of the glory-dusslung temple of redemption. The best

flesh. The First-born is the pottern of ol," and it is not all on one code. us us easily as they discorn between well kent Christ-hangering. their right hand and their left. Bm- gazing his to hold the Divise Ideal manuel not mannon, Biamanuel not constantly in sight. And it takes eve-carnality, is the kernel and label of my hour, every moment, every faculty the Christian. The sum total of ar and energy and member to translate gament in relation to dress is in the the true conception into life. act of the Incarnation. make not Christians, but they become bood these would be no schism of them, and represent thom. ble attire makes not the sinner, but it sives would be subsmed to endorse ndvertises him as such. We may be the concernti

saints without shad belly and broadof those who have no higher deities than the firsh and the would. Where

fact that your opinit and God's Sprit the expression of which we need the the Virgin-mother, wrapped her has form to the standardent of the eldest namely? To impair writness to the same thing, worabulary of the eldest namely? To impair around the Godbood will be But I have not to had a Christian mending honey-suckle will externalize itself in essential characteristics of the Incur-

not without blasphemy refer to fleshongendered decorations, and last-serv-ing isdulgences, und eay, this means "God manufest in the firsh." The very thought should mantle with crimson the check that covers the least snivitnal sensibility. In the matter of character and demeanor Emmanual must mean for us precisely what it meant joy a divine rest in the death of Jer for the God-man. We are no redeem- and of self, and in the life of God. ers in the cardinal sense, but we are Christin he and aim. "Separate trass wonderful about us, and is it the exhi-sinors" "Crucified to the world," bition of those heavenly traits which and to outselves. No longer bunger signify Enamaned? This is for us the ing for popular admiration or applause.

ERHABUEL. WOODERPUL. These above all thongs and desperately wickes are the two great titles which vitalize who can know it?" The drying inshin Won- prepared for the 'name which is above reery name" - JESUS No other could be Savior but God incarnate. august is God, so fixed our immortality, so sinful is sin, so pure is henven, pollution but the Divine assumption of bamanity with all its habilities. Wall msy we gaze on the manger and the cross, and in rapt adoration exclaim, humbled, babe-statured, hated, deruled, abused, be-pitted, there erowned, cross tortured Go-Ban, and then at those an, and then at those

impels them to secure under liberty at bacards, and what a contrast. None but a moral lunatio would affirm identity. To be redeemed by Christ to be not Irons unless are are as austrone to be like him. Emmanuel is Emmanuel, upless "we are chanced in came Emmanuel, "God manifest in the to the same image from glory to glory, even us by the This percets the very merm out of which springs the movement that at tempts to gloss retrogression with the whitewash of progress. I make no insinuation as to motive. But "Minddefinition of a Christian is God in the next both in part happened unto bus, all the afterborn. "If any man have inner, the essential is too much lost its beautiful shape with the waters sep not the Spirit of Christ he is none of sight of. Sacraments and habiluments arated from the land. hes." Portentions words, "Ye must be will not supply it. The progress born ugain"—"born of God." Tembers of the floly Ghost, or shrines of A angle eye will not descen color plans were covered with vogetation Satan. No neutral ground. The more accurately, than a God-informed, mark on our foreheads must spell Em. Ginst-cheriching rool will discriminate the first house to print and the first house the Spirit and the first of blood, and ctear as moonday. God No one who is truly wedded to Jesus and the devil road as afar off. The will openly or partively seek dallance church and the world should deciptor with self or the world. It requires a

of the earth which He made, were able Theu, too, the waters had brought forth abundantly the "mor eresture that hath life," and "the fowl to fly in the open francment of bea out not forretten to be made. Line and grandest of all God's wor CTORE restions he made man after His own "Male and female created he likeness them." Let, perhaps because was giv ry hour, every mome en to man dominion over all other crea-If this tures, and granded breauss God created were the glory of the entire Brother within him an immortal spirit tomper, nim, and effort.

"Manking is the one immortal thing In fitting a temperary home for us

and defend any form of carnality; and here God has not left out a single thing ves would not regard inthat is necessary for our enjoyment, are berim, but not in the accountements significant variations as indications of when we fail to be harmy, the fault is incubordmution and sacrifice of Chris tinn principle. But the case is far and is itself can make a braven of bell was generous usor represents una resognata yonn wentra surer are new propressence of postera sure. A sectional uson to the solitary extraction to fill write an extraction of the world, instance struggle instruction to one side, and an extraction and allebraic against restrictions in dress has deep traditional, terminghess adherence to the life of our failed. form on the other, keep up a perpetual sculs, and for the sustenance of such the stearty to come.

It makes it wonderful. What he before, finance entirement to from on the other, temp up a perposant sears, then so are reconstructed in the standard of the control yen if then seekent her as silver, and has "fired the Mevida," has not less centred for livery, bodies to the in-verget or unto the third heavest and being and development of Emissian, and according and memory and for our raised that the materiand the for our ways to unto the third heavest and did being and development of Emissian, according to the control being and development of Emissian, and the state signs and materials which the state of the control being and development of Emissian, and the state signs and materials which the state of the then shalt then understand the Sear of

Life, no less than truth, is an attri But I have yet to find a Christ-reet bate of God and will last forever-Indiana Secured member a principle of our nature to cling to life who seed for or indistged in trappings with all possible power, but this pringand entertainments natspodal to extends to all things that have life. The sweet happy little bird and the ugly do

The truth will lose nothing by bein spired reptile have an equal d retain life. told, and error will gain nothing by value striving to look like truth. creatures cling to hife, sometim principle of the cross is sternal and very blood grows cold to think that is amutable. None of us los mustered is thoroughly, even as a matter of doctrine, and much less practically we entered, as it were, a door to return through which is impossible gen a life that never eads. As surely so we have been created without on

annetion, as surely will our spirits live Do we make good these glorious to forever without our willing it to be so, We are one with God in the in our lives? Is there may thing and just as surely, tee, will our dic and return to the carth out of which they were made. Soon, so soon we will be separated from those we love as question of questions. The affirmadearly,- but we will not go alone, for Not garratons in "glittering generalitive is the consummation of God's "All that treat the globe are as a hand-ties" to cover up the rotten, stenehial great end in the lacarmation. With- ful to the fribes that shapeher is its by core of self-idolatry. He that en- out this we are dead and damaed. shrines God will be and live like Empored to probe ourselves to the bottom of our sonls. The heart is described

the constant improvement of the nations in the arts and oriences, and are struck Modes and the manage of the Angelor and are the total great into a narra virtually who can know it? In a driving man are the total great into a narra virtually who can know it? In a driving man are the total great into a narra virtually who can know it? In a driving man are the total great into a narra virtually who can know it? In a driving man and cards and held exho, Wonderful, or the throne or in the oright, he is East clustered Jacobs with the total managed. Enterpret Jacobs with the total managed Enterpret Jacobs with the total managed Enterpret Land virtually and the workshop or the cross, or the cross of the control of t with wonder that man bus done such mighty things. Innumerable invention Weaderful. He is us, we to him, "at the right kand of the Majesty on sharing his exultation and loy and high," he is wooderful. We are now if the more advers. We have the more advers. and discoveries are continually beinbrought to light, nor has the progress of Christianity beau retarded for to day what gives the right quality and tone more cornect workers are in the mission to the life, the right cut to the cont ery field than over before. Yet, all these great works, carrying out the parand making us in very deed a shrine all His works from the beginning of and expression of the Holy the world, have been done by shortlived What is the God-man to us? Is he the brings-scarcely a man or woman whom has seen one hundred years ! desires, purposes, efforts, and nets and words? This, or nothing but "a con-suming five". No half Christ, no byinterpret the language of any creatures hald Christian. Not smut in the sh clouds the winds and the rivers in their courses. We cannot make one hair white or black, add so inch to our state and sinner in the kernel. Not Ecomannel at brart and Iscariot on the mu are or lengthen our lives a single bour face. But Christian all through an-

all over This is the "testimony that we please God," and "who shall lay mything to the charge of God'

LIFE BY CASSIE BEERY There was a time when this earth was

ceping things the cattle

eceding generation. without form and void. Not a living creature or thing could be found in all knowledge from which death struck our There was not even fore morents, and if it is very access singing of birds and the voice of the for us to climb as high as are one and turtle was not heard in the land. In give the coming generation a strong due time God made a firmament which be ralled beaven to divide the waters from the waters, and our earth assume

footbold Thur "Wa row make our lives sub! And departing leave behind us Footprints on the sands of time." The bills and Huntingdon, Pa. grass, berb nud tree-upon which all FAITH

SELECTED BY H

ot confised to our nature, but

When we were born into the world

We are powerful beings----

We notice the progress of civilization

oses of One unto whom were known

We are not powerful for we can never

The power to gain knowledge is an

would be a dull life to us if we were

shie to know only what we ourselves

and those who live when we do find

out. All the generations that were have

been an amouthly linked together and to

the knowledge guined by the first bas

out that round in the ladder of

been added that attained by each sur

of the greatest booms given to man

bamens. We cannot direct the

Seeing how tenacionsly all

There is much sayatici with faith when applied to relayion by those who are indifferent to or reject Christianety. Intellectual assent to truth of a proposition on the ground of may be termed bollef. What has been called saving faith-that which Chris tinnity demands as necessary to salva tion is thus same assent of the mind to doctrines of the Bible, see with the complete surrender of the will to God's will as shown by Revolution "Thy will be done" must be interwoved with "Lord I believe, help Thou mine The very simplicity of the requirement taught in the Bible as the made a hindrage by the earnest sceler This saving faith is a gift of God's morey. So the Bible teaches. But It "My son, if is not thrust upon man,

"Thra shall ye find me, when

All wrong This is the way prescribed want of faith in th lible all doubts about the insulration of Revelation, all defective notions of Christianity, and all distrust of the suftriency of Christ's atmosphere, can only

to corrected by following the Biblio This is simply marked out Desire to know the way. Walk in it as for an known; patiently seek furth directions by rational inquiry and by prayer. The Bible teaches that prayer utmost importance, still it is ant to be alighted, because the connec

non between prayer and nuderstanding Such is the promise, "Stok and ve Paith, bring foith is w nust be lought. The Bible tells how There is reason to believe that an one ever tried in vair, following the method laid down. Involvation. ment, the plum of salvation, and all the facts and doctrines which are st such prodigione moment to man, Go s clear as neon-day. The feith which is created when cought in other war. So the Bible teaches. There a nothing mystical in this faith. a cadition which God has seen fit to mone. Why He has done so may be metanhysical speculation, my various other acts of the Almighty have been and probably always will be , but such

sorntal exercise cannot remove nor med Who would not seek this faith which trings the repose of settled convictions race of size forgiven and the hope of memortality.

## SOOR READING.

Delyon ever notice what life and over the Holy Scriptures have when annuarful effects produced by Eliz of the realm, it is said, constell it a lers, among felous and marderers stroly to share with them the privilege of nicoccount the marrellous nathon

What a fascination there is in really vsoil residing ! What a power it give

In the hospital, in the chamber of the invalid, in the nursery, in the do mostic and in the social circle, among theen friends and companions, how it rables you to minister to the amuse most, the comfort, the pleasure of dear s no other art or a complishment No merenment of man's devision instrument—the one It is fied's second init and on ut Fold it not away is a usp-

## OTH PERSONS AND WAR

Learning sulfightees of bring at the bundation of all the ills that effict on Who would ever have beard of par had a regard to others outside selfbeen a rolling principle in the hearts of men? What hut covetous passions bare sown the series from which have those bloody harvests words have resped on every soil? Bad brother, and sought to carry out the charity, sever would jestousy, er ambition, the love of power, or the tot of wealth, have kindled the fery of war; nover would this fare tuth have precented to the nitiful eve serred appectate of a buttle-" rays the apostle Come they not hence, even of cor losts that was in your members?

apon your losts.

BAPTIST-BUNKER DISCUSSION

Bay's 16pm appropriative. In our last, the three words "begat a dead embryo." were quotation poin by mutake of printer. Mr. Stora did each that a "dead" faith "most be "vi dized" by submission to bustism tend that some of those be otten of God "may become abertive." nd be lost. In his conclusion, he h

outradicted houself on this point, as well as others. In his vais ottemut to fasten all the foul crimes of war Bantus churches he has condemned Though as a Bantist be con forced that he was dorny the we

ear, yet at first he plead "not guilty Baptists, but as the trial progressed forced him to plead 'exemption from the guilt of war as a Baptist sol He thus confesses that he was guilty of doing "the works of the dosh; "that he was guilty of killing and that he was guilty of the crime of

Also in attemption to prove that Baptist churches are without a "regen-orated membership," he has confessed that while a Baptist minister be was If he was guilty of all these crimes

as an auregentrated Baptist preacher, how can we expect much better of him sence he "went out from us, he cause be was not of us?" With such qualifications he reems fully prepared est Rible and historical facts. He has repeatedly ascribed the language of ove that the ancient Waldenses wer

3. That all the authorities cited from as ient church writers for trine our 3 Though he falsely charged th negent Novations and Walder the prorties of trine immersion, he to and anything in all

# God's word. We now proceed to con-

Our characteristic fifth states that Saptist churches presess the New

omiontions look to some unmepered mun as their founder and head, Baptist thurches look to "the mimetry Christ houself and the apostles

We showed that the nerpetuity of cession of the kingdom and church d Christ to clearly revealed in the stures. See Dan. 2 : 35-44 . Matt.

18; Luke 1 33, Hebrews 12 other denominations have been con

elled by the force of truth to admit Yperg and Dermont, confused optists may be considered as the only christian community which us stood since the days of the my fair one, and rome away." It was and us a christian society which less preserved pure the doctrines of the gospol through all ages."
Campbell says: "From the apostol

'come ware and fightings smong ic age to the present time, the sentichois of advocates, and public monuare to have, and cannot obtain; ye fight ments of their existence in every conwar, yet ye have not because Je tury can be produced."

not. Ye ask and have not because Mr. T. R. Burnett. editor of the

ye shall seek me with all your beart." Je ask amiss, that ye may consume it | Christern Meritager, a prominent Camp. fact that there is no scho, there is no [Luke 1 : 33]. Jesus the Great Kinbellite paper, in his issue of Jan. 28.

"With Alex Campbell, we say this king don was the Baptists before in and his co-adjutators start of the reformation, and (they) are yet a past of that hongdom,

Notwithstandene the Tunker church had a human origin in the 18th com tury, their leading men have been force ed to admit the Bible doctrine of

offied has always had a remuses who in the

of times have observed the order rung to his boly will " Again, in his 15th affirmative, Mr

Stein save "We do not doubt that Christ has als had churches somewhere on the carth, which have held and practiced substantially what

the breitres teach and practice." But he was compelled to surrende and admit that the Tunber church had its origin with Alexander Mark, 1708 Though we continued to flaunt the fol lowing historical argument in the face Mr. Stein, he made no effort to an man at He become it could not be

First done. It stands thus; Tunkers have admitted that the Bibb teaches church succession. Sucond Phey deny that the true succession i with any Pedobaptist church-Rome or her branches. Third: They keestly confess that the Tunker originated in 1708 And, as there is no other church holding immersion that has any claim to the Bible sucwen the Tunkers the

to infidelity. He Karlery to notice this proumer agounts to a complete and meenadi

We based the account leading area ent for the Bible origin and success sion of Baptist churches upon the fact that "they alone possess the mildernia story demanded in the prophetic stord, We repost our premient which My

ared not attement to answer. atunda thua. It is said, Rev. 12 . 6, "And the we they should feed her there a thousand two hundred and threescope days

affed the "bride, the Lamb's wife, This cannot possibly apply to acy existing church except the Baptist The Romah church did not ratings in favor of this perceision of flee from the dragon. She was mount ed upon that beast enurring him on to of darkness. Neither has any wilderness of obscurity.

of her daughters been driven into the They bare ever been hidden. Their histe plain and easy to obtain as the history the nations. The Tunker chur has its bistory from its oragin in unio custed 200 years, much less 1 years The song of Solomon is large y filled with the wilderness history the true church. In that prophetinew dove them art in the clefts of the rock, in the secret places of the stairs let me hear thy voice; for sweet is thy voice, and the countenance is comely the voice of the bridegroom heard calling, "Rise up, my love, my For, lo, the fur one, and come away. winter is past, the rain is over and gone; the flowers appear on the earth he time of the come, and the voice of the turtle is

a long, cold and better winter of perse We now repeat the question of the go. "Who is this that counth up from he wilderniss, having upon his beloved ?"

Song 8 : 5. Again : Who is sho that sketh forth as the morning, fair as the moon, clear as the sun, and terri ble as an army with banners? We call atte

doubt, there is no controversy shout the history of any other church, as over the Baptist church The conflict ranges all along the line over the origin and history of Baptists. The t

ed there 1260 years, and is seen coming "up from the wilderness, leaning unon her beloved." sibly apply to any church except

Baptist church."
Mosheim, in his Church Hist 199, of the origin of the Bapt

SAVE. ed the deserme ring man the rite of hapts come over to their comm these who came over to their commence and derived that of Meneraltea from the fo ons man to whom they are the part of their present felicity, is be depths of antiquity, and in of cons extremely difficult to be acceptained.

This answers to the demands of pr The true church was hid he wilderness. The Campbellite lead rs have been forced to admit the Bup tist church succession. The two lears

Mr. Stein has atterly failed to what church has the Bible perpetu of it is not with the Buntists. one, but no better the infidel does to the Rible. He re ferred to the organization of severa ongregations, and tried to make the impression that the denomination oneated with them. It is likely that will attempt to practice the same de ception in his closing summary. acd a sexth characte ristic upon the fact, that "Baptist churches possess proularly persecuted." But as our church claim is fully made out without o do not repeat it in our seriou Thomas and built the testiment has

bren introduced, we have proved "That Bantot chi he Bible characteristic which demand spiritual regeneration—the near lifeth

sm and church membership."

2nd. We have already shown that Bantist churches possess the one n demanded in the New Yests

We have shown that Bantisl durches needed the communi-Lord's supper-demanded in the New

We have shown that the Bap a churches possess the New Tosta

ment church generoment.

5th. We have shown that Buptist hurches posses the Bible origin nernetuity, therefore, we may confi r affirm upon the testimony in Notwithstanding the cun ng craftiness of Mr. Stein and bid desporate efforts to pervert and over sition remains unshalten and us ble as the rock of Gibrulter.

ulous and stupid citorts of Mr. Stein to prove that a human society thich originated with Mr. Mack 1708 is the true church of Christ, out o can nesobly adopt his views. sts boliove that there will be some saved as by fire from the vari ah Rahylon itself, yet we confidently believe and know that Buptist church os are true churches of Christ, resouting his visible kingdom upon the

house of God, the light of the world, the nillar and ground of the truth ne til the present time. When Gabriel the mighty angel we

Leans he said; "And he shall reign over the bouse of Jacob forever; and ntion to the significant of his kinedom there shall be no end."

rer spiritual Jarsel fores sand to his hingdom there shall be a Who will say that the throng of Christ has been his kingdom came to an cad?

The apostle pointing out the great and terrible day of the Lord when the cice of the Almighty shall shake heaven and earth, says

"Whose votce then shock the earth, bu he hath prorderd, saying, yet once
I thake not the earth only, but also
to And this word, yet once more, sigbraves. And this word, yet once more, mileth the semoring of those things the ings which cannot be shaken may remain Wherefore we receiving a kingdom which nunot be moved, let us have grace. W od acceptably with re mee agd godly fear Many glormy wrecks of human

covernments, political and religious

e stattered along the shores of time

and many others must yet be dashed o poeres amidst the contending storms th shoke our sin-blighted carth but thunks to the Almorhty, who plants his footstops in the sea and ides upon the sto matter and erash of worlds" it "can-Victory shall at last perch upon the of the cross; and a smoke of the buttle passes away and he storm-clouds are scattered and gone, then the kingdom of God as the great spritual mountain, will tower ments, and the notions shall flow into es, we may confidently sing "Succ to thy troth shall las

The brightest pleases earth can yield. And brighter blies of heaver We commend the patient reader to

be merry of God and the world of exhorting him to decide this question in the light of Revelation and traditions of men. May the crace

#### LUANT There was a lad in Indeed who was

put to work in a linea factory, : while he was at work there a piece of both was wanted to be sent out t was short of the length that it, excels to have leen; but the muster thought might be made longer by a little He thereupon marolled the cloth, taking hold of homself and the boy the other. He then said, "Pull Adam, pull!" But the loy stood still. The me ster then again sund, "Pull, Adam, pull!" The sund, "I can't" "Why not?" suid The hor master. "Berance it is wrone." Adam, and he refered to pull his the master said he would not or a loose manufacturer. But that boy, honest from his yeath. h

"Out of the abundance of the heart the mouth speaketh." out of the amutiness of the brad the

Tue mond of youth connot remain

It is safer to affront some propts than to oblige them; for the ho perves, the worse they will speak of

Good thoughts like your leaves wise

If you resence find a place to fit you trive to fit the place in which you find yours-if

Evil pursueth meners, but to the righteous good shall be repaid.

# The Brimitive Christian.

#### PUBLISHED WEEKLY. HENTINGDON, PA August 17, 1880,

AND SELD JAMES QUINT SELD JAMES S

WA INVITE a careful reading of brother Ralsbaugh's article in another

BROTHER J. H. Moore enters the ulitorial staff with the Brithers of Work after Sept 1st.

BROTHLE Stein of Mt Morris but been with the brethren of Otao at Springfield, New Curlisle, and Coving-BROTHER LYMAN Elsy, of Launck

Ill., informs us that two souls were added to the little land at that place. on 25th of July. Buo. D. F. Ramsey, of Conemangh, Pa., says: "Two more previous souls

re added to our number yesterday. To God belongs the praise 12 is thought there will be a public disenseion between E&L Beed of the

M. E church, and brother Butterbaugh on the essentiality of feet-washing, near Warsaw, Ind Ose brother who assincere and live

out what he protesses, whose life re-flects the principles of the Gospel, is worth more to the church than a thousand hypoentes.

Foru persons were mided to the church at Gilbon, Okon, on the 19th of that time under a tent seemed for that He is now at Dayton, Obio.

East Issue Price and sester Boll My ers of the Green Tree congregation, are both at Dr Walter's Home in

m North-west Missouri. preachers there must have big pay or Gospel is in demand.

For Circulus Info, thirds the plutal number should not be used in that hyan "On Jordan's Stormy banks" as to the believer all storms are on one bank-the curthward, none over cross

Statys Luzzie Pehlman, of Conce ga, Lancaster county. Pa , says the P house. We live a good distance from the church and cannot get there often but by having the Paintrive we can have a sormon every Sunday. Sorely we could not do without the runer.

FRIAND Surah Neidio of Mason comty, Mich., desires the Brethren to conse 'There are 1 spect your church very much and if I got an epportunity 1 will unite with the church." Shall she and have an opportunity? What say our mission

Some time ago the British's Aldre cute published an article from the pen of Eld Bock, on the subject of "Tobusco," which it now says was the meof converting a taxon-leaves in Harof conterring it into incompare to be not incompared to be not incompared to be not incompared to be not improved to the noted ing houses. Those charries more tobacco. We exclaim good!

would just put in an item of news. on business, just drop a postal.

Ir our brethren and sisters would make as great an offset to promote the interests of the church as politicians are now making to promote the inter ests of the respective candidates, what work for God might be accomplish ed. Will we be idle and indifferent?

Let us take a lesson from the children of this world. THE BIDGE is the ladder whereby

nke it with us wherever we go; at all times and under all circumstanes we can have this ladder, and yet how few there are that care for it, and are willing to climb.

Bao, John H. Raffensberger, of ear Springs, York county, Pa, says: "We are trying to keep the ark mov ing. Since my last we have received ow members by baptism, and there are prosperts for more soon. other day we buried brother Jacob Bryant. He was over sixty-four years Brother Peter Kauffman and I attended to the funeral services.

Buo J. C. Ewing who had been with is at Huntingdon, is now teach ing singing chiescs among the broth-June. They held their loveleast at informed gave the best of satisfaction. ecommend him to our brothron as an

Max speak of \*infinit haptis cun be (serintural) bentism, and is cortainly no baptiess (scriptoral or un torner Leaston West has been scriptural) in sprinkling. So we have rend of 'bus's shor horn' and 'wooden So, too, we hear of Germile stones' prentiers there must have oug pay or and is no German invention. And so dollars are aermon as the rule. A five again, 'honey-den' is the name given to a substance which is neither dew nor honey."-Dob :

> WE resuct our contributors to avoid less you feel that it will really do them good and will be to the glory of God, or, though it may really be the truth. evely to gratify your feelings and to but may do harm. If you feel you can present a mirror that will reflect the inconsistencies of some of your brethren, and love for their souls is at the bottom of it, then God may bless it to their good.

Tm Meanorites bustized ninetecco persons, in Montgomery county recent Fifteen were baptized in the house and four in the water. Thus we

nonite converts that were willing to do as Jesus did. Perhaps the other concluded that it was about as well to not follow Christ at all in baptism, as to tollow him bult-way. It is certain go down into the water to pour aparolds, and if that had been the mode of huptism established by Christ, he would not have went there either,

A 6000 many chatches are cetting

Orn patrons could aid us much if them at \$10 per dozen which is very safe in predicting that he will never burmonize with brother Miller's exp you have any additions to the church and left there. To buy them manage to save a bittle it nearly always or anything occurs that would be of for this jumpos and use them any proves to be the nucleus of a fortune nterest to the general reader, let us other way, is taking advantage of us, know it. If you are not writing to us nul we hope no one will desire to do That such a thing.

has been done, but we think it was from a want of a proper understand

Ove brother George Brumbaugh, a the James Creek congregation dropped in with us on Menday for an hour or one, and he informs us that arrange ments are being made, to hold a serie of meetings in a grove in Trough Creek valley, early in Septemb Quite an interest was awakened there last Winter during a series of meeting we may climb to benven. We can all bave one. No great expenditure is been not apparently all disciout. There necessary to obtain it. We need set self our houses or lands to get it; we the brethren come and preach, but as the Brethren have no

> out door meeting. Wa might sit down and write long articles on different subjects, but our experience is that our readers, as a general thing, do not care to read them. Then too, our contributors give enough of that class of matter and less we are especially unpressed with some subject, we do not think it advisable to make a studied effort. contributors would do well, in many instances to be less prosy. If you have a thought give it in as few would as possible. A thought expressed in an article as inch long is a great deal more effective than if given in a half a olumn. We have to sift a great deal too much chaff to get the wheat, in a

great many communications Bearing Willow Lord and Openta ne now at Waynesboro, Pa, trying to ot the brothron right there. pity it is that samuch thee and money of which are the result of had hearts Jealousy, self-will, and prejudee ma alres use of to of our clovelus. When we look over feel the processity of a shower of the Spirit, and a doeper work of grace ong our brethren and saste

Errory now and then the Christia dea has an article are and con un the subject of feet-washing. Sentent weeks ago a fady wrote who scenned to think that it is a religious rate, equally as banding as either bundens or the Lord's suppor. This week a corresmore out as an onlightoner pondent co on the subject, and letings up those old throad-bear ideas that are generally advanced against, this ordinance, such was necessary to wash feet in those days because they were sandals, and that it was done merely as a matter of cleumliness, and to humble Pe tor, also that the apostles were silenon the subject, &c.

us in the mind of shuhlon that a times miscaterprot a command of their parents, simply to get out of doing something that they do not want to

The other day there was a Gipsy woman come to our door and was so faith in fortune-telling and didn't get at told, but after a little reflection re concluded that we could, carself, on some general principles, pretty man cannot keep any money in his

when writing to us on business, they cheap. But remember to be included be successful permanuly without a de-would just not in an item of nows. If in this offer they must be put in the cided change of habit. If a young man him to explain, As to the force of his ways arguments why the revering should he white we have nothing to say.

> ries every day about the Report nor being received by those who dered. The greater part of these orgive more to God and benevolent can ers 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. trons will therefore please make no further inquiries until after we announce that all remaining orders are filled Is after this is done there are still any who subscribed for it not sup plied, then let us know, and we will attend to it at once, as our second edu tion will be large enough to supply all who have ordered, and will have a goodly number left unless the demand ontinues for some time yet, which we one it will, as we do not lake to lose

by the operation valley they have concluded to hold an ALTROPON our brethren seem, some mes slow to contribute to church purposes, yet we are glad there is no disposition to resort to such mathods as many of the other denominations are employing to get church lunds Charity is a Christian principle and unless we can give without being onticed by appening to our stomachs. there is certainly not much charity or liberality about it. We notice in our exchanges that some of the more thoughtful of the different chareless are trying to set their feet on festivals and all the "grab bag" methods that are now employed to get money, but work is being done in the Sunday they have such a headway, and meet schools this spason. It has happened

with such general approbation among that in some churches the account is taken of the demuncas all of which was a lack of spirit mution of the practice. Any say to get seal in the work. Then too, our

their children to make choice of other schools, simply because other arbool. We have before our mend on instance of this load. The parents have been doting their daugh Should not the church as a whole make it a subject of special purper hopes to mi ble circles. The Westian Christian Adeafe has a few words on this subject

that is to the point -Some parents let their children hoose their schools. This is a new This is what all Sunday-school work feation and a lead one. In if a more ers wood to do. We must get into the hild were enpuble of selecting so deliate and complicated a question as the truth and bow to impart it to the that of his own education. It is a sinyoung It will be some time before ular delusion indeed. It is a part of we can have all our Surday-school the new theory in varue in some cironninned with experienced and efficient ren. We major the old theory-old as creation though it is-of family government by parents."

Fuon the character of the articles rates by ourself and brother R H

Miller on the covering question, it was ble disagreement in our views in regard to it. This, we are bappy to eny, is n mistake. stay with us we had a very pleasant interview on the subject and Fund that as far as our apparent disagree ment was concerned, our views we took the position that saything command. Many of our readers in pocket and seems impatient to spend that be thought nothing but the white all that comes into his posses-ion, when cap would do. Brother Miller says in

be can stand it, we can WE are receiving numbers of inqui-WE OFTEN bear people wish they were rich in order that they migh

> The idea is, we suppose, that they could do it ensily without making any serifice-that they could give without feeling it. But is such a feeling truly one of generosity? The true test our devotion to any cause is, the amount of sacrifice we will make to ustain it, and until we are willing make a sacrifice it is an annistakable evidence that we do not have the cause truly at beart. We do not know whether we really love a friend until we are called upon to determi tures his multime and any own Who we are willing to make greater saca for our own benefit, it is an evident that we love him. So it is in refeence to any cause that we claim to We can determine the extent by the amount of sacrifice we are willing to make. It is no evidence of our demoney when we have plenty of it and to spare. If we truly leve the cause will give of our daily though it is carned by hard labor and even a denial of some of the tom of life in order that we may leave something to give. This is the kind of giving that will bring its reward.

Fans all quarters we hear that good

what principle he at the bottom of it. Bitle experience in Subbath school work. They needed experience, or We now have three schools omong work. They needed experience, indeed when we consider what a v it is to teach children, we need not be that it will look bigger to go to some world with the right spirit, and we are glad to know that our brethren unsisters are learning were last year largue along withou introdents and tenchers got out of the ing and made more effort in general to premare themselves for the work

> workers, but they will come by and the result will be glorious. -A Philadelphia merchant who is now in Europe, writes that the distress in Ireland is real, and when the con dition of the poor as known there, is no wonder so many congrate to this country.

mirit of the work, then study to k

-Captain Eliuts of w Moncan, Pres deat of the American and Foreign Bi ble Secrety, bus contracted to pay Dr T J. Comant \$5000 yearly for five years, to enable has to preserve his work of revising the English Simp

#### SIX MONTES ON TRIAL

In order that the Dungeree Comrd, we continue to offer it for six months on trial for 59 cents. Our new observe. We exclude good! (be nowing-lowers. These distributes a spender all the comings and even does not hallow that makes the continue of the continue triends, and especially our traveling

#### Giducational Department

-Our new mode of heating the fort, enfety and elegaliness, all important features to a well regulated school

-Brother Lewis Strayer, of Johns town, Pa , was with us a few days lost week, for the purpose of cetting a sec. He intends to bring his family to town and remain with us sever years to attend the Normal. We will be glad to have them come.

...The Fall term of the Novece ege opens on the 30th of August, and now is the time to send in your applications Catalogues sent free application. We will try and pro-Catalogues sent free on suitable accommodations for all who

may come among us.

-Our faculty for the coming your will be composed of five brethren, sisters and two members of the Mon-All first-class teachers in their respective departments, and we feel quite sure that good satisfar-

We are necessitated to do this so or to enable or to love this or good shape for the opening of the Fall

-Bro J. H. B. &c., are looking hope forward to the approaching two weeks vacation, and as they rest their crystal waters of the Roystown loom h past quietly by-hush-hushsee those four round be--quiet - throw in - steadye- Oh release its only o

at A-bland this Pall when he expects were mostly Swedes and Norwagians. his new position. The running of a college will be a new experience for ort and he will soon find that love one that will want to exhibit itself in across tables, standing in ball, leasing over window sills, or the campus ground-in all the nooks and cor ners, and indeed, anywhere, or everywhere—but then his are and dismergeneies and we hope that his

-Some of our brethren are trying to make obsertion and our schools : saddle-korse upon which to endile all one observb trombles One Inother says, in one of our papers, that in his travels among the cl arches, whenever he comes to a church baying educated and they are following after the task nable gayeties of the world, but selien he comes to churches having umon preachers, there he finds burn This is certainly a very heavy loud to raddle on education and ed ented ministers, and if time, the source we stop our schools the better. ministers educated? As far as we have made any trouble yet, nor have of a water spout. The town of Yan they charge of any of the churches.

We acknowledge that we have your

"common." They are "extraordy are ssical, and none of them attribute their success to importance but to the education that they, by the grace of God, have been unable maintain from the facilities afforded

The bettern and basis of all our church troubles is ignorance, self will and mulish stubboreness. A church prouded over by such mon will have trouble, and we pity those who suffer under its power.

## FROM ASHLAND, OHIO

The Normal Class has been in ses sion two weeks and the deepest inter est has been manifested by all attend-The number is increased almost daily. Those in attendance give evi co of more than ordinary talent and nerseverance.

rof. Huber gives instruct such as wish to advance specially in the languages Prof. Baily is visiting ids, Profs. Faster and Ruper at their special studies, Prof. Kelm. has gone to the mountains of Virginia to collect specimens for the may Prof Stubbs is in his sanctum, while the writer is taking his case by teach ing in daytime and editing a paper at night. S. Z. Suane

#### GLEANED AND CLIPPED

-It is said that the sweet potat crop in New Jursey premises to be abundant. A half stores operand in Wissen

recently that destroyed everything seh. Hell fell to the depth of -From all parts of the country lears that the weather is cool, and the

nights unusually cool for the time of Ir is reliably stated that snow fell on Shele Monntain, one of the higher in the Catabilla, in Ulster county, N

Y., on the 28th day of July. -Seven hundred emigrants in through New York City recently their way to Salt Lake City.

-While twenty-cirls, men were at work excurating near the entrance of the Hudson River tunnel last week, a small lenk was discovered that country grow too large for the efforts made to stop it, and but eight of the twenty cight live to tell of the harrow errane .-On Saturday last Bishop Lost, Elders S P. Maust, U. D. Braucher and D. M. Fiko left for Mr. Zion and other points on the main line to hold services in this comparatively new territory. We hope their visit ulished rood results - Muccolate Con-

-At the last Annual Council of the Tunkers a petition was presented ask ing if the sisters might not wear "modest buts" but the Council said no, and quoted as authority for their decision the taxis, 'Be not conformed to this On Saturday two natives of Jerusalem world," "Abstain from overy appear landed in this city, and have been

-The Christian Standard publishes the following: "Brother Mathes tells an ancodote of one of our Indiana Gorman had been a Latheran, and of course was sprinkled in infancy. When asked the question, "Have you been baptized?" he answered curtly, " 17-17,

-1 territic rain storm prevailed sear DesMornes, Iowa, last week, and 20 miles west of there took the ferm abmerged three feet, and ence, the brother must be mustaken, to rode of the Chicago and Rock Inhand road's embankment was was most excellent common prenchors, but away. At Wintersett, part of the en they are all such as are intering to improve the talents that God has givintering to pole of the court-house was blown away, and the round bouse of the Chien them, by a close application to stu-

-A Proshyterian minuter in the "We have heard this morning that 6f ty years is the dead line to ministeria eptability, beyond which the m faithful pastors can hardly expect to

faithful pastors can marry vapor.

go. After they are fifty they need but not always like Solomen, to

avenet no calls. The choice food of knowledge. He seeks more for per sation is greens, orc

-The Independent cays that none of the controversial writing of the Bapsfore 1641 speak of such a prac tice as immersion, and that therefore prior to that date they did not dip Even if this were true it would not stamp immersion as a modern navelty. we find it in patristic, and better still in Scriptural, antiquity.

An interesting table of statistics of Sunday-schools in the United States and the world, prepared for the Raikes contennial colebration in London, shows that there are in the United States 82 261 Sunday schools, and 886. 328 teachers, and 6 623 124 scholars; and in the world, 1.460.881 teachers and 12 340 316 scholars.

It was reported that the Fourth of July was observed on Sunday at Atlanta, Georgia. The Christian Inand asserts that the city laws are prohighly more strictly observed there than in any other city of its size east or west, north or south, and challenmen communicación

-Mr. L. A. Piate into an employe of this office, has accepted a situation on the Free Press, at Vinten, Iowa Be removed his family there this Mr. Plate is a very capable printer and will give satisfaction in

his new home.-Lauark (III.) Gazette. Brother Plate was at one time a ty We wish him success in his new situation.

It is said twenty new Congrega Kansas during the rest year, making her 180 with a mombur ship of about 6,400, a gain of over 600. There are a number of our brethree in Kansas. What are they doing? Now is the time to work before sectariunism becomes so deeply rooted.

-A tather peculiar seens was enacted at the Pennsylvania Railroad depot in Harrisburg, the other day. tranger stepped up to the ticket office and called for a number of tick ets to Middletown, for which he paid the regular fare. Then stepping back he tore them to fragments, and on the ticket agent's inquiry as to what he meant, replied: "I have been stealing rides on freight trains between Rarris burg sad Middletown, and want make up for it. The Pennsylvania railroad and I are square now. of a tean paying back anything taken from a corporation

-Visitors from the Holy Land.courtered at the Central Station They wear their Oriental dress, consasting of buggy trowsers, blue shirts and white saybes, all having the appearance of being "the worse for wen and sadly needing the application of scap and water. Their hair is black and long, reaching to their shoulders and is covered by the regulation red They are Greek Catholics, and have resoled for some time in the Orthanage of the Holy Trinity at nalem, as appears from a certificate from that meditation which they have siderable attention on the arrest by their singular appearance and dr What disposition will be made of them. has not yet been deeded muon by the

authorities, but no doubt they will be proportion properly cased for. An effort is now

## Western Department, KLOKE B. S. MILLER, EDIT

LABOGA, IND THE greatest object of man is gu

but not slways like Sciemen, to gain the church under our present dispen- ing temporal things. How much better to be like Solome on, sooking tene wisdom, gaining that which will b eternal, seeking those riches of the mind and beart which brings richer blessings than earthly things can give As the greatest riches of earth and braven are combined in Christ, so in the Christian. To seek to strive, to labor is God's law to man, but it is for that wisdom and knowledge which gives us more of God and makes us more of His

It is a parliamentry rate and consid-

rod a matter of courtesy in all delib-

erative bodies, to make the mover for any committee the foremen of that ommittee. But in our Annual ( forence the business is done in such a short time that overy moment is proclour, and few,comparatively, take any part in the business further thee to ake speeches and vote; hence some of us who are more in the hubit of discussion, are likely to move for nearly all the committ es, as was done by us at last A. M. We are inclined to wor the old system of baving many committees to help do the work of the meeting. Every matter of great importance should be referred to a con mittoe. This boing our view we of course would feel like moving for a course would feel committee when any matter portance comes up, hence we moved er ton many to be appointed force on all of them. If we notice carefully when a matter of importance is prosented, and merches enough made to show that there is a deep interest in

and great eare needed to dispose of it properly, then a more for a commus.o will renembly carry without difficulty. But if we should be made foreman of all committees moved we And whole our present order of appointing without regard to the move is not harmful, we prefer it, and hope the matter of appointing success comcase among us in the

business of A. M. decisions of the A. M. BASED ON PRINCIPLE AGAIN The same is true of A. M's advice

those reasons are understood, and they should always be based on principles makener a fixed rule of life. When we decide on a certain course of conduit is right or wrong according to the ich it is bared. the principles and remons for our aptions are good, they give a strong influ- kind of bats our sisters once were was core to the character they assume; if the reasons for the course we take are had or weak, our power and influence will be had an proportion. This is the modern buts for women originate true especially of the religious much ence of the church in which we are all nterested, because we are more or loss called upon to defend the doctrines and practices of our church. If we un with popular churches of the world we would have less to defined but as we do not, there is more said agninet us; more objections found, which makes it necessary that we should be more careful in the ma of meeting those objections. Here comes in the proceptes we should stund upon; it they make a poor or weak reason for our practice, our influence is weak in prop peculiarity of our oburch has often been tried on this test. Our church guard against the evil of pride, and all is based on principles somowhat differother evils, the A. M. bases its advice ent from those around us bence we on the principle that we should abstain have practices that differ in the same from every appearance of ceil, and for

In giving our practice and the rea not weer buts. For these same reaen them, by a close application to str. (ago & Rock Johns road is describled, being made to provide them with some for them, it cannot be expected some with an introduction of the corn in created to the corn by a suitable delthing—Circulan Rolet Ab that every case will give the name wive; in the brothere cannot properly be called by twiced and seizoning damaged. vice ; not simply because A. M has so

ing our practice, but it is to be hoped that all will aim to give the principles and reasons for our peculiar orga tion as a body, that will present them n their true light Our fathers as a body of broth-

rganized in America, in the faith that the pride and customs of the are dangerous to the purity of Chris tlanity, and to avoid that danger and insure the plainness and hur dress, that is consistent with the Gospel, they adopted the principles of uni in apparel as the best means to avoid the appearance of pride, which is avil. On this principle they ed the round or Queker form of coat. For this they had several reasons; I, It showed to the world their prefession of Christianity , 2, It showed to the world that they were not gov erned by in its vanity; 3, It showed the in its pride humility in heir profession of Christianity , 4, 14 showed a union and oneness among them, separating them from the world These are some of the reasons or prin iples on which our old brethren adoped our peculiar form of dress

If we were asked why we adopt and dvocate this order of dress, we by no means answer that is simply because Annual Meeting says so, or deides 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 came course. If its principles were wrong, as a matter of course other de nimations that fellow the customa and fashions of the world are right This is a question that depends Gospel principles, not simply on advice from A. M. It the principle that ach member judge for himself independent of the other members, is correct denominations of the age. But if the principles of our fathers, that fathers able dress is no appearance of evil, and the church should judge of this as well as any other ovil was right, for these sous they had the right to mivise a form of plain dress that would guard against the cril, and for the rame, yes Hence our action should be based on principles , not simply on the

n the subjects of our sisters wearing The reasons for our action, give them | bate. For obvious reasons our fathers their main radiusace over others, when opposed it on the ground that it was tending toward the eril of pride and fashion. The principles which governed their advice was to abstain from everything that had an appearance of evil there is in pride. It was the ap If pearance of pride which made the reason for the advise they gave. The not an appearance of works and feetion, but rather the reverse, an evidence that fashion dol not lead them, while from fashion and are an appearance of that power. The principle on which A. M. opposes our sisters wearing thum, is the appearance of pride Though the hat be plain, it is the first step, if it he the fashionable hat, and is conforming to the fashions of the The advice is founded on the principle that we should not confurm worldly fashion so that it may not lead as. The danger or evil is not so much in the hat itself as the pride and fashion it represents showing the he ginning of a love for fashion and cas at may continue until all the paraphensis of fashion is admitted in the church. To avoid this denger and

best reasons decides the auternaheald

#### Bome Bepartment.

A VURKISH TREASURE HOUSE

The Treasury is the least known of the sights of Constantinople, and in reports the most interesting The building is one of the heavy stone outbuildings of the ancient Palace of the Soltane. It is situated in the inner court of the Scraglio. Three massive walks must be passed by him, who would enter this court from the city. tico supported by similar vostble load and the walls are of one hucthe dull grey hue of ago. On either side of the heavy iron door are glass cases containing ancient arms and arantrent doorway, and find vourself in a beavily vaulted room, some eighteen that are gruted like those of a prison. A door on one side leads to unotice room of about the same size and m every respect similar. Both the rectus have galleries around the four sides The four sides of both reand of their galleries are occupied by glass cabinets which extend from ileon o coiling. In the centre of each room is a large glass silver cuso. All these cabinets and cases are filled to over flowing with raises of the old Sultane of Turkey, that is to say, with gold and precious stones of inestimable money value. This is the Treature suse of the derrepit, bankrupt Turk

It is a platform about two three sides of the cushion, is a low and standing about cight inches high. hard with plates of gold, and the rail with clasters of rubos mesetrically arranged. The first treasure house are many which thought that strikes one on secure this, by regarded sumply as toys. Of such jowels, and the second is the superla- paper resting-place. The rad which an awers for arms and back to perpendic, single branch of coral, so long and olar and rectangular, and neither the arms per the back of the that one might search years and fail enthroused Sultan. Uneary the man to find its like There are also very Turkish equivalent of the provers reraing the wearer of the crown. In one corner of the room is another throne said to be the throne of Nadia Shah, of Persia. It is of some dark wood, delicately inlaid with wory and pearl, and has a conopy of the same aterials, from the centre of which beaute a great gold hall decorated with

of the imperial babos. It stands low on its rockers, like the oradies now is use in Turkey. The two ends rise a accted at the top by a bar which rans lengthwise of the cradle. The whole is of solid gold, and the outside of the cradle is crusted with nearly diamonds.

rubies, and turquoises.
In one of the galleries are the effigies of all the Sultans of Turkey down to Mahmond the Reference. The es are dressed in what profe be the state robes actually worn by tans which they represent. The very much in cut, indicating the chan-

of fashion during the last 500 years. But all those dresses surse or re of richness. Cloth-of gold many of the figures are weighed down with jewels. The swords or daggers which all the figures wear, are espethick. I use the adjective "thick" ad- its unselfi-h love-would bless and There is no such thing as describing

in detail the splendors at these rooms There are entique arms and armor heavy with gold and jewels; there are innumerable horse-trappings and sades, covered with plates of gold and studded with emeralds, rubies, topsz. diamonds and peorle; there are saddlecloths embro with stones. Suveral sofa covers bang in as back groud to smaller articles. They are worth \$150,000 apiece, and are heavy cloth of gold embroidered with seed pearls In one of the calenots are three mout meralds, the largest being the size of a man's fist, and the smallest larger The birds of the than a ben's egg. calure realized the experience of dwellnot in course of gold. For here, that these amount cases of gold Some of the cares have a clock

the hottom, face downwards, so that the royal household might see the time of day as they folled on the diane beneath. The Imperial Prince appear to have some to school in child od, for here are the satchels in which they carried their books-bags of vol vet embrondered with cold and nearly on many mottoes from the Koron, or broidered in diamonds on red velvet There are amber mouth-pieces for pipes, studded with diamonds and ro There are coffee sets and ten sets of all degrees of magnificence bee stays of erveral and agent In the centre of the first room is n ome of these profusely bejowelled. There are inkstands and south

boxes innumerable, all glittering with ion of cloth-of gold embroidered with priceless gene. There are royal knives and forks and snoots of solid gold. with sewels on their handles. There is an immenso array of checks. One would suppose that every Sultan had his priva when his heart stopped heating. s in this Imperial

> Another toy is a lady's para oved with wold, the stoff of which is a could rest time and well adapted to its pur must be the many fine of varying degrees of splender. Another one of the toys is figure of a Sultan seated or throne under a golden canony ribbed with alternate rubies and emeralds The whole structure is, perhaps, six inches high. The body of the figure s a single buge pearl. the lower ex tremities are curved from a blue turise, and the turbon is a solid mas of diamonds. There is literally end to the marvels of this place After very concervable use has been made of jowels, the surplus, unmounted, by handfels

provided house at one and of the orbit note in the second room. The speils of all the empires which preceded the Ottoman Empire, are heaped up in these two dingy stone rooms in old sornglio at Constantinople,-,Mes-

THE LOTTERY OF LIFE.

BY MRS. HEARY WARD REPORTS Think not, the marden gained, that all is The price of happiness must yet be won

If young people more truly interpreted the obligations and responsibilities of marriage they would not so thoughtlessly assume its relations. If parents, or le es indulgent friends, could stantinople, has in its bandle as omeglorify this fair carts; how much more necessary to insure
raid full two inches long and an inch
of the true home-its rest, its joys, their anticipated bliss

visedly, for solidity of splendor is the abide in it. But with little thought on left on the mind by that and less realization of its true meaning hundreds rush into marriage as it only proparing for a picase or a pl ure excursion. They are so sure love one another; and seeing life only in rosy tints they hough at any pro-

dential caution and ropel any carnest effort to teach them to unders mutual responsibilities that the contemplated union will bind upon them The lover nees only perfection, weetness and beauty in the maiden who he imagines has every qualifica tion to make his home a little heaven; and in her estimation his love is to be er tower of strength-a safe refuge from every storm, and thus surrounded and guarded by his tender care she

evil, shrinks from no bard ship. In his present costutic state he annot imagine that her estimate of what his devotion is always to be can possibly be overdrawn Now what do they really know of During courtshm and ougagement, with perhaps no intention becoive or wear a holiday face, all the best points of their chara ascendancy, Ab! if lovers

would bring a little common sense to their aid! folly to expect perfection, certainly they must know that in their own individual solves they have not such do qualities to offer. They know that the best and nables, have faults. that friends of every degree have some traits or peculiarities that call for kindures and charitable construction : above all others, they should understand how necessary at must be to bear one another's burdens, neither exporting not desiring that the low-bearance should be all on one side.

In the holoyon days of love, before In the aneryon ways or recognized and full are unquarinou, there is now many above in two many and and the political spirit of "burrath" about the political spirit of "burrath" about to keep in mind that they are "not barking on the smeath so ng the summer, has brave to meet the frosts and storms of winter. In every viciositude of they love and honor all the good each finds in the other, and bear with loving patience such mistakes as may army, conscious that they are about equal on both sides, whus a change would be at once accum the sarfal records that are served up to the community in our daily papers !

Both men and women are of the sorth, earthy, subject to such infirmatice as are born of earth , but we h estiv behave a husband has more infla see in shaping the character and life of a true loving woman than she can possibly have over his. Woman has sore to nuffer, more of these and porplexities which naturally tend to develop irritability, imputience and similar spirmsties, than mee are hable to, and therefore she has more need of tender forbearance and loving guid

But fault-findanc or silent disapporer al, exacting obedience under the guier unconditional surrender of all a wife's teste and independ to his, is not a husband's best mode of weeding out her faults or leading ber into a now and more perfect life. A woman can be easily influenced and molded by ss and love, but it is not en or safe to attempt to drive her either by sterances, studied neglect or dis phation silently manifested. All this wretched made of consuring by solemn silence! A good round stold g, or a sharp quarrel even, and then

course is-would be far less disastrous. Having made choice of a common n, young people look forward to mar induce them to think with hese excited rings as a step, that settles all uncor

"We are married, they say, and you think you have won me Well, take this whote vell from my head and look on me. Here is matter to vex you and matter to grieve you. Here is deabt to danturb you or faith to be-

l am here, as you see, common earth, com race dew wary, and mold me to reses-sect rue.

Ah I shake out the flow thing, fold after fold And see if you have me to keep and to hold Look close at our boart, see the worst of its

not yours to day for the vesterday's wen-The past is not mise-I am too proud to her-You must grow to now houghts if I love you to marros

We're married | I'm plughted to hold up your An the turi at your feet does its handful of an office he knew the only way to get That way lies my honor-my pathway of

But mark you, if greener grass grow either shell know it, and keeping in budy with you If one could look into the many

husrts, trade sore by the sudden vanishing of imaginary perfections, what a revelation that would be! That way !

of paido. how many appear outwardly happy, received with the right hand of fe or at least content, who have walted lowsbin, and after full instructions and from their dream of anticipated blue proper questioning he was no to a life of vain longungs and repinings. Scoing what to thom looks like first respect to the same sound them them the same with thee not they venture "in spirit, with feet in familiar with the destrict and practices the dow" on unsufe grounds. Hence sidered as haben in Christ and testered with the utmost care, thus they might perate. In these days, in places, it is quite

"We're married | Ob. pesy that our love do otherwise. The efforts at presslyting

They are supple as high-want can obver

I can slep like a shodow—a dream—from your bands.

Nay ! call me not cruel, and fear not to take I am yours for my inferious, to be what you

make me
To wear my white veil as a sign or a cover. As you shall be proven my lord or my lover; A cover for peace that is dead, or a token bliss that ean pever be writ

A MAN WHO SWALLOWED A BIBLE is quite possible for a man to be buy-

"In the days of my boyhead," said elected to some office. This is no idle

ner entered into the rest that remain borit as well as though it hap-

vine truth fall from the lips of that aged servant of Christ! for the Hely nine of illumitable value, a store-bouse the stranger is getting binnciliating-bad as such a well that he believes to be in

most and drink to him."

"O that the blessed Hook of Truth were meat and drink to us all! O th we had all amuliamed a Robin! for there should we find it, not bitter like the little book enten by John in Revela tion, but sweeter than honey and the honey comb,"-S. S. Tiestor

#### THEN AND NOW !

Truly there are some noticeable clauges amongst the Brothren in the et twenty years. Some are perhaps for good while others may have wrong tendency. In the matter of choosing officers in the church much care connet by taken. To be ambitious for a prominent and useful position in the church is in itself no harm, unless vanity and self love is at the bottom Parmerly when a brother project to

living a pure and spotices life, by deevery worldly pleas ure, and to encrare only in such ness as would produce but few temptations, and above all keep out of politics, &c., &c It was not the brightest intellects the church was looking for but the shining lightss their honor-their pathway by words. In those by-gone days condidate for baptism was cautiously with prayer that he might hold out faithfully to the end of life. Esperal

work, People unite with the Brethren having the true faith but And saift in their flight-you can never fail to inherit the spirit possibles on the passes them.

And aside of all chaping, and spite of all lament over this state of affairs? As to outsiders who were brought up in ship but with open ar and sometimes made to superre those who have for years been faithful workers in the church. It is quite possible that in this way vanity struct of humility is played in their bearts, and after a long forth evil fruits See 1 Tim. 3 : 6.

Thoughts for assertion for it has happened in one case of least where the r int he know an old man who had formed to was being voted for and multowed a Bible. This had greatly elected deacon while he was being exerted my astone-brent, and I won-dered how it could be My father, time was made a minister, then rapid who had an object in view in keeping by promoted until he was orduned a my in ignorance of what he meant, buthon and a coung man at that. Thu never explained the matter to me, but is not quite scriptural and as unuatu went with me some time afterward to ral, for radroad, and manufacturing all upon the old man. Many a companies are not so unjust as to al thoughties; produgal has been cut off low any man in their employ to be superceded. No one can hope to be advanced until there is a v oth for the people of God, yet do I card one must begin below and clum up. So it was formerly in the c

but to-day little attention is paid to how graceously did texts of di- real ment and those who have brought up amongst the Brethren and learned to be modest and abide their time, often are sonde to feel that thris wasdom. Has Bible scomed to be a work has been unappreciated, while of provious things, and he drow forth vanced at every step. Just where liberally, like one who draws water this is some to stop is a matter worth eaver for the office of bishop and tone for a vacancy that will enable them to

which all the figures were, are easy to every the composition of the c me, "Well, what do you think of this attain to it, and even forming compacts blom and at one time considered an exreally degrading. The unpleasantness at the late Aunual Meeting undoubtedly was accompanied by such a feeling, when two grand-fathers were called to order by two comparatively og men and officers in the chural Had there here no "authority" no aton would have been paid them, but doubtless it was the cotherety that kurt snother case that came to my notice at A M, when an elderly bro completed to me that a young elder doubtless returned every year, and more than that he is put on committee work when he has no special qual-Scations for that kind of work. Was by no means un "old order" brothor, neither is he ambitious for the as but he seems to feel diagraned, for that which elevates one may lower

In another instance I knowed a rose who was brought in contact with the Brethren through marriage. une been raised a Roman Catholic he soon made a minister. His social disposition won for him many friends Moody-like he was a splendid echomor and proselyter and was a nat ural organizer. He understood human ature well oncugh to get up compacts both in and cut of the chir reb, and is some respects was a remarkable man for it renot everybody who can get up a "ring within a ring" and hold them together for years. But eventually he slipped and fell and the Brotl irow from him. But he made an humble acknowledgement and was re metated as a private member. Seen election was held for a mediator and to the surprise of the thoughtful he was again elected and ing than ever, while his worldly enter prices exceed those of former days, and nothing may hinder him from be-ing the next teshop unless it is a west of the nocessary Scriptoral qualifications as given in I Tom 3 P. Pannyry

Chrosen In

#### OHR MICOLATTANS

But this thou knot that then below the

teds of the Nicolaitans, whach I also hate ! Nicolas was one of the seven dencons chosen by the first Christian church at Jerusalem, and was snoken of as a man Ghost and of wisdom." He had the confidence of the church and was an creted by the apostles. From the writings of the early church fathers and freuneus and Epiphanue, we learn

that this same Nucolus was the lander Dear Prison the sect called Nicolarians mentiourd the gratification of last, whether of arrests their sorlesiastical processings and the conviction of prominent ministers too Bunriet minuster from Dhnois carea into This minister but a peculiar magnetic

He was hee

to say snything aga

be passed by or to be supercoded is ed his great revivals he was one of the sort "which eresp into houses, and lead captive silly women laden with sine, lad Suon after him came another Baptist D. D. from Georgia, and clearly showed by his wire working that he lo red "the uppermost seat in the synapogue" and to be called Dr. by overybody. One po collegity was that he never rome long in one place, and always had a sible excuse for making a change Bis chief arm stemed to be to reach the highest planacle in his church, and to the Standing Committee and will be gain this, be tried to be on the popular side of every question affecting the intorest of his church, though he some times mistook the side and had to very around. This man, too, was a Nacolai tan, and from his bofty height was burlof to disgrace. While a professor in a Presbyterina College, whose faculty consisted of five Presbyterian ministers

beside anyself, I orjoyed their

members One fact which gave then much concern was that they felt con vinced that a certain minister living among them, though belonging to so Presbytery, was a Nicolaitan With this assurance of his guilt for a long time ther lucked positive proof to convict him, but which they did at last I might mention other ensor coming un der my observation, but suffice to eny that the most prominent minister i America required over one hundred thousand dollars to prove his innoven cy (?) But why go outside the pale of our own church? Buve we had no Nicolaitans as well as other churches Were there none who leved "the naper most seats in the synagogue," constal was as an examin and who was their magnetic power to bring others on der their influence and use th for their base nursuses? While they fidence of all save a faw. enjoyed this e they were helding to the practice of the Nicolaitans for many years. Where are they to day! We will come a step pear

among he now?" Is not the same drama being enected which was permed years ago? What are we to do We may see a brother druck and sermes him before the church. He denies the charge and annuls our testimony. In like manner we may know dark crimes heriar no other witness with no what brother is in high standing and among down in the street t

## From Philadelphia.

So iar as the outside world in Rev. 2:6 whose crime consisted in will indicate, there is little either of certain impure practices and who claim might or Southy here. The street out adultery and formication were lamps are lighted all night, and the matters of indiff-rence. This class of lower case on some of the lines run all Nucolaisans seems to exist at the present night. And it is late before quiet day in the Christian church; if not in any degree settles down on the city known as a faction, yet by their fruits. And very varly in the morning, by We meen that clars of it is light, the heavy ice wagon, and professed Christians, whose chief aim is turk wagons, &c, tuttor over the stony On Sunday the r, of fame, or the buser sort, or all and horse cans run, and the combined. That such are in the church attambouts go all the same, bearing ong all denominations the records of their thousands of pleasure seckers to the purks and arean retreats. But of course they carry some who travel no clearly proven. While in the South, a for pleasure, but who appropriate this ist mainteer from Illinois came into secons of travel to get to church. The county in which I lived and began Sanday operation of the care and is regarded as a receivity. neong provinces incertage was very great; the most flagrant disregard for the people were converted by the hundred. Sabbuth, both as ecclesinstically and civilly viewed, is in the trafficing that women under his influence, and he used saloons, eight storce, confectionwries, that power to bring these into hes and drug storce, and some that deal in ored by the men, other commodities, are wide open to and almost worshiped by the women; both customers and loafers all day would have been considered by adolphia wants, it is execution. There meet of the prophs as shared as to ac is little use of praying the legislative puro air, green leaves and grass, is so twee an ungel of God, but the sequal budies for more stringent liquor laws, since appreciated that it draws thous-

idence of morit or appreciation. To proved that during the time he conduct or Sunday laws, as long as the laws ands out from the city overy week to seen and buy it here at low states; 750 crime to sell a drunk man liquor, but a man may come and blind, and sensoless, and into the clammy ombrace of snakes and devils, till s money is all gone, and then he se gutter, or full under the heef of the driven horse. David said, "What Well, he is almost snything This noblest specimen in nature's great museum, the climax, the finishing stroke to Johovah's mighty work. "In reason, how noble! in faculties, how infinite! in form and moving, how exress and admirable! in action, how like an angel! in apprehension how

like a god! the beauty of the world! the paragon of animals " And yet, to what depths of bluckness fallen! his debauthery he is not compara To compare that stag to the brute. ing, flaming, biped, with a head, ence so far as to bear their church troub and arms, and eye s, and organs es almost as readily as one of their own speech-that form that is, by creation man, but by conduct, and character, and foulness a donor, to a kee is unjuce-a bare slander on the heg. What amont In this mineteenth believe be is anything from an ange down to a devil Philadelphia is full of fiquor shops

It is said there is one for every one hundred of her populace. If we reck on twenty out of every hundred, (no erers hundred tond hope this is not reckening too high; who from religious or moral principle to not touch or taste, there is a dram shop for every eighty persons, men women and children in this "exceedng great city." And many of these, and for aught I know, all of them open ill Sunday !!! A walk down through the city on a Sunday evening, see the crowds that throng the ice cream on loom, hear the clink of the beer glass os, accompanied occasionally with the foulest of oaths, and it makes one (coperially if usmitisted) think of Sod nd Tyre, and Nineveh.

But we would not have the reader er and say, "Are there no Nicolaitans think that all is bad in Philadelphia and want to take occasion at another time to speak of some of her youd.

When I first came here I noticed a nany people sleep-they havn't quit

sloaping, but I do not notice it so n -they aloop every place-in the parks, in the markets, in the street cars, on perpetrated by a so called brother and their steam boats, in their drawn with ince in hand, on the side walk, and is best to be done, especially if that occasionally some poor fellers lies 0 smov the anoth of honest report, fall of the Holy the majority paster for a saint? Will any charms of "Nature's sweet A few evenings since, a man

lay down in the street to sleep and was run over by the house own died in a day or two after. People become worn out with the justle as oitement, and the air is deller and less animating than where it is fresh and pure from God's good hand and one dulterated by contact with man and his mathinery. Your writer can sh about a third more than he could a Despite the constant clatter u wheels and horfe over the cobile stoned street, fran sleep seven house it the twenty-four, without any special effort-in fact I seem to require it. Of course I do it all in my room. 1 not tried it outside yet and I believe special ambetion to publicity

exhibit this new acquisition I has made-much as it is gratifying to me There are many of the populace out of town for the season, and those who stay make frequent visits to the parks Persons hone i and rivers country bave tittle idea of the worth of the parks. I do not mean the c but their worth as a place of resort hundred acres lying on both sides of valuable, but it is all used as a publi And when aweltering with the

there, and enjoy the gracious shade,

to be !

already on the statute books are open-spend a few hours there. The excur-ly and defaulty disregarded. It is a sion up and down the river is no less appreciated. The fare is so very b drink himself both on the boats and steam care that the exencionists from the city every week number very considerably up is the thousands. Families go out to "let

pushed into the street to wallow in the children get a breath of air," (so the advertisement reads). I think is does pretty well for the children, but I doubt whether there is much in it to the parents. From some amusing observation made one afternoon ided, that to insure absolute juvenile safety on a double-decked steamer, it would require about three or four grown persons for one youngster, to act as a bodyguard to pro tempting to jump from one deck to another, climbing to the pilot ha or iumping overheard after his has id blunder over "old gentle men's" feet, who wanted to res d, spill the water, race the deck, and neything boyish or girlish. But I didn't won-der much. And I thought if I was a little fellow again, and had to live wouldn't be much tamer, when :

hance afforded to run, and I felt glad that we didn't live in Philadelphia when I was passing through that very remarkable period of humas existence For if I remember a right I "thirsted" for a little more room than the city affords boys, to spread around, and let mankind in general, and other "small boys" in particular, know that I lived, movod and had a being.

Chrildren sometic there is a wonderful facing of con-cern and sympathy manifested at such times. There seems to be a deep at least a wilder feeling on the part of both friends and sympathizers, then if I wonder if any hearte will ever be able to realize the anguish suffered, during the last five or six years by the parents of the lest Charles Rose I imagine it would be a great relief to them if they could just e assured of the child's death. There is something truly terrible in that hatle word "Lost." And yet there are all round us thousands who are lost, nor oternally, unless they be brought with

in the saving power of Christ, and still, it seems to me, we are not nearly as demonstrative, nor as symmathetic, nor as aggressive in our offerts to have them "found" and restored that God and the angels may record over the restored.

W. J. SWIGART

#### Prevent Starvation. Still more provisions and elothing or

ty to see us through. We now have the promise of free transportation of goods for the use of our society over he lines of the lilinous Control, the Chicago and North-Western, the Bur-lington, Coder Rapids and Northern, and also the Hunnibal and St Joseph which brings no from Chicago to the Missouri River West of this we have the same promise over the Barlington and Missouri from Authorn to Arapa hee Neb , and also over the Cont Branch of the Union Pacific from At-li son to Logan, Kan, either station be ing about thirty-fire miles from u-There arrangements are on certain con ditions and parties wishing to send goods free should inform me before arting the goods and I will send you shipping instructions Companies are for carrying goods in car load lots, but single nackages, however, are not report ed but more apt to be lost. I will mention prices of supplies for the cash shipped in by merchants from the East, and fr this our doners can readily see whether it is best to send goods or money Wheat, 75 cents; corn, 40 eems floor, \$2.50 per cwt : corn, must, \$1.00 per cwt.; wheat shorts, \$1.25 per cwt., eco, 12 cents per pound, p erouded for walking room, to get out \$3.00 per bushels no onions and torning

ad yet, store grovenes and

goods nearly as cheap as in the East We want to secure some seed wheat

about the same price as wheat good work is begun and we trust our friends will continue to stand by us This disaster is common in the open ing out of a new country by poor popple. Few of our friends k what frontier life is.

Fraternally you M. Licore Bell, Norton Co., Kan. Dastriet Meeting

The district meeting of the Northern

District of Mu., will be held at the Wakendah receting-house in Ray Co. on the 14th day of October, 1888 C. C. Roor

## MARRIED.

MUSSER-GARIVER-By Smen Long, as his residence, July 18, 1890, brother Was. F Musser to Miss Ads Gariver, both of Willness county, Ohso.

## DIED.

CLiCK.-In the Sether congreg LiOK.—In the Striker congregation, near Lesings, Mentgomery county, Ind., James 21, 1880, sixter Hery, daughter of John and Salife Click, agod 23 years, 10 mention

Disease, consumption by brother R. H. Miller and Wm. Harmblar ger from Rev. 14 : 15, "Blessed are the dead that die in the Lord. This is the sixth one of our femily that has died withou th lost nine years. Father and mother, two brothers and two satters, all with long dis-case. Our humo is left lonely, no more s mothers roice we hear, no sisters forg t

MHOLLEN.—Near Fosteria, Blair county Pa , July 24, 1699, Bockee, wife of friend Wm Maclies

She was the mother of 13 children. Fun oral services by the Raplist minster, to n very large and much afficented congregation.

ford county, Pa , July 23, 1850, state So-phia Kanode, aged 70 years, 10 months

and 5 days She was a widow, and moved to this place

from Ringridt, Washington county, Md., 14.
March, 1577, with her non and one of her daughters, who are single and he River Brothren church. They feel the less of a kind methor, and the church of a sister in Israel. She was one of those plain ob sisters, anxious to hold up the old landwarks of the church. The family need not sorrow as those wise here no hope, yet the subject of this nation was were negreod to family and neighbors. She went to bed in the evening in itsul health, har doughter steeping with her and not burring her complain say during the night morning, about 4 o'clock, she rose fro led and dropped over dead. The full money are actually needed by our sociher lifeless mother. Solemn worning to me by cider Jacob Miller and Peter E the liver Brothere church, from 3 

WELLS -At White Hall, July 14, 1991 Mrs Surah R. Wells, in her 80

FARINGER ... Near Long. 111. July 98: 500 frand Forderick Farthger, aged 6 months and 1 day

The functal occasion was improved by ther William Howe, of Penn's, from 2 Kines 20 1

MUSSER -Charles C. Moure, centus child of William Muser, deceased, departs thus life July 10, 1850, aged 10 years, torothe and 21 days.

He was a very affectionate child, and was much loved by he mode and aunt with whom he was living, and all who know hes.

## derfully, but his sufferings are now over, and he is repling to peace. Futeral services by the writer and others, to a very large Ww Brownsw

Mr Dowel, in Wayno township, Millin Co., July 11, 1890, Mrs. Ella A. Myers, wife of runn Myora, of Kausas, femotrly of Mc feptown, aged 16 years, 8 months and 5

Carrespondence. From the Spring Creek Church, Ind.

July 25, 1880. Duar Promitive :

Probably a few notes tions this church (the Spring Creek shurch) may not be amiss. We are church) may not be amiss. We are still doing what little we cas. No one is doing any great thing, but each doing a little, and in this way a great work is accomplished. Our home min-isters are at their posts of duty. They are not shunning to declare the whole counsel of God, giving a portion to saints and sinners, in d many are beeding the call, but we hope the good seed that is sown will spring due time and yield much fruit

unto holiaces. Our Subbath school is going on to the entisfaction of all, or at least very nearly all. I am happy to say that are now having none, or at least very tew, who oppose the Sabbath-Some who were betterly 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 Umbaugh is in deliesta leadth. He has not been able to attend mosting for the last three months. He had a congestive chill at that time, and waile in that condition got his feet very badly burned, so that he is not to malk. It basesened in this way. He had his feet warming in the stove when he had a sinking chill, and in his paconscious state he laid with his lest still in the store even for a consid erable time, unnoticed by any of the family, causing a very severe burn He is mending slowly, and we hope he may soon be able to be at his post

We are just about through gather ing in a splendid barrest. Though our wheat as not as good as it was hast harvest, yet it will be fully an average yield and of a fair quality. It what damaged by the exces sive wet weather, throughout June and July, for we had very wet weather or er rince corn planting. Corn does not especially in low land Outs and grass good; fruit, plenty of oli kinds.

Pratornally y R. Matter From Garron City, Michigan

August 34 1880

D. or Primitive : I will eive you a brief sketch of the Sabbath-school work at this place, New Haves church Gratiot county. Mich. Our Subbath-school was organized, April 25(b, 1880, with au efficient corps of officers who served for the term of three mouths. The school was carried on as well as could he expected considering the circumstances, which were not very favorable

to the progress of the school. On July 18th the school was reor Our school is not so very large but is increasing in number grad ually, and quite a good interest is manifested among some of the neighbors. But we hope there will be re interest shown by the neighborn and friends in the future then what has been in the pust. So good acts and we rks which may make us hetter people.

J. W. CHAMBERS From North Manchester, Ind. July 28, 1880.

Dear Breffiren .

An item of church new free: Ogans Creek. I am glad to re-port that two more have been made withing to unite with us gail do exerice in the Muster's cause. Would ony times that number, get knowing that a soul is of infinite The Sunday school is progressing with gry.

I would love to tell your readers of warm earnest prayer meetings, soul reviving facts that would create in the heart of every brother and sister a real and energy akin to Pani's; but truth compels me to acknowledge that we don't have any-nother warm nor indifferent. We do not believe, however that these things will always be so, and hopefully look forward to the

time when our little band will reap all the rich privileges that are theirs to Laurent Leater

Resolutions of Thucks

BELL, NORTON Co., KAN. | July 24, 1880. | The Manle Grove church

of this place assembled in compail to-day and offer the following for publication WHEREAR it pleased God to with ld the carly raise from Western Kanese and Nebraska, this scuson, in consequence of which we have put under the painful necessity of calling on our dear brothren, sisters and friends cast of us for temporal aid.

WHEREAS, upon the calls we made, some of God's children have already contributed to our secresities. There-

Resolved, 1st, That we will try and humbly submit to God's providence in all things, and

2d. We resolve to kereby touder out test thanks to all who have liber ome forward with the things God ha entrusted to their care; we pray that God's choisest blessings may you in all time and eternity. Schmit. ted in behalf of the church by N. C. WORKMAN

M. Lacoury. L SEAFER, J. W. JARDOL In Memoriana

Elizabeth Ogg. was born and reared

in Hampshire county, Virginia, and was a daughter of Eld. Samuel Arnold. There she was joined in marriage to John Ogg. From there they mor Allerhancy county, Md., and lived there some twenty-seven or twentyeight years, reared two boys and four cirls, and beloed to build up a small

hurch. In the fall of 1855, emigrated with her husband and fire of her children to Pillmore county, Minn., where which took place on the 10th of July 80, aged 79 years, 10 months and few days

ing opatic known and red of all men The Christian spirit she manifested among the first settlers in this State was a creat belo in building up tho church, which now numbers about 70 members. She had a large circle of friend and relations in Hampshire Reckingham and Augusta count Va. One daughter is living in Garrett county, Md. The rest all live here in

Minnessota She had so noar as I can count thirty-seven grand children living. Her sufferings were great. Some five years ago she sliped on the ice and broke one of the ligaments of her hip, enumer. Then she got so that she could nutill about a year before her death, she became so disa bled that she had to sit on a chair, and for three months kept her bed, suffering greatly all the time with when

sm. She naturally were out and often wondered why others could co often made the romark to my that she are was ready to go whenever God's time to hold the communion meeting in our sums. We den't serrow without hope for we know she was a mother in Israel. of State Centre, Marshall county, Iowa, courngement. We often prayed the meneing at 10 o'clock. The neual in-I trust none feel discouraged. Lord to take her home out of her miss vitation is extended to all.

Money Beceived in July for the Ducish D. Lecdy, Lim olaville, Ind. E. Bushnell, Culhons, Mo Anonymous, Enforado, Iowa B. C. Moomaw, Green Foress,

Ehersole, Lick Grook

Willians Co., Ohio
D. P. Walker, Berbin, Pa
D. H. Walker,
"Two Sisters," Ind.
Adam Alhaugh, Pleasent Hall,
church, Meh
P. J. Brown, Mohickon church, O.
L. Hoffert, Rethel church, Neb
L. W Tester Nottle Crock, Ind.

P. D. Pahroey, Frederick Md. A. B. Snider, Cerro Gordo, Hi. D. S. Hall, Yellow River, C., It Levi Miller, Maxico, Ind.

lebecca Miller.

Babecoa Miller, "
Baberoa Miller, "
Babara Beschon, Good's Mill, Va
A and L. Fuller, Levering, O.
S. Romu, Yankion, Debota Ter.
"A Young Brother," Abbland, O
H. H. Shabaugh, Carterville, Va
S. A. Delvine, Carterville, Va
S. A. Delvine, Carterville, Va
C. B. Bosseverna, Duskirle, Ohlo
Lydia M. Baughusan, "
V. O Fishels for Sager Crosk
Church, Taosa Oa, O.
Mary A. Brubsker, Girrard, Ill.
Beatrice Church, Gage Co, Nel.
Jos. E. Bossey, for Ulsop's Comp.

F. Ebersole, Fostoria, O. sa. E. Bowser, for Upper Connw. go church, Pa. There was some money received from

rother C. P. Rowland, former treas urer of the Danish Mission funds, but for went of some further intermution tnowledgement of it J. QUINTER, Treasurer.

Money Beceived in July for the General Missionary Work. Ella Williams, Funicstown, Md. 810 00 Indian Creek Church, Iowa 8 00 Yellow Creek Bedford Co. 10 00

Yellow Creek "Bedford ..... Yellow Creek "Bedford ..... Grav. Warriorsmark, Hunt. Pa. Pa. 10 un reck church, Ohio 10 un ra Burkbart, Ebessburg, 5 un

J. QUINTER, Treasurer.

ANNOUNCEMENTS.

In the Deep River charts, Poweshork cunty, lown, Sept. 17th and 18th, at 16 In the Washington Corel church, Donel

ty, Kan., October 14th, commencing at 28tf lock, p m in the Libertyville church, Jeffreen Co lows, drytomber, 26th, beginning at 2 o'clock, p. m

in the Jacob's Creek congrugation, Scot the 35000 s creek tought, and to commoneying at 5 o'eleck, p. m In the Grates church, Mich , Oct 2d, com. conglug at 10 o'clock, a m. In the lows River church, Marshall Co.

'cleck, p m In the Walnut Lovel church, Wells of Ind . Aprest 17th, commercial at 3 rlock, p. sr

In the Selver Creek church, Cowly county sp., Sept 4th In the Bostrice chusth, Some 20th commencing at 2 c'olock p. m.

In the Platt Valley church, Sept . 3d and In the Lower Fall Creek church, Made raty, Ind., Sept. 18th, commonding at 10

In the Dee Meines Valley church, Ic Sept 11th and 12th, commencing at one

In the Wahrah shurels. Wabash county inea, Sept. 18th and 19th, commercial at In Lathrop, San Jesquin con

Orleher fith, and will ountinue one work. The fudian Canel: church, at the residence of brother John P. Hays, five miles sorth rent of Green Castle, Jasper county, few a, ept 10th and 17th, communering at ten The brethren of the State Centre

arch, Iowa, expect, the Lord willing. new myetines house 73 miles es on the 6th and 7th of October, com

> J. W. Tanevec (Brethren at Work please copy )

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od praceled by the Charth of the Sections, see the trease Reputation. They are the selly cope and of 60th and posterior, and told to the recoverage of sell to engineer seed a self-declinery seems of the trease and the section of the self-declinery seems of the self-declinery seems of the seems of the self-declinery and the self-declinery seems of the self-declinery seems of the self-declinery properties and the self-declinery seems of the self-declinery seems of the self-declinery self-declinery seems of the self-declinery self-declin

Seed. As spore and carmin, some sizeadon will be given by seed carmin, some sizeadon will be given by seed carming by judged Circulars or englass. Some principal carming for any size for Carming or seed carming the given by the first principal could for a position tought. Adfress, QUINTER A BRUMBAUGE SEUS, Sera SO, HUNTINGESS, PA

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#### VOL. XVIII.

## HUNTINGDON, PA., TUESDAY, AUGUST 24, 1880.

COVETONICATION

BY B. SHIDTER

Avarice and covetousness are two

He that plunges into dru

suspicion of his guilt and danger,

nare, and into many foolish and hurt-

It tempts men to base and unjust

thorns that choke the seed. It is the

whirlpool of roin. Few abandon it

deeply obligated to society;

NO. 34.

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Have Versety

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Etostu Pace-From Salem, Orogon The Dehate in Book Form, From the Peabody Church, To the Rech-ren of the Southern Destrict of Iowa; Errsta, District Meeting,

specific and closing grayers of our late An-nual Meeting; hoping that by the reading of them, some at least, may, to some extent, resize the great weight of responsibility

O Lord, our heavenly Father .- We humbly how at this altar of prayer this morning. Will thou condescent holy mame, remembering al being. It has been through a well directed train of kind provi dence that we are brought bejo to collect safely to enjoy this privilege Thou bast warded off many dancers and art simling upon us bengmantly this morning. We feel to lift our hearts to thee in gratitude and thank We thank thee put only for lite and all its blessings; but we th thee, also, that then hast organized a

unitedly pray thee this morning to look down upon us in morey; be our

we labor for the cause that lies so near the relation thus we sustain not only and for that strong affection that now to the church, but also to thee. May draws our hearts clearly to one anothwe feel as we ought to feel, spoak as

Our Father: Take this meeting un-Thou canst control our thoughts, our affortions and all our rule this inceting for good, and may our deliberations promote the inteests of the church and of thy cause in general upon the earth, and the hom and glory of thy great and hely

Bless us as a clurrely. Pleas those who are not permitted to meet with us. Have respect unto the praye that are going up from brothren and

Royard all thy dear children the world over. We are yet in a world of onfact and temptation and trial, and therefore, we pray thee, sustain thou thy people with the power of saving according not only to the edification of these who are here and those who are members of thy body, but also to the oud of thousands who are wolking in he way of destruction, and of all per-OPENING PRAYER OF ANNUAL MODE ons who may be unstent and have a truth; and may the influence that shall be thrown out here he salutary and effectual in spreading child Jesus May this meeting spre abscud a holy suffuence that shall reach from the Atlantic to the Passic; yea, even in Denmark,

If we fail in asking, ful not thou in bestowing upon thy people such bless-

Be with us all through the journey all us forth to the fall enjoyment of Thyself and language, and all the Father, Son and Holy Ghoot in a to day, and those who are around h

# OLOSINO DRAVER

O. Lord, our Heavenly Father, we pray ther to look down upon us now, hind

all most with those we have left be-Bless the brethren in this part in this our separation from one anoth- of the country, who have labored so er. We feel to bless thy worthy and cheerfully to promote our comfort oxcellent name for thy blessings that May thy blessing rest upon the Lanwe have enjoyed while we have been ark church, and the churches in this strength in weakness, qualify us for together at this receiving We bless with its last the chartness in this all the undoors duties now before us the for the providence that brought this narrow the narrow in the case in this version. Thus knowns O Lord, that we feel our dependence that in the providence that has the providence that the surface our dependence upon thes. Holp in been over as winds here, and not only for as Prepare as forms while been are ras winds here and not only for a Prepare as forms while said and nordered him, Gen 4 that of our-elves we can do for thy providence and the blessings of we live in the world, and when then

gother in thy name, there thou wilt be acknowledge that we have to a very be no more. O, may we O, bowthe heavens and liberal degree enjoyed. We thank blessed re-union at thy right hand, in come down. Be right among us while thee for the apparent success that has that home propared for the consumattended our labors; for the indica- matter of our enjoyment, as believers our hearts. Help every brother and tions of thy presence among us; for in our Lord Jesus Christ, and when off of the first three pressy processor and control of the pressy processor and the first three pressys after the first three pressures and the pression of the pressure pressure and the pression of the pres over. Amen.

or; and we hope that while this office we ought to speak, and act as we tion draws our hearts to one another ought to act-act as becometh thy as Christian brethren and sisters thou children, assembled in such a capacity wilt draw also our hearts more closely to thee, our Henvenly Father. thank thee for the comfort and pl the leading vices, that holong to the ure we have enjoyed white here labor. human race. They are confined to as ing in thy vineyard. And notwithcortain ago in life. They are frequentpowers. O, wilt thou rule and over standing we have found that there were some differences of epinion found to be the sin of youth. They among us, we thank thee, that are confined to no certain station. The different opinions have been discussed

without alienating, apparently, any one from another, and with so little marring of the Christian peace that we have on the whole enjoyed. Now, our Father, accept, we pray the gratitude of our hearts

And now we pray for a blessing on our labors so far as they commend themselves to thy approval.

O, bless the labors of this meeting to The covetous man is one who has the good of our general brotherbood. have seknowledged the strong Wo. ers, although he may be peer. Cove bonds of Christian union to have been munificited among us. O may the has no suspicion of his real charact bonds of union be manifold through out our general brotherhood, in bring-He that steals knowe that he is a rob ing us all together in eventor uni and oneness, that thereby there many ness knows when reason returns that be an increase of our efficiency in perhe has been intoxicated, but he that informing thy work, and in laboring for dulges in covetousness generally has the reformation of the arcomplishing the great work that is but lives and dies, and pariables in his tted to us, as a church, to acdelusion. Covotousness is the source of many vices. "They who will becomplish. The Lord grant that then come rich, fall into temptation and a on the part of our fraternity in every possible way. We pray the Lord's fal lusts, which drown men in destru-tion and perdition,"-1 Tim. 6: 9. blessing especially upon the missionahave sanctioned that work, go with means to got money. It hardens the heart, blunts the feelings and renders the determination to labor more for it at home. O, may we begin to labor soul the callous and sorded. It prevents within ourselves for greater beliness all true and solid enjoyment. It keeps out Christ and salvation. It is the

May we labor in our respective communities and churches for greater holiwants better than we are able to noss, and may this be extended, and if the way opens, may it extend to foreign innsis; and may the truth as it of life and when our work as done on as in Jesus thus spread and make its conquests over sin in all its diversified torms in the world, and be productive essurrection, without the loss of one, of Christianity in all its emobling and sanctifying principles. Bless our mission and the church in a foreign land. praise we shall forever ascribe to We remember our dear brother Hope

God blew the cause there, and those nothing to build up society, nothing. who are engaged in it. And now, as we are about to sopa-rate, we pray the Lord. to take us

or next to nothing for religion It gives nothing for the Subbath-school or for the advancement of the young home safely, as thou didst bring us and rising generation. It causes some here safely, and in due time may to withhold their influence and their children from good society. It gives nothing for the missionary cause. foulest crimes of darkness and blood

and creekty.

have been the offspring of this bateful last. It is disobedience. It is unbefirst parents was covotouspess. brought universal desolution and were into our world. Cain coveted Abel's

be stoned to death. Josh 7 - 98 It made Gehari leprous to his death, 2 Kings 5: 27. It induced Judas to commit that foul deed the botrayal of his Redoemer and damp his own soul for thirty pieces of silver. Matt. 26. It brought instant death upon Angelia

and Sappliers. Acts 5. In short, the o wars and desolating soen with which our world has been afflicaed have had their origin in this vice. And heli steels originated in it, being prepared for the devil and his angels, a bo covoted a higher degree of power and glory than which they possessed. And it is highly probable that its end is fire receives most of their faul from what this vice supplies.

ing sin in old age. They are We should be exceful to notice the means necessary for its provention and ure. We should seriously consider rich and poor are alike given to this the shortness and uncertainty of life These lusts are not like drunk-It is fooled and inordinate to leve enness, lewdness, profaneness, &c . that what will so soon he taken from us are found among those who are al-The day of reckening will come, and st entirely destitute of the profes then we will have to give an octount sion of religion, but it has been the curse and ruin of those who have named the name of Jesus. The avaraand receive as our works have be Wo should seek daily for a renowal of ciona man is one who has a desire for We should be careful that they de not calo, to board it up, to become rich within We should beware of the things that lead to st. We should watch and pray, and seek carnestly and constantly the things that are desire for gain at the expense of othtousness is too eager a desire after the things of this life. A covetons man abovo.

Clay City, Ind.

## A RABE INSTANCE OF SELF-DENIAL

In the last German war, a captain of walry was commanded to go foraging He set out at the head of his company, group to that section which was signed him. It was a sceluded valley. where nothing could be seen save woods. He perceived at the door of humble cabin an old hormit, with white beard. "My father," said the officer, "show me a field where I can forage my horses?"

"Directly," said the hermit

This good old man, placene himself their head, recressed the valley. After a quarter of an hour's murch, they found a beautiful field of barley. This is what I want," said the cup-

and it, it is not rooted out it must ter-"Wait a moment," said his cor minate in the loss of the soul. What tor; "you shall be satisfied," are its effects upon society? We are continued to march, and nuod to march, and arrived, we about a quarter of a mile further, at are bound to live for others as well as another field of barley. The troops for ourselves. We are bound to be immediately dismounted, respect the equitable and just, to be good and bengram, and placed it upon those events nd remounted. The envalry eficient, to be pitiful and merciful to all men. But covotonaness is injustice then said to bis guide:- "My father It robs society, it gives you have made us go too far unneces surely; the first field was better than this." "That is true, sir," replied the old man, "but it was not m

> As there is no blood that saves souls like the blood of Christ, so there is po blood that apple sonly like the blood of A drop of this blood upon a man's head, at last, will make him mis erable forever; but a drop of it upon a man's heart, at last will make him hap

As belinces is not so much an attri scaling. The main part our trust in the protestance, but we likes and panie art done with at, may we have so like.

Let us the main part our trust in the protestance, but we likes and panie art done with at, may we have so like.

Let us the main part our trust in the protestance, but we like so man panie art done with at, may we have so like the main part of the fine protestance, but we result by personne, there for the bisconing of Dories graves of that it may be our happy privilege. Let and the finally and raised help do controllers and in the main part of th

#### Poetry. SELPALOUE.

Ob. I could go through all life's troubl singing, ureleg cath's night to day, areleg cath's night to day. If self were not so fast arous

To all \$ do or say. My very thoughts are ecitish, always build

log Mean costles in the ap-I use my love for others for a gilding To myself look fair.

I famor all the world engrossed with judg-My merit or my blame. most praise arems an ongracio

gradging. Of posite which I might claim in votth, or upe, by city, wood or moun

Galf is forestion next These'er we tread, it gestes like fountion. Its waters flow forever.

O miserable continuency o, stretch Oper all time and space. How have I rue from thee, yet four4 thee

The goal in every race. table self I vite mission

Of universal light. or universe right.

ithin our hearts a dreadful usurpation
(if God's exclusive right.

#### dissan. THE MIND OF CHRIST

UT DANGE, DRIGHT. · For who hath known the mind of the

Leed, that he may instruct him? But we have the mind of Christ "-1 Cor. 2.16. The emphatic diaglott as also the Terms in two owen German gives this tions, as follows: "For who has known the wind of the Lord? Who will in And this is evidently struct him ?" the better rendering Pani means to ask. Who was with the Lord and know her mind when he created the beavers and the carcle, and when he gave his commands note the human mily? This is a question of the pust Who was with him and knew his mind in the beginning? But the second is instruct him?" These are questions un-

first is easily and soon answered. No with him, and no one knew nd. The Holy Trinity was But the second is more extenhas mind. sive including all the cavilers and numbblers of the truth so it is in Christ 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 sojourn here on h, there were some of such a mind. There were the redical Pharinees with their busins creed-making extremes. The Blessel Saddenson with their tenth

abaudoning, and commands nullifying skepticism. The Epicurian material inte, with their avowed infidelity, with which they would not only the Lord, but rule him out of his crea These three cardinal spirits of reor would instruct the Lord ever since man's creation, and the rovelation of God's will by his pressts, pro-

phots, and his only begotten Son and his ambas-adors.

The first will instruct him how to emact laws. He is to them not strict enough. Has not enough commands

They are bent on making laws. Their ical books would soon be so large that it would take an ordinary reader a life's time to read them through. Amongst them are they who strain us gnuts, and swallo remark. There who have a form of egdleness but the nower thereof they Thuse who are clothed in the can b of humisty, but their hearts are

them. They have but one petition: Baptism by immersion is not agrees.

ble to us, let us have it by sprinkling. Peet-washing is too condercending. Why it brings the rich as low as the the peneant derstood symbolically, n maing. something altogother different to the washing the saint's fost. Loving our neighbors as ourselves is not agrocable flicts to much with

to our selfishness. Loving our enc-mies is not compatable with our maiice, hatred and envy. . Self denial con-flicts to much with our carnal mind and love of the world. These laws we will have repealed or changed, so as to he more consistent with They have not the mend of Christ compare spirit things souritually, but compare and

sudge all though according to their self and carnal appetits The third, because they cannot, by a homical process or human ingenu extract from nators, the essence of the Duty, and put it into a class vial, to the open, unprousgars of all that want to see they will not believe that there is a God-a Lord. But if they admit a Lord, they will instruct bus, to make one thing this way and the other otherwise than how it is. They have not the mind of Christ but the mind of the worldly wise. They compare spiritual things with the scientific escarebes they have made, the existonce of a Doity with their notions of the things that do exist. They know not the mend of the Lord, because they have not his Spirit. weth the things of sons, save the

spirit of man; even so the things o God knoweth no man, but the Sp God "-1 Cor 9 - 11 But we have the mind of Chri Yes, Paul and all true believers them ded have the mind of Christ, and all such will have it to-day. But to have the mind of Christ, is to postest his Spirit, and they who present of his Spirit know, to a limited extent, the mind of the Lord. They know it to ect, and so will not instruct bs perf bim. They yield submissively to all his ordinances and his Spirit's guidto and reader humble obedien a question of the present: "Who will all his precepts and examples They accept the whole truth There are a non-essentials in his word for them Christ never dictated unto the Fath and when we have his mind, neither will we. Christ was always about his

Father's business, so will we be, when we keep his mind Not a murmur was heard from him, not a word of complaint against the Father's will and suidance encaned his hely loss. Ever when the cup of bitter pressed to his quivering lips, aye, his acking heart, he in filial love and of sadness, looked up to the Father saving : "If it be possible, let this cup pass by." But his mind was the will and mund of the Father: 'Yet non mine, but thy will be done." And af ter hanging extended between heaven and earth in the deepest possible ageny he looked with compassion on l

numberers and then raised his even in if to say, Father, since it was thy will that I should thus suffer, that I should bothus perfected. (Heb. 2: 10.) do not is see to their charge them, for they know not what they December of the street with full

purpose of soul, and pray with a sinwise, to have the ere heart in strong de mind of Christ

Bethleken, Pa SISTER M'S SEED-BASEET.

# PACKAGE NO. NAVI.

Are any laboring under a sense of I did of course not mean that there ir guilt, let us on- are exactly fifty thousand hybrids in the enormity of th conrace such with this good promise: the church, in my Essay in No. 29 gues on numery, one occur mearts are regularly and proud. They have not Though your sine be as searled, they I made a rough guess at one hundred limity govern called and proof. They have as a second way, a make a rouge good mean as a second way and a second proof. Here have been such "State and Clause".

The second clause is the second will assert this has to be red like criticans, they shall be as Clauré, and logs in the proportion, there is no family government. Sowers, the red like criticans, they shall be as Clauré, and logs in the proportion, there is no family growth with the late to the red like and the red li

all sip, slight not his invitation.

tokacco; or a sester her inchionable awared. When Christ enjoused us to hat, out of love to her Lord and the forgive our brother seventy times ser buth, he cannot be my distiple."

When yours against the brethren, figure, running necessarily beyond and wound their weak conscience, ye to a number infinitely larger. sin against Christ

parthemorous of a good dead - for sall always receives part of the benefit.

-We sometimes grow weary in our wa warfare with the world, the flesh, and the devil our nathway scene narrow, dark and gloomy, and we long for the evening that we may go home and rost with the Lord, for we kny the promise that "in the evening it shall be hight."

Unon the hills the wind is sharp and The sweet young grasses wither on the

And we, O Lord, have wandered fro thy fold : But evening brings us home

Among the mosts we stumbled and the rocks,

here the brown litchen whiteen and the fox Watches the straggler from the scattered flories :

But evening brings us bome The sharp thorns prack us, and our ten

Are out and bleeding, and the lambs Their pitiful complaints-O, rest is

When evening brings us home. We have been wounded by the hunter's

eyes are very beavy, and our reh for thy coming, when the light

depayer At evening, brings us home The darkness gathers. Through the rloom no stav to guide us. We have wandered

Without thy lamp we know not when we are At evening britis us home.

The clouds are round us, and the snow drifts thicken ou, doar Shepherd, leave us not to

the waste night-our tardy footsteps quicken At evening bring we bon If a brother that uses tobacco

not reprove a sistor for wearing a fish-ionable but; would it be right for a brother who is covetous to reprove one for intemperance? or for a rister that is irritable and impatient to repr

ne for levity and idleness? As we all bave our besetting sine, dare we prove one another for any fault? Who o to double what sine are been and of the an mast to Jesus as you not

sibly can, but die to self. 'Tis a daily Self is like a mountain. Jesus is a sun that shines on the other side of the mountain, and now and then a authors comes over the top ; we get a climpse, a sort of twilight apprehen of the brightness of the sun, but self must be much more subdued, before we can bask in the beams of the full manhood. averablessed Jesus, or savin averything, Thy will be done

# ALL THE BETTER

to come that he may cleaned you from wise, and half among the fieldsh. My now as there ever was, with this difference: formerly purents governed object was to illustrate a principle for —If a brother cannot give up his which any number woo obsecte; or a sester her inshnountle swered. When Christ or ld have soswered. When Christ enjoyeed us to their parents.

by it brings the rich as low as the cauch; how about forsaking all things for the multi- on an equality with a present. We want this repeated, of Crist's task? Wiscover be to the four handen of infection promised of you that for-aketh not all that he cauched the management of the contraction of th

Hed Christ answered Peter by extending Never let selfishness hieder the forgiveness to four hundred and much times four hundred and ninety, the il-Instrution would have been all the same So with my hybrids. The real opention is, have we any, more or less? The fact, alus, is only too patent Shall they be under restraint, or law

less? God himself is law abiding, so are all that he begets, only the being it law is to him and them the ntancity of existence. This is prochely what Paul means when he says the law was not made for a go mun " that is not for his restriction or chastisement, but as the essential voluntary element of his being, and comsequently of his felicity. Law is both heaven and hell, according to our relation to it. Law is God's eteroity of blies, and the devil's eternity of wor. No being or atom in the universe is free from the condition. The church is not responsible for the law that governs dress, but for its exemplification ann enforcement. If the hybrids num-

ber less than fifty thousand, all the better: but the proposite remains, and the illustration holds good, even fifty or a 400m. God generates in the stormal law of righteoneness and sacrilice and purity, and his offspring grow into his image and away from the flesh

and the world as naturally as a vine sarooa ton ban soqarg sus YOUTBFUL OULTURE

## What our children will be, and bow

they will fill their stations, very much depend upon the way we train them their youth. Says the wise man "Tran up a child in the way be should go, and when he is old he will not depart from it" And this way we should go in manhood, is the way of truth, virtue, honor, and picty. Solomon says, "As a tree falloth so it has said, "and the tree will fall way it leans." And now to this I will add a tree will lean the way it is bent. The training we are giving our young people, is bending them in some darce toon, either the way they should grow,

fall and he, or in the opposite And it is very sad to say, as we see very many children are being educated and influenced in a bal way-a way in which it will not be well either to Many youth are very badly trained if trained at all), in the family circle

by their parents In commentee this ome influence tends to make these unworthy citizens and even eriminals. One-half of our state prisoners are hat and where they are, breause of oraly? bad home-training or no good family Children are not learns scenery, might call up a passage influences. to be obedient; but are allowed to might give the key, and might start a bare their own way and do as they please, are permitted to run at larg a the streets at night, and to mingle levating recollections, so diffe with victous persons, and visit driekfrom the humiliating reflections that ing places, gambling rooms, and to so often beset us after we have spe consort with the profine and vulgar; an hour in profitless and perhaps idle and thus are runned before they reach conversation. Lord Shaftebury says, that "three

talk shop, they talk busin fourths of all the criminals in Great Britain begin their course of crime be talk stocks, they talk farms, they talk anddle, they talk fishing tackle, they tween the ages of eight and sixteen; and nearly all that are kept in virtue talk gue, why should not Christians and honor up to eighteen years old, are about sure to remain such through hão.

In my opinion the one great lack very generally is the want of a proper

MISPLACED POLITENESS There is no question as to the walnu

of politoness and courtesy. It is the Rov. Dr. Todd once said, "Some say packing by means of which much of

their children; no children govern I have known boys, not five years old, that controlled the whole house bold. And thus children are allowed to grow up perfect tyrants, without any seess of the propriety of obedience,

verence, or good behavior.

We shall soon vacate our places of ust; and the youth, growing up around us, and under our training, are to take our places; and are we doing our duty in fitting them for these va rious and important trusts? Let us to it that we finally are not "we ed in the balance and found wenting,

- Des Whiteher TALEING BIRLE

## We recently heard an eminent in

structor residing in Dalawara County say to Mr Edwin Kimball you to come down and one me and we will sit on the peares and talk Bible all day." Mr. Kimball, in referring to it afterwards, said : "That was a most fascinating invitation.

And, indeed, to the intelligent Chris tian, there is hardly anything more truly delightful than exchanging thoughts with a Christian of kindres mind, on the Bible, clearing has own views by giving them expression, find ing sympathies which attend the read ng of the Scripture, gaining a new view from the help of one who has looked at truth from a different di tion. In studying the Scriptures and not least in studying them with a con genial friend, the Christian realizes thy Word, as one that Sudeth great speil;" which Dr. Watts has versified

thus And when my spirit drinks her till At some exect word of thise Not muchty men that share the spell Have Joyn compared with mi

There is a protound enjoyment to aind and heart and soul in ver the thoughts of God, and finding the mind and the moral nature expand mre of these great con

And there is moral safety. If the all is filled with divine thoughts there is all the less danger of the low nd the debusing finding an intrunce That experience is repeated. "The Proce of this world comets, and both othing in me."

How often it is the case that two or more Christians muct togother, per aps on the Subbath, and allow ame to nose in similar conversation each of them wanting to hear see

thing that is improving, yet neither of them knowing how to got hold of So they talk about the weather, the meeting-house, the sunging, the minis ter, and very likely before they know t, they are talking gossip and scandal. Suppose that one should say to the other, "I was reading, this morning, do you suppose they are used lit

Or some passing event, some

mation which would leave only

Men of the world talk horse, they

Or a sermon just heard

well as pleasant

and smoothness of speech. Politeness is exceedingly agre but if we set a watch-dog to guard out fense of my principles in response to a lives and our treasures, we do not insist on notiteness as an undisconsable impouraing my motives and invalidatsalification. In fact we rather prize the aurily executes who makes freeds notedy, warns of strangers, showing his to th victoraly in answer to all their blandishments, and attends have seen as I did, and have come to strictly to the business in band, and delivers up his trust uninjured at the the vigorous efforts to retain them,

The politoners and smoothness which some mistake for goos asses and picty, very often misplaced. It is joine with craft and trickery, with scifish ness and self righteouspess; and there are persons to trhose ours a smooth lie sounds much more sweetly than n rough and honest truth. In the mosgracious magner possible they misrep resent, deceave, and delede those who onfide in them, who are astonished that such arold men could recove to be such descripers at last . when up the only evidence of their goodness they ever gave was simply a espacity for roofs sol and smooth talk. The spostly had to that he said, "By rood words and for speeches they deceive the hearts of the simple" Human society will have gained immensally when it finds out means of detecting smoothtougued trands, and when it leaves rough, plan truth, spoken by bougst and wedly men is far more t be prozed than the shock deceptions of

tongued knaves and flattering by-BAPTIST-DUNKER DISCUSSION rig 3). The Baptini Churches provide the Di I bereiterfeller which soulds them to be segar

poenter.-The Christian

STREET BOOK MEGATIVE As Mr. Bay began so he ended in the tack and usually to mastepresent the Brothree in every accrete of his after mative line, thus proving his conscrous anniality to sustain his proposi-Could be have supported at by distroying the character of his competitor, he personal mente, membrane, condiand calonny have foled to save his sinking range, God's truth tomains, that those who do "hatred, varinnee, emelations, wrath, strife," "can the holy ki-s, the forefeast, &c. That members of Baptast churches do reget the Bible design of Christian II. I have showed that the Christian II. I have showed that the these things, that their churches con- luptum Christ sand

need to in their section, coin baptised baptised 5 , I showed that Baptist churches not been able to deny. They will meet used a Baptist sessiated with well know. I ded not them, as letters in my power

some other things in the world that then and believe yet was right, God's correct the laying on of hands after to upon this broken, faite, human tradiare quite as important as politeness word and my conscience bearing my bactism. witness Yet Mr. Ray would make from the Catholic church. sable in a lap-dog, this open, candid change, and my depublic Boptist challenge, a protense for ing my arguments. Week effort in-deed I am thankful that during the during the progress of this debate, some of my fe er Baptist brethren the truth also; and, notwithstanding

Mr. R has utterly failed to sustain his false charge of percercion and mitcorrespondences in a single instance. His aticianted insugations, about my clesag negative show that our strong opconent is dreading its results, and the Bautus chamnion of over theta hard fought discussions dreads this issue.

SUMMARY SETTEM-SCOADLE BUD. He says I "found no Bible authority for true immersion," yet he knew that Christ himself commanded hapturn into the definite name of each den effe person of the Godhead, Mart 28 this expect be done by our doy. This fact he has not been able to gaineay. Though he persists in claiming the Novations and Waldenses, he has etterly failed to must my historical te-timony on this point or give one word of evidence from themselves or others, showing that they used single immersion. Here has succession sinks. Notice :

I showed that a thorough work of regeneration or renewing of the Holy Spirit cannot be peculiar to any in whose conduct any of t works of the flesh have because that Baudist churches consent for their

I showed that the Baptist stand volving the butred and abandonious tain sine which Christ forbids. They have not repented of the blood d war, nor out it from them. They have not repeated of their onths --

3. I showed that the both thursday tion appears destitute of several seri world in its pourpous elegical cities, its looks and maful fashions, its recret, eath-bound instructions etc.

Bible Baptist finth

"He that beheves and a baptired shall be sared."

him at the day of judgement unless he justify war, caths, de, upon the plea I that good comes from them, and thus joined them when deen years old, and virtually exemplify the principle that was always success in my taith, but one may do crit that good may come when I discovered errors, I protested While Englists love these who love regards them, as the churches I was them, they allow their members, like

Baltet des develos ou constructive de la constructi from Christ to the present time denominational saided my emittedness them and there, tone. Chief to the present time demonstrational organization with some fully to the tenth. What have been disable to being the cross, but right I choosed in people his thresholders are Splitchery in 1623. Both fails chim had have been from a reserve of right on its levels appointed in a to provide attention of the contract of But, have existed during the first fifteen church succession from the speatles be inge to any one. I thank God for I could not across the light continues of christianity," and then trays the marks of the despiton. Petatics I tomas not items the input constants of currencesty, and they may not make a time entering and between the market of the make out that reference have shown that Ying and Dermont's developing and support what I slid not through the artises Waldence. But reaches were used about the Memory commend commend to the market was the market waldence. believe, I gave up the sourch of my I proved that the ancient Waldenson, sies and old trine mamersion Walden- of his gure, Tentre, I gave up 110 coults on my 1 pure 4 news own mercura. Incompanies, the Bill was commenced in the Bill with Forging by ministerial recognitions out 122 they not see minimum and mark from and inconferming, (contant) to solicita. Worldly satisfies, (3) They observe and confess, though the churches to piecach for planniess of attire. (4) They observe and confess, donahou), of the hely kiss (5) They observed and sought the Brethron, just us boot the codimence of feet-mashing. (6) immersion sects. Mr. Ray ought to est sprinklers have done when they They impliced in order to the remis line learned ere this that it

(10) They were dissenters t

churches are destitute of the true Mr. Ray, no one has the privilege christian hoptism. This appeared, (I) obeying the gespel. John 14 : 21. from the consideration that the arguments used in support of the single dip virtually dony the tri-personality of the godhend. (2) That "ca lopfuma," (one baptism) is not one dip. (3) That the single dip was a herefical investion and tradition. (4) That its association with Matt. 28 · 19 was a popul degree

and tradition. (5) That if single immersion had en first practiced, the general church we had to change to trino immmersion was then the general prac-

(6) That Baptists themselves testify Protestants dissenters without distribaption during the first three conturies, baptist churches-that they were practice of the first three ages of the Mennonstee war Whiteness—that the church

ous that the whole christian world of that age, of which we have accordingly-that they began aux account never rayed one protestina

weer found it out, but attributed trine

mmersion directly to Christ. (9) That the Baptist's have changed trators were not bepfist but simply the field. Yet he taught that sell alogue of facts remain unanswered. Christ. Thus his entire proposition heal themselves. If they own put. could more effectually help to get othe took of Gibraltur" De it so, ers right

gustent on this point but did not oren movable immulable flock of Etcand dare to attempt to grapple with it That Age : argument cannot be answered by Mr. It Ray's church.

Christ were mutually dependent upon to be separate and indepe 10. works often in war, by hatted, rejects, practiced the ordinances and traditions

> churches inched the wilderness history grow elequent and sing and exhort any organization of abeliand beliances in

Ray's church. We have no account of any such people existing in the wilder- love hus, and will ness days of the church. The wilder-

old samers, to kall those who kall new church were old trace immersion. 25, 2 Tim. 3 16, 17. sees ideal with well amov. I would be seen in the conversion of the Shord Creek 6. I should that Mr. Hay's preten been able to solutar bis church claim. feesors of church history plumly admit "The grace of our Lord Jesus Chris Mosbeim's Anabaptists be with you all."

ed, Baptist succession from the time 7. I showed that the Baptist the spostles. Without this according to His port oft

reatur is middin Slender hope and fearful courteen when must know that the widerpes church wore the old from immersion Anabaptists-that his church and no church like it ever thel from the dragon-that its history is us plain and casy so the bistory at the nationsthat according to the bounders and early historians of his church, it began with Mr. Spibbury's congregation

sprinklers Sont. 12. 1603 ... that never o this persons holding Suptret had no church of their own, but had hitherto been intermested among other at there was no change in the mode of i. e., were members of sprinkling Peda supported by the bistoric testimony city about having to start haptism that trine immersion was the general anow—they pretended to be settler or Waldenses-that they

(7) That if a change had been made corrupted and had perished—that they from simple to trine immersion, it was believed at right for automated new restore haptism-that they practice wers-that they defended their begin

ping as Protestants-that they (8) That if a change was wrought it fended it upon the same principles on res done so quietly over all the which all other Protestants built there world that the most destinguished reformation. These monuments burch writers of the early ages Baptist history Mr Bay has no use and they will abide. He tried to ge surression from Mr. Koffin's M. the primitive and apostolic method of through Mr. Blacklock and Mr. John baptizing by a borning posture to a Batte, but the testimony faded to sup-backward serios. That their adminis-port his assertions and he has to qui opts. These arguments with my cut-gamized churches are not churches of Surely, beneeforth before attempting sift refulld. He has long himself on to one sprinkless, our Baptist friends his own gallous and fallen into his his own gallous and tallon into his Yet he says his "position re would first get right therapelyes, they main, an-linken and impossable as the the elements shall be desolved Garal I showed that they lacked the tar shall tent, like the sandy toundations Lord's supper or love-Rust Mr. R. of the disolechent, but those who hear complained of Dr. Leip's analogical are and obey Christ are built upon the im-

It is not true, that I admitted that the Brethren, those faith, or practice I showed that the churches of originated with our present organizan, which took place at Suntzenan, one another, while Baptists claim to in 1708. We think we have found hem to go as for back as christianity. I showed that Baptist churches We have traved our mark through a tient Waldenses and Novatians. of men without the authority either found Tertullian a brother in faith and

of divine precept or example.

11. I have showed that the Baptist port. Mr Ray says I have not tell what church has Bride succession. controls makes the winderness unitary what could have have succession. I or character of the church Mr Bay answes it has been confined to me one man, I have shown repeatedly that grow Hepreet and sing the extens may argument by an area of the state of traditions, have the libbe succession.

courth up from the wiblerness louning sien. 'He that hath my command ments and keepeth them, he it is that We have shown that it was not Mr. loveth me, and he that hereth bim', John 14: 21. See Matt. 7: 21-

The case is made unit rest our cause, and pray find to bless We supporting grace, and bolding you an affectments

A Sunday-school box . . . . . k. d. i could not his father is a Christian. Ho replied the spinisher was some and an extension to the spinish and a property of the spinish and a spinish a

## HAVE VARIETY

Don't always be harping on or string, either in your prayers, or in your exheriation. Keep the wheels your exheriation. Keep the wheels set of the old rut. Some are always dwelling wonn a revival on if there is nothing done, or to be prayed for, but this, whereas, their is the spirituality of the church, there is the word, the seed sown; there is the Sabbath school, there is the liberality of the people of God; there is the soil pre ing for the seed of the word, and all these belong to the prayer-me-

THERE IS NO IMPROVE AMOUNT OF wer that is never developed in some people simply Irese the fact they fishly chosen to conceal their talent in a aspkin. God can acrer smole upon or bless such Christians. It is by use that power is to be improved and developed. One reason why there are o many undeveloped Christians in the church to day is b scurse they scorn to do the mental acts common to every They are too day Christian blo proud to strop. One of the men in Wall street, New York, it is card, broke down in business some where he was well acquainted, and informed the members of the firm th had no bread for the family am ready to go messages for you perform any other service," sain He hung up his coat there, and commenced work at the bottom ranger the ladder. You may be sure ated up. There are tee many in the church to day who, having bec cowarm and inefficient, in the work of their Mester, are newdling to n prosessiv propagation for renewed ectivity in God's service. Take off vont ommence at once the work of humiliution, repentance and fairt and you will most surely mount up as men each s' wings A man in Boston re, who had been thrown out of work ut a handsome ralary, took a too book and went to work among he cotten bales on the whorf. H use, and was finally promoted to a higher position. Let Christians every be willing to do anything for -hero Charat; and they will find that power will be grently developed, their asetulness merensed and their labore rewarded .- Conference Warker

Boys sold to slavery! For every \$1000 mesed by our government by creasing the liquor truffic, one of our boys goes down to a drankard's grave and a drunkard's hell. Are immedal onls, housed to an endless eternity worth only \$1600 spices? We would d, what does the government want or historia money ? Even Judas Inc. three done the thirty preces of termbula was the posts of blood, d went and hanged himself. Will or grand government, admired of the cole carrie, sell the heart's blood of for morey, and then go down anurate and national su

A good German girl renounced her Coristian Great efforts were made to orn her back to the Joith of her fath

Learned process talked to her about This peoplexed but shid not abake

the prandiction," raid she, "for sy an end but I know the word the I od, and that liveth and abid

Out - 1 the abundance of the beart ment speaketh" True; but also - mard six emptiness of the head the uth an speak even more volubly.

## The Brimitive Christian. PUBLISHED WEEKLY.

GUNTINGOON, PA Appet 21, 1880. EDITORS AND H. D. BEUMFAUGH,
PROPRIETORS: J. B BRUMBAUGH

BROTHER Quinter returned from bi trip East on Friday evening last

---These of our patrons who have sup-plied us with No. 28, will please so copt our thanks. The favor is kindly appreriated.

ELDER R. H. Miller has gone to New Jersey. Hope he may be an instru-ment in the hand of the Lord to set things right.

BROTHES M. M. Eshelman and wife another M. M. neaconan and wife are sojourning with the brothren of Maryland. They expect to return weetward the last of the month.

Bao Moses Stutzman, of Lapluce III., says they have bad an abundant harvest. The core looks splended but the dry weather may effect it some.

Tur last Committee sent by the Anmusl Meeting to Maryland, received : very cool reception, indeed it was be Christain or even good morality. ---

BEOTHER Holsinger says we quoted the price of his "Tobacco cards" low. It should have been 10 cents ach instead of 10 cents per decen Wo sladly make the correction

Our friends who may visit the Path May office or the Normal will find a bus' in realiness at the depot on the arrival of each train. It will take you to either place for ton cent-

THE Brethron of N. E. Ohio have decided to call for the Annual Meeting in 1881. As the location will foe central one we suppose it will give very general satisfaction.

WE have just received the sad note ligence of the death of brother A. P. nehy's wife, of Elk Lick, Pa. She was confined to her room four weeks. She was supposed to have enteer.

Baorges W. J. Swigart is on his way homeward. He expects to spend a week or more with his purents eturns to the Normal. His father, who had a paralytic stroke, is gradually recovering

BROTHER Progressor suggests as editorial meeting to talk consolidation. A more of this kind has been in the wind for some time, but so far it has been too bush to touch anywhere---it may strike Ashland.

One of the late graduates of the Normal at this place, W. H. Flory, has turned quill-driver, and Is now one of the editors of the Home Mirror, a and high-toned monthly, published at Longmont, Colorado. ---

Wave Huntingdon is hooming. In a few days the Car Worksare expect to commence operations in earnost when all of our citizens can have profitable employment which will make things lively generally.

BROTTER Andrew Markley, of Stark county, Ohio, is still in a critical con-We have this intelligence from brother Andrew Brumbaugh, of tumore, and we give it for the bought of his numerous friends in the

As the Normal has elegal until the

ciple and tries to make people believe gospel principle.

Bao. David Bowers, in a letter of Aug. 5th, says that Eastern Kansas and Nebrasica have pleaty of rain and the crops are good. Times are pres perous. Considerable selling and bay g of land and the essignation strong Land is advancing in price.

Res. John P. Metrorer says, the reorts are giving good astislia that he would not do without his for \$1 if he could not get another. He further says the petitions circulated in their burch last spring caused some little trouble, but he hopes all will soon be

THE Lord reigns and the people re oice, or at least we think we should rejoice after the bountains harvest that as been guthered. As a people we have been greatly blessed and if the does not receive a laberal postion it will show that we are up

grateful indeed.

READ brother Eky's artile in another column. He dislikes to call the attor-ion of the brethren to the matter so n, but then it is a good cause, and as long as we can feel assured that we are doing right, we don't need to care cause and please all.

Our services in the chapel were bet ter attended by the citizens of the town than usual, on last Sunday, and notwithstanding so many of our own poonle state elect we had telerably fair congregation. H. B B. preached in the morning and brother Quinter in the evening.

THINGS are now looming up consiembly in our town, and any of our brothren who might desire to make

this there home, we think may now get employment. We would be pleasd to have more of the brethren locat ed amone us Day-laborers and me chanics are most in demand.

Owngas for the second edition of the Reports of the Annual Meeting are coming in encouragingly. One brother writes ue that the present year's er writes us that the present year's report is the best ever published and that he would not take \$1.00 for his if he could not get another. Only 25 cents for a 36 page Report. Send in your orders. BROTHER TUCKTA of the Christi

ome again and is happy The Philadelphia heat proved much for him as it wither d him down to a spell of sickness. We always supposed our eastern cities would cool compared with those of the "sun-ny South" but from what the dector says we must have been mistaken.

church at her own expense, her had a that if fore or festivals are held therein the property shall revert to the original owner. To this the Index says to believe that public sentiment is grow-ing against this religious (?) church gambling.

CRESTRAN always in senson. They at Work, J. W. Beer, former evitor of can be sent either for a full year or the Progressive Christian, D. P. Sayler, to the end of the year as may be pre-30th inst., we will let the Educational forred. Subscriptions can be ent at any department go by default this week. Itime for \$150 per year or at the rate for the rate for the rate are at work on the locater so that work on the locater so that we observe the summer of the rate for the rate fo

be knows or that he does it to cater to a drooth prevailed and the farmers felt the wishes of those who have more sad, but after our abundant wheat crop respect to the mere form than to true is threshed and a copious ram has fallen our fermers' spirits revive. We thank God for his remembrance of as here in the mountains. We feel, in a greater degree, his loving kindness and willing to be more grateful and thankful.

> been new life infessed into the mussion ary cause, and we hope the good work continue until the projecalled a grand success. The fields are large and the grain white for the harvest but where are the respers? The church has the work in charge and is remains for it to act in the great

Buo, John Pionts, of the Marsh Creek church, died on the 7th inst The faneral services were conducted by eider D. P. Sayler, who uan Waynesbore, Pa, at the time of his death. Brother Pfontz was much loved by the church. He has one a and two son-in laws in the ministry and a son who is a deacon. He renched the advanced age of 77 years and some months

Dronno 1878 the Germana smoke about 7,000,000,000 cigars, or two dai by for 10,000,000 smokers, besides over 50 000 tons of tolorers. The whole value of tobacco wasted in smoke was over \$85,000,000. This is wonderful, We can't expect to purene a right and yet many of our brothren who so gly urge non-conformity to the on religious subjects. world in its extravagance and useless habits, will persist in following the examples of these Germans.

The Forms had Monomer makes a good his at the me ing to the cause of Christ in the

That seatherf the year has now ar rived when it is the duty of saints and ornners to deay themselves, take up see cream at church festivals. At the present season better our

WE hope our brethren and sister cor brothson and triends in Kansus. We have been blest with abundant crops, and let us now not be unusualish of those that are in want. it down to your richly laden tables, think of those that are in want. "Whooever seeth his brother in shutteth up his howels of compassion how dwelleth the love of God in him Our brethren in Kansas are in and if we have the love of God in on hearts, we cannot feel indifferent.

Bro. Samuel Myers, of the Flat Rock surch, Va. sends \$15 for the mission an send more. He says: other and sister would contribute a e done! and I think all could do so it bacco and other useless things. A Lany of New Jersey, who built a nalty blind. We have many in Vergor-

Juneano from the number of visitors esent at the Waynethore council considerable interest must have been felt in its proceedings. gives the following list of munisters
Sussenspaces to the Primarive M. M. Echelman, editor of the Brithia fer, B. S. Miller, Abrain Rowland, Ad-ana Phiel, Hiram Wolf, Daniel Miller,

Wires a non-neighbour armong prinple and train to make people afforms. Denote Clork, of Green Ir aget given windom, why is if when travelling to have explose of our
ple and train to make people afforms. Govern Heam, W. V. N., 1871. A few that a large per estages of our chards, paper with then the "distribution of the contract of t verted and the mind tempered by them FROM present appearances there is the spirit of Christ there can be no wisdom, and as long as the church is deficient of that wisdom which looks preachers or writers that they change

> Our patrose as a general thing, we elievo, object to selected matter, but in our reading we frequently come sever matter that is certainly much

better than some of our origins Today we happened to be called out just as one of our compositors needed som copy, and as there was no original matter at hand and he had to have copy, he made some selections. returned and found that the sage was taken with selections, when we had original matter for it, we felt just a little vexed but when we read the nteef we concluded that it was well done, and all right. We direct the attention of our renders to "Talking Bi bio," "Youthful Culture," otc. These should read and then reflect. Too little attention is given to the training of or press. the youth, and then, too, how slow many buthren are to "talk Bible," or

Jan. M. Barry bus just published a book on Ensilege which he terms a New Dispensation for Farmers." In

is done by cutting it while yet green and atoring it is a 'Silo' where it is of the matter. We can do no good by proserved in its green state, to be fed becating these who differ from a Selo is and how it is made, send to the truth in the spirit of mackness will to the publisher, Billeries, Mass., and not accomplish anything much loss get the book, in which you can learn will surense. This is a matter that all about it. The whole thing seems should be considered by contributors reasonable and practical to us and we shall bail with joy the New Despensabutter all the year round. A property writes us that the Print

TIVE IS giving stack good satisfaction that by another year our circulatio will be largely increased. He says: "Some numbers contain a little more shout A. M. thun some of us think some with the hone that their church profitable, but the other matter of your "H'every paper nuckes up for all that, and on little, what an amount of good could improvement in the character of the they would spend a little less for to-do all is my power to nid your noble lie accession was held that afternoon, and as spend more for the Lord and thus brother, for your words of approval held a night session in town. open the eyes of these who are spirit and encouragement. We feel that our paper has not, by any means, attained in who never heard the doctrine of the to the standard it ought to reach, but we shall constantly aim at mapr

ment. Whatever you can do for us will, of course, he highly approvated.

Bpo Samuel Myers, of Visginia, in his travels met a lady who was very much interested in the dortrine of the Brethren, and in order that she might become better accominted with us as a people be sends her the Privitive says there are thousands in Vircivin that do not know of such a nec-This only illusates the necessity of making greater efforts to have the Gospel as we unhat we nope to nave tungs in good intrasted of the year. By concrete man reconst, from the real point of the real point

congregations are in a constant tur has been the result in a few instances moil from center to circumference on at least, and this should encourage us moit from center to distinguishments do not a front, not the smooth absences about the do more or the way. As you can the smooth property of the property of t

It is not to the credit of editors,

above and hypenimmed the domet differentials to catch the popular brown on Annual Meeting for committees will and show a willingness to go whatever way they may think the wind will blow. Men who want to teach tho needle the greatest of all truths, social and religious principles, should be men who exemplify their instruction by their life. Christianity does not need men and women to defend it with words near no much as with consistent The opposers of Christianity would be entirely disarmed if professed believers would only do as they are taught and teach .- Bathrea at Work. Well said. We endorse it all : and ve hope there may be less policy us as editors, and a toore strict adherence to principle although we may not be on the most popular vide Then too, if every brother's and sixter's general deportment before the

world would reflect the principles of the Gospel, there would be a power exerted for good superior to the pulpit We are giad to see that some of our leading journals are inclined to descard

the use of barsh epithets. The Chris "Such opithets as turn Union says. 'huck-tering lunkhends' have no sig nitiesnes whatever so far as the mer it he professes to teach farmers how to to whom they are applied are con produce milk for one cent per quart, cerned, but they bring into very strong butter too vents per pound and | beel | light the temper and spirit of the man for loar cents per pound. He does it who need then. The age of abuse is by feeding them Easiliags. As this beginning to decline in the political may be a new word among farmers we press, and it is certainly discouraging will explain. It is the preserving of to find it reviving the pages of leading all kinds of forage, corn, wheat, rye, religious nonspapers. Nir Thomas onts, &c., in its green state, or while Brown said that to the Pope we owe the graso is yet in the milk stage. This

is needed. If you wish to know what harsh epithets. If the presentation of to our public religious journals on points of doctrine upon which there is a difference of opinion Present the truth fearlessly, but keep out self or that spirit that would force rather thun saith the prophet.

PROM the Brethren's Advanta have following in reference to work of the committee sent by A. M. to the Waynesboro church, and which mot on "The meeting was ap the 4th inst the whole there is cortainly a marked pointed for 10 o'clock in the morning out was put off till 1 p. m. on arcoun hterature, and I shall feel it my duty to of a funeral in the forenoon. One pub-We thank you, dear to facilitate business the committee Thursday, two sessions more hold at the meeting house, one neon, the committee again helding one privately in town to arrange busin for the next day. In this way the meetings continued till Saturday noon the 7th costant. As the business be-

fore the committee was the accumulation of several years, it could not be disposed of sooner. After giving their decisions to the church the committee proceeded to take the vote of the con gregation present, the result of which stood as follows. 111 in favor of the decisions and 17 against. Some of the latter number accepted a part of them but not all, consequently they were

being in feeble health, the committee advised the church to appoint an elder from an adjoining district to preside over the congregation, for the as least, which was also done by vote and resulted in the election of elder 1), P. Sayler of the Monocaey church,

lay too much responsibility on the hetry. If a church is dull and does not increase, it is frequently attribut. an inofficient ministry. is so that all man connect preach, so of frequally, but if the laity stand by them and encourage them with their presquently brought before the th with a true, warm and levine heart, it will help them. Indeed, the most efficient minister cannot expect to to much if his membership is cold nd indifferent. that the cause of hieless and shill con meral thing, but with the lasty Where the laity are slive to their du ty the ministers generally have same spirit, and are found in the line of duty. If a congregation of brethren and sisters can get their heart full of the love of God, it will presper, though the ministry may not have excellency of sweech We know of a congress tion that has had in times past not very efficient ministry, yet is now flourshing and is one among the largest gations in Pennsylvania mimetry, as far as preaching was a whose lives exemplated the principles of the Gosnel, men tall of leve for only and in concert with a live and energetic membership, they accomof the church been indifferent, and of bedding my their bands, it is probacause would not have fi And so with every church. It and will prosper if its subjects have the firme of sacred love asless in

#### KANSAS MAPLE GROVE AID SOCIETY The following per-one bave forwardmarges for the rebet of the needy of us to H. M. Blue Bell, Norton Co

Russboth Deitrick Claur Church, Pu Do Huntingdon Church, Pa.

Maple Grove And Society from p Received from the Woodbury Do-

Sister C. D. Cura, Potistova, Pa. 3 00 A sister, Liganere, Md. H. M. Brew. August 4, 1880.

Gospel Preacher please copy. RESTRICTION ALMAN AN TOR 1891

tion of the Brethren's Almanue for 1881, we call especial attention the we appoint the following persons to cilitors of the Beuchly, Iowa, D. P. Sayler, Maryland, something in the act of obelience Samuel Myers, Virginia, Solomon Buck- Christ says, "Except ye cut my flesh w. West Virginia, J. S. Mobler, Mc. and drink my blood we have no life in John Forney, Nebraska, M. Forney, you" There is nothing in the bread IT is high time that newspapers main empty, if you do not put that Kansas M. T. Barr. Medican, and or wine but in order that we may abound rebuise the unbraditive coronity into it which is good, it will gather C. F. Detwiltr, Tenn. Having no have the life-giving power we must about erminals under so

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 as soon as possible.

## NO TOE OBEAM

A ristra Who attended our Sunday chool convention for middle Pennsy vania went west a few days afterwards. and as the convention had made con siderable of an impression on her mind, she very naturally shows of it to her tern brethren and sisters. She soon found, however, that it did not take very They had an idea that the con ventica mesat a general jolisfication was supposed we bad ico vention. The weather was warm and if we

consthing after the modern featurel: creum. Now we also were at that concould have had a nameer of cream after the day's work was done, it would have certainly been rather refreshing; but we didn't see nor taste any. The brethrea bad several meals at the church which consisted of about the same as we have upon love feast organious and the decoram was as good, and we do not hesitate to say a good deal better than ere have seen it at some love feasts This, however, was because the sam class of paracon was not present. Then we feel quite certain that if some of the brothren and sisters who are opposed to conventions had been present they would have had their ideas brighten

in reference to some subjects and above all they would have learned that conventions don't mean festivals or any thing of that kind. The idea of a conn is to compare views and discuss the different methods of Sunday school work and, if pos-ible, aid each other in orritany as the best method of correins on the work successfully. Can there be

may reasonable objections filed against such a course? Our brethren they get together, discuss the different methods of farming and our sisters the different methods of conking. Should we not have a secolal meeting to consult in the great work of saving could

# THE DESIGN OF EAPTISM-DIVING IT toos on top."-The Concessed.

Buptists and Perlohaptists, as propoby Prof Lincoln some time ago, is being discussed in many of our religious religious Total S16 00 journals. The compromise idea scenae Report of morey received by the to sweet with but little approval from arties the Baptist press. There without it noticed in the Privarian honorey, who fover the idea and class that the distinguishing mark of the Buptist's doctring is believer's bun tion and that taption by immersion is quite suboribuate. Others, and inde-Upper Consway Church, Joseph E. the large majority, claim that believe

er's baptism and ammersion are the distinguishing marks. This, many of the Pedobaptists claim, is a continueted view of the subject. Some mon's minds are apparently becoming so broad that the mind of Christ appears to them to be contracted. The editor of the Ledependent says baptism is only n form of dedication, and further than see we are now atomst making up this there is nothing essential in it, rangements to commence the publish. The essents is in the stometh feloral first. we are destinated to the Father, Son and Holy Ghost. That Impliess munisterial list, koning that all will form of deducation is surrent but should we discard the form? Christ gave the To have a little system shout the work from, and if we disargard it or use one give us their especial assistance. The that the escence is not in the thought give is there expecting assistance. The character for the Gospel Preacher, Ohio, where R H Miller Indiana, editors of the obedience of Christ. It is true, the Brethren at Work, Illinois, E K. there is nothing in water, but there is

special acquaintance with the ministers | partake of the unblems. Then, too, | death by refusing to publish long acspecial acquaintance with the uninterest partains of the uniform. Then, too, death by refeding to pushful long as the other states not along we shall be jured and were are the emiliant hat closure of their last bowns. For two placed if it one core will volunter to are set quart by divine authority for weeks before exceedes the unknown hand to be ploused to receive aug, would not answer the purpose. Bup-pressly of the law is particle labelled in the first technical data by increasing the first technical data by increasing the first form the commonity of the was a matry Christ gave by precept and example to relies preparing for a heroic death, represent our dedication to God, and is The reports which fill the newspapers just as essential as the bread and wine

are in the com 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 given up for a year or a century, or until the millenium, rather than make t a stumbling block." Should an or dinance established by Christ be given un simply because it is a stumbling block to some professors who do not have enough of the love of God in their hearts to be obedient? Such a suggest tion namends swof the laws. Christ was a stumbling block to them, on secount of his death, and so this beaven-ordain od ordinance of taptism is a stumbling block to many on secount of its char

#### ing that caused the Joys to record Christ as a stumbling block and to recet him as the Messiah, is at the bot tom of the suggestion to give up the OLDAND AND GLIPPED

he performed. We fear the same feel

Tax Golden Rule wants to know by what right ministers off on varation sting, preach is other pulpits for compensation. The Interior calls on "prove first that they proach; reputie they do not preach-they mut read off an old see

The Right Kinn of Religion. "Well, bave you got any religion to-day?" asked a Christian friend of a Vermont shoemsker, samewhat noted for the sample joyous carnestness of his religion. "Just enough to make good shoes, Glory to Tobe said he to pply, as with an extra pull he drew has thread firmly to its place,

That's the kind of religion we want! A religion that makes each one faithful to his work, that rules behind the counter as well as in the church: that suides the cabbler when he patches the shoe of his poor customer, as truly as the vesitor of the "wirk and in aris on," and that never puts the big pots-

-A strange eight was recently pre sented in Russia in the observance of a heather rite which it was hoped would stay the cattle plarue. The consists in turning a furrow around the district or village to be protected night three young women draw a plow ecoded by a young girl carrying a boly image, an old woman throwing sand right and left, and another sprink ling the soel with tar Behind the plow follows a hery of young girle and women, who beat on traand every sort of household utensils calcu-

lated to add to the awful dan. In New York city the salcon k-epers have provided watering troughs in front of their shops for the use of horses. These troughs are so constructed and supplied that only the horses can be served. No matter how therety the driver may be there is provision for him only inside where drink more profitable to the saloon keeper is supplied. The salaen keeper stands in the door as the teams come driving up to his trough, and some unless they get a drink inside. To avert this influence a wealthy gentleman has determined to place in Union Square a large and heautiful fluntain which will cost \$25,000; and a voone lady well known in New York soriety will erect another one in Madison Square at a cost of \$10,000.

are always harrowing and often repulsive to persons of any sensibility. This whole matter of the treatment of persons about to be hung needs a ther ough overbaulteg in the interest of rality and decency. The kindest and most considerate treatment of such men is to shield them from public inquisitiveness. If sincere repentence characterize their last hours it is a thing to rejoice in, but to make a show of spiritual reformation under the awful shadow of an ignominious death is to invite disbelief in its gomineness.-

Paor. Tymnycusts of the New York Hellena Institute and the Chatacqua School of Languages, a native Greek, born in Smyrns, educated in the schools at Athens, and still belonging to the Greek Church, says, in a lecture delivered at Chantanous;

"The Greeks baptize of course. The baptism of their infante takes place at eix months after birth. If she child is going to die they believe that it must be baptized at once. I am not able to say whether they believe the child will go to Paradise or not, but there is a great horror of having a child die without baptism. They baptive in the real way. The Greek word Acute means nothing but immerse in the water, Baptism means nothing but In the Greek language

we have a different word for sprinkling When you put a piece of wood in th water and cover it entirely, you bap turn you do what is expressed in ward bapto. I am ready to disones this with one divine about the Greek word. Sprinkling to not what the Bible teaches, that is a fact you may depend on. I know that this ustom is too deeply rested to some compromitions to be taken away couly, but the Baptists have the best of you on this point." THE Independent published a longthy

address delivered at the annual meet ing of the London Missionary Society, in which a massionary gives his experi ence in New Guinca. The people n new Guinen have been reveling in idolatory and campibalism. The following had with a cannibal just before he left and in which he acknowledges that he a not sure but what the cannibal got he better of hom:

"When I was talking to him abo annshalism and wishing him to give it or, he said. But, you know it is only our openies. We never eat our ands. It is right to est our enamics Have you got no enemies in your country?" I was obliged to confess we had some who were sometimes regarded "Well," said he, "do you as enemies. nover fight?" I was obliged to confess

we did. "And do you never kill any-body?" I was very glad he did not ask me how many for I could not have There would have been no vords in his language to tell that. But when he found out that we did kill people he said: "Do you cat them?"
"No," I said, "we do not cat people is our country." The man looked perfectly astounded. "Then what do you kill them for," said he. 'We kill them because we like them; but you kill them for nothing at all. There certually is a great deal of

trath in his conclusion. When men go to teach the heathen the principles of the gospel they ought to be able to show that they practice in their own country what they preach

The mind of the youth cannot re-

nce of elsewhere that which is evil.

Western Denartment. SLOWN B. H. MILLER, EDITION

LABOGA, IND Wutte the vanities of fashion and

ustem oppose plain dress, they are ore likely to stigmatize it as "clother religion" than they are to living argu-ments against it. The laws of health have no arguments against plainness The laws of nature bave none, and Revetation has none. Hence, an epithat filled with stigma, may be looked for from those who favor the customs Uniformity in dress is

and as reasonable as in mind and spir-The proud and fashionable get on the uniform of fushion, because the heart. The humble Christians who are alike in heart and mind, as naturally dress alike in their plain or der as the proud and fashionable do in their popular etyle. This dress quesdid not come from the beart, and the external gives the state of the internal

Bacrasa Heary neks in the Prederstand that the moret most beantifying covering for the sisters' heads is that which more than anything else shows that the woman has reneuroned all the fishions of the world, and poused fully the whole dectrine of the

gospei?"
Certainly, the most beautifying or nament for the woman is that which shows or manifests the "meek and quiet spirit, which in the sight of God is of great price." That which mult the real beauty of a woman is in the meek and quiet spirit, and the true or ament that that manifests it. Those who look for beautifying the woman is ate, feathers and frizes to adors be bond, cannot see clearly the branty is a plain ornament to adora a meek and There are oream worn to adorn the body : as gold nearly costly array; they do not really tify the woman, nor is the spirit they came from of great price in the right of God. They represent the spirit and style of the world from which they nme; Paris, or some other mart

feshion. But the real presment that beautifies the woman represents the mock and quiet spirit from which it comes. My article sees the pressent of real beauty for the woman in that covering which adorns a meek and quiet spirit. And if brother Henry sees the most beautifying ornament of woman in a bat for the head dress in ime of worship, we differ with his view. We can see tashion in that, and boyond it the spirit to be like the

world in the covering Be see the beautiful semblance of pears purity, and baliness of the saints on arth, and the righteous rabes of the redeemed in heaven, represented in the place white cap. If the white robes are the ruphteenseness of the mints, you must allow me to see a beauty in the plain white covering for the sisters in worship. That is of a very different nature; different origin; different purpose from the fashions ble head dress of modern times. more raphtequences and holiness in the lite and character, and the more like the heavenly and sure life in the orns ment of a mock and quest spirit, the nore fully as shown the renunciation of the world and Satus. And the more of the world and its fashions and the power of its ornament and sider ing the less exidence that the world and the firsh and the devil has denonneed, and the less there is been tifying the character as a meek and

ulet spirst. Well, brother Henry, I would rather you would not put such a question as this, until they come up at A. M. Then you may if you want to. I hate to let them pass upnoticed, and if I notice them some one will grumble be cause I say so much on the subject. One or both of us ought to stop, if you wish less said about at

## Mome Department. BEAR YE ONE ANOTHER'S RURDENG.

BY MAR II. W. REPCRES

In most of the relations of life this command may be correctly understood, however Imperfectly it is practiced. But in the marriage relation there ap pear to be conflicting opinions as to the relative duties of each Doubtless many of the widely differing rules had down for them by self coosti-tuted judges originate with that class who are supposed to imagine themselves the best qualified to decide on the doties and management of other people's husbands, wives and childrenmarried of torh sexes. Ignoring or avoiding the marriage relation, they feel at liberty to decide for those who have been caught, just the duties incom-This is well enough, as

it is, or should be, quite harmless. at even among those who are unit ed for better or for worse no rule clearly defining the duties of each can be given The difference in position, employment, and natural traits of observer makes it impressible. Laboring men-those who are compolled to struggle hard for Laboring men-these the maintenance of their families and and men of unrefined characters are in clined to be too exacting as regards the duties which they think should be yourformed by their waves, or the amount of attention thay are bound to bustom on them. Students, professional men, even when not lacking in sensibility or refine ment, are often peglectful, or exacting through that absent mindedness com mon to those engrossed in intellectual Some feel that the wife's chief thought should be for the comfor of her husband, others that the husband is bound to shield the wife from all bardships or assoyances, and that a wise women will look to him to hear

A women who marries one who come not be very likely to propot the position rant that she must shere the toil and hardship, if any, in common with The danger will be that he may not realize how much more heavy, comparison with the difference, in their ength, are the burdens that rest on her than on binuelf. It is, seeing such injustice or thoughtlessons leads so many to claim for a wife total exemption from burden bearing nd women especially among the more influential, refined and wealthy classer, to expect their husbands to shield them m every care. We see led to consider this matter from seeing several things in print which would seem to indicate t such is the bushapa's duty to his wife, and that a wise weging best pleas es him when she expects this from him

Meantime, if there is reason to this doctrine, pray what shall a wife do i a useless cumberer of the ground, or be a butterily of fashion in strad of the belpment we have sup-posed God ordelored the woman to be No one will doubt that she has claims er bushend for courtens treatment. for attention, kindness and care, even beyond what centlemen are bound to to lades in general. Such attentions are a wife's due, and as tokens of affect conts care are inexpressibly gratify ing; but these are not "bearing her on," as some claim her hasband should. Take a married woman's life from one week's end to the other, what ever burdens may fall to her lot in practical life, and, however corneatly her husband may desire to free her from them, how often can be be by her side at just the critical time when she would gladly have his assistance? If worth loving and respecting, a husband should best energies and working force of his watched over and shielded berself.

here originally, should not the wife hear thing on earth—a helpices baby in a in space of difficulties, God helping us occasionally. Indeed, I was told that her own share of the bordens of life, woman's form.

We have no right to be emblook. We one or two girls of our party took a

her own character, instead of wishing to shift them on to her husband's shee ers, so that she may float lazily, like thistle down through the air-and as oselessly-while he bears the borde and heat of the day numberd by her? If an being spoken to tenderly; appreciatshe is able and willing to go band in hand with him, doing cheerfully her full govern, control their wives in every share, using the strength God gives movement and call it love. They feel knowing that the unus ed talents rnet and by her love and sympathy aiding or wishes, but thwart her in all that strengthening him shoold be love and respect her less, or think her labor unfemining? Why not think her labor unfeminino? love, honor, and admire her infinitely

more for such efficiency? Nany waves, loving and honoring heir bushauds devotedly, and estimat ing their mental powers through the exaggeration and extravagance of love northans, in the spirit of self-aserifice will burdens for beyond their strongth; but not because they do not cknowledge the broad shoulders, larger courage and greater strength of their ince lords. It is not rather through an excres of honor and reverence; a love that makes all burdens a pleasure that bears up superior to nains and weakness. or d ath itself, if by this devotion they may relieve the honored dead of their kingdem from any care or respons that impoles his mental, or intellectus

Why, if conscious of that kind of executive force—the head and hand power which is necessary to make their e confortable—abouid not the wife gladly accept part of the labor-"har if any choose to call it—will most conduce to the highest welfare of the

well pleased when asked to reader any

co that will be belpful to his wif

household?

nd to volunteer it at a had no other removability or our in But if worthy a true woman's devotion he should find something nobler before him then to make his wife a wax doll, compelling the winds of heaven to touch her lightly. If he owes no secvice to the world, no allogisance to his this mrangling morbi. Maker that demands the best use of all the improvement of meaningd, by should at least avoid teaching his wife to exact. The emissions and commissions, ervice from blu which she is abundantly able to perform hereolf. A man whose dearest friends as burdens (we should call them daties) is acting selfishly. To secure this highest ensure he is making the woman whom God has given him weak, inefficient and childishly selfish; is dwarfing half of ber life, and causing her to bury talents for which she will be called to give a strict account it is not manly, it is not the highest type of love, for may men to do this. It is weak, knhyish wicked, for a wife to allow her husband to indelec her to her to her own spoil It is cruel for a man to exact overine. ork and hardship from his wife, as is often the cose among the laboring classis, and allow her to give her life for his service without even the recompense of

appreciation of her « Corts ; but in the althy literary and intellectual of society the error is entirely different. st equally, if not far more, injurious Over-indulgence breaks down character ren more than a rivorene exection ule. The latter weakens the body the former energates the character and stroys all mental strength.

agal happiness is found not in taking urdens from one to cumber the other but in united affints

in highest, holiest type of wifelylove there is always a large proportion of mother love; that kind which finds deeper pleasure in watching over shielding, guarding, warding off tronhave duties into which, if he would in- ble from him in whom is centred a no sore success, he is bound to throw the man's holiest effection, then in Leng The How much time has be to bear spread and be spent for him in her chief burdens, and lift from her all joy. To watch and nurse for woman's

The bret of men seldom comprehend or interpret the full value of a wife's

devotion; nor do they understand that it is not so much being waited upon. looked after, reheved from all responsi bility that will increase her happiness ed, honored, lored Semn men role that she can have no individual taste gives her free volition or independent ction, and disregard her rights in those things that are hardest to b est, and ex pect her to see that it is all for love When the pressure bears too heavily she may retort be apert, oriere sh! bow much it takes to lorsen the tie, to lessen her care and watchfulness over his comfort and interest to cool the love or change it to formal duty or indiffer ence! For the wife to help herself, to to united with her hosband, to labor with him, each doing respectively th portion of the whole for which God ban respectively fitted them, but always nasted—this is true union, true may ringe, the true rendering of the command: "Bear ve one an

#### OROSS ORBISTIANS

"What a fine thing it is to feel good natured." This was said to me by brave, leving, overburdened your wife and mother. The quivering lip and moistoned eve with which it we accompanied told a story of struggle lespite the smile that shows through the mist. When I threw my arm A good husband would doubtless be around her and said, "You door little woman, your poor nerves are just worn out; you must rest," the shower came, and as soon as it held up, she ald, "I'm afraid I'm cross a"I the time,

Her only remedy was rest.

But it is action thing to fuel good last that there is much to cross us in Leaving out has inculties to be actively employed for children and incompotent servants, the fewer annoyantes of life are legion. derelictions and percadillors of our highest pleasure" is to hear his wife's monagene fruittel course of distance of decipline, according to the use we make of them. We submit to a wreasorrow, but do we consider from whese Sometimes we berig the day with an unaccountable degree of rreatibility and if we were Irank would ray, dol the coudid little throught of don't want to be good; I'm going to be bato day." We feel conferredly cross We may search out the cause. diet, in quantity and quality, have effected the system just enough to nut the beart out of tune. Then mus the soul be doubly on sund, for there

will be zeed of watching and fighting quite as much as praying.
"What becomes of all the amighle oung ladies?" nsked a queculous backelor, "mothers and wives are so

ill tempered " es parente are in Janger of g sering an unsightly crop by and by when the reaping con ter sends of kindness

"I never suspected asyself of bad temper till I had a balf grown, strong boy to contend with," is the it is, the cares and crosses of his choke at our better impulses, and we are swrly instead of sunny. Thus we fail

to adorn the destrine and to recom mend the religion of the One altogeth Is grace at fault? No , it is all suf-

ficient even for this. We do not for-got the great natural differences of Notes, the first section of the contract points are reported points for the part of these parts of the parts

must esteem it a sin to exhibit erosa- ride up there, and we ness, laying our weaknesses of mind conductor that they and body, our causes controllable and in Scotland would do uncontrollable, at the feet of Him who

is touched with a feeling of our infirmities. Can we not be kind and pleasant for Christ's sake? It is the nial, sweet-tempored Christian that s attractive and influential. It is the dom of sunny-heartodness that winacth souls and turneth many to right-

(The following letter we clip from Luccoater New Era, and is written by Brooks, Practipal of the State Normal Set Millerwille, Pa., who is now on a tr Europe His letter is interesting to us, we believe it will be to many of our read A DAY IN GLASGOW.

Studying the Venerable Castles. Cathedral, Bistorio Battle Field, and Other Points of Interest Amid the Provertial "Bostoh Mirt." GLASCOW, July 21, 1880.

We dropped ancher at Greeneck bout 6 o'clock on Monday morning, June 28th, just no hour too late to go up to Glasgow on account of low ti imp was too precious to wait until alternoon for high tide, so a few of us and so fulfil the law of Christ "-Chris went on shore with the Captain's tug. and took one of the small steamers for Glasgow. The sail up the Clyde full of interest. The river is only from 250 to 350 feet wide and is an artificial channel for large vessels. Steamers sed to go no further than Greenock, and since the opening of the river Gluscow has grown largely at the ex-The river requires continual drodging to keep the chan ol deep enough for large vessels, and no by the gro ship-bailders along the river and at Glasgow The bunks are lined with ship wards for narrow is the stream that the vena bo kunched. The current is shue gish and the small along the water very offensive, but, we were told not

neisture of the clease

Wallace. It is built on a small, high rock and seems almost inscressible We also passed the village of Renfin, that at Westminstor. from which the Prince of Wales go one of his titles, Baron Runfuc very old town, one of the oldest Scotland, and seems not to have caught. The nisles are lofty and narrow. the spirit of progress that is transforming so m ach of the country. possessions of many noble tamilies ground arches is exquisite. ere pointed out to us, and many very elegant houses of mon who had Noar Glasgow many large ehonts vessels were building, among which was a large Canasid s royal works for the Emporor of Physics It was a great, broad, flat bottomed vessel, a kind of floating palace, in tended not so much for spiling as for floating around in some of the lakes or rivers of Russia. It was to be faunch. d in a few days and the Duchees of Edinburg was expected to be present but I saw, a few days after, in an Eng lish paper, she was represented by some Lady Hamilton, which, I pronume, did just as well, as far as the

Wereached Glasgow about elever clock. The city is divided by the Clyde into two very rearly equal parts It is a well built city, entirely of store id contains many bandsome edifices

The tirst thing that struck us as odd were the atrest care, called train cars in Europe. They are double deckers, people riding on top as well as inside, re being stairways at each the car to ascend to the top. Men ride

conductor that they did what no girls

THE PRETTY SCHOOL O The people are pleasing in their ap

The people are pleasing in their ap-pearance; they have an intelligent and enterprising look. The girls are very handsome, with fresh, rosy com-plexions, andures hair, and rather regular features. They are mostly blendes. well formed, strong and healthy, wear thick clothing and thick soled shoes Indeed, this is necessary here for it rains nearly overy day in the year wer elasses, the women go bare-headed in the streets even when it is raining. They don't mind the rain here, and they le and healthy that we could not but ad mire them. Many of them walked the streets, knitting as they walked, and chatting as merrily as if at a picuic I nover raw so many babies on the streets, and the women have a neculsar nack of carrying them by wrapping a Scotch shawl around them so that babe is largely supported by the shouldees of the mother. Some women wer carrying a babo and knitting at the

SCOTCE RAIN DON'T WAY.

It rained nearly all day, and it did ot seem to be a wet rain. were out cajoying themselves just as if the weather was outirely pleasant-Now and then the sun would COSTO out for a few minutes, but it did no seem to effect the rain much. It was rain and shine, shine and rain, long Indood, it can rain and shim both at the same time in Scotland better than any place in the world Scottl oust is proverbial, I believe, and we had a good illustration of it one of our party suggested that we should use a little "Scotch dow" to constoract the effects of Scotch miss but we did not find it necessary, THE OLD CATHERRAL

As soon as we got a little general idea of the city we started for the cuthedral, which is the principal attraction at Glascow. It is one of the On our way we passed the castle of oldest cathelrals in Europe baring Sucharton, famous in the history of been erected in the twelfth century and in boauty of finish and general ar It is a Gothic structure, in the form of a Latin cross It is The nave is 156 feet long and 50 feet in height and the transpt 93 feet The elegant, and the workmarship of the vanit overboad, the lives of beautifully clustered columns and arches, and th fortunes as ship-builders and mer richly colored windows, altogether present a picture of richness and by soldom soon. The columns of the dy chapel, which is placed as u behind the choir, are formed of clus ters of slorder and elegant shafts crowed with capitals of exquisi noss and beauty, while all around there is profusion of the mest elaborate or nament. Below the chanel are sever al crypts, one of which has acquired a wide celebrity from the writings of Sir Walter Scott, and I saw the column in it where he described the meet ing between Rob Roy and Francis Osbaldistone as taking place. In another crypt the old well of St. Mungo, the natron saint of Glascow, was point ed out to us. It was supposed to have been used in the sixth century

WHERE OUTEN NAMY LOST BYS CROWN After on hear or two at the outba al we drove to the Ouzen's Park at Longside. It covers abut 119 acres, and is laid out with considerable toute Its principal point of was the fact that it was near where the buttle of Longride was fought, after Mary's escape from Loch Leven

hopes of Mary and resulting in the members do their duty, as the Annual own and head. From Mosting requires, there will be no need the park a fine view of the battle can be had, and the spot where Mary duty of pressing the matter. stood witnessing the battle, is pointed I think every member of the Board out. As I stood there recalling the is willing to work as in their judgment

ory of the unfortunate and will do the most possible good with beautiful Ousen, I could not help sym the least possible amount of means; pathazing with her and feeling touched by her ead fate, and 1 placked some gowans from the spot and enclosed m in a letter I wrote that evening to the dear ones at home.

From the Park we drove to Kilvin Grove, at the other end of the city, and we visited the Botanic Gardens, which ome of the varest plants in the world. We also drove by the University, a magnificent building, situateminence overlooking the brautiful valley of the Kilvin, saw the oness where professors lived, rend their names on the doornistes, and was especially interested to see where Professor Thompson, whose name is colebrated on both conti

MONIMENTS TO CELEBRATED MEN

On our way we stopped at Saint George's Square, and sew the monuments to the celebrated men of Scot-Pinet of course came that of Ser Walter Scott, but besides this there were monuments to Sir John Moore Sir Robt. Peel, esc , James Watt, the inventor or improver of the steam engine, has also a monument here, and they have preserved his original med engine in the museum. Henry Bell, the projector of the first line of steamers, is also benered by a status and the model of his first steamor is preserved in the museum. I saw uncent to his recovery also at Dunday, as I was coming up t in the morning. I also had the driver tales we to St. John's Church, to see where the colebrated Dr. Chalmeached for several years before he ment to Edinburg. at to Edinburg. There are many other points of in-

terest in Glasgow among which I have time to mention only one or two more The city is supplied with water from Katriae, 34 miles distant, the upply being twenty-four million gal-Loch Katrine was a poeti lone daily. to me and I hastened to take a glass of the poetic water, hoping to studf on the fo day. To morrow we are to go over the beautiful Scottish lakes, and through the Trousachs, and in my next lett I will oudenvor to give you a descrip tion of our trip, one of the most lightful, it is sa

## MISSION GALLS.

MY ENOCH EUT. Several museon fields have already been accommonded to the Board, but as the same authority that appointed the Board also said, they shall not go any further in its appointments then the means in the tressury will justify we can only reply we can do nothing until we see whether the means well be forthcoming. The Danish Mission rough not be necessaried. Its grants at this time are amply supplied, but will in view of the fact that the Board car and also that the cause in many place ill be suffering, the solicitors at once up to work . visit every mem ber and send your gatherings t or James Quinter, Huntingdon, Pa about every two months. at least every six months in front of Memorial Dall utes say at least every six months but that is too long. Brother Hope might be in want before that to re charches might prefer to do as the Milmine district, Piatt county, Ill

At their lovefourt brother Hope's letter was read, and they held ction and immediately raised \$23.65. Lot others do likewise: if not let the solicitors do their duty piezent for us to write so much and then stepped by simply modeling and women should half believen man. [It health, no paint mone, pile health is efficiency and the many dear brethere and sitter, but one application of it is to presiding the product of the president in health they will be stated by the state of the president in, here shall we arred it?] P. S. Henry promosa find the eviloper, it is because and messived with the first believe therein in the shall be a simple the state of the stat pleasant for me to write so much

of any one performing the unpleasant I think every member of the Board

uched but they cannot work without them That then doest, do quickly. Lena, Itt.

#### From Philadelphia THE ORDER PREACHING, HOMES ETC.

Philadelphia probably pays more some for religious and charitable soney for religious an purposes than any other city on the continent. It would be difficult to or timate the value of her church proper-Within the city limits there are over five hundred, many of them silnoted in the most costly sections of the city. They are mostly built of a and their stronles soom to vie with each other in towering over the surroundings They have boon built at a great expense, and as in most other places, many of them are dened with extravegent debts. If we had just what was put in the soire of ome of these churches, or what is paid for the organ after the building is completed, we could build a good us church for our use in Henting don What would you think of a sin gle church property costing between base and four hundred thousand, dolfare? And then keeping up such hurch, annually, is an item of no small Bride of the compassionate Savior, is moment. The cost of our own humble shurch on Marshall street was something over \$23,000. The lot itself on which it stands cost \$9,000. It is almost clear of dobt. The little band of believers here are not wealthy, but

We do not have services on Sunday enide, and I have visited some fer of the churches and enjoyed the servicts I heard an exce dingly pr al and scathing sermon preach ed by a very old man, in the large Buptist urch, on the corner of Broad and Master streets. He was quite a large, plain, elerical-looking man. es warm and as he warmed up with his subject, perspired most pro stely; and I believe dience perspire before he was through do not know whether Broad street

aristogracy could sip much comfort One thing I notice in their seri ebether their evening discou shorter in deference to the warm wen ther, or whother this is their neual loueth I believe, as a general thing,

abort Especially is this the case in extensporaneous speaking, wherein t stopping possed as not definitely marked Every angaker of course nims t save a happy and strong suding to his discourse, and sometimes there is difficulty in re-ching it. He labor and struggles, and is kept back as the awimmer against an adverse tide Quilling is the most difficult part of sermon is spoiled because the pres founder requires that no streets or road think of the first time I naw a boy or

He was flying around at a good rate, and net by some man, who seems much interested, called to him, "No bow are you going to stop?" was the very question that had been ney mind. And I notic that, till the rater became somewhoskilled in its use, he made lone trite because it was bard to do anything also and then stopped by simply tombling

self," I would samply say, it was my own case I was trying to dector Philadelphia has a great deal of the good Samaritan" spirit, as is attosted them. by its numerous and well-kept charita

ble institutions. I was out at the "Old Men's Home," in Germantown, one day. It is under the control and ronage of the Odd Fellows. have a large and comfortable building surrounded with trees and shrubbery and nostly furnished with everything necessary for old men's comfort are only thirty-two inmutes at present but accommodations for many more If I remember aright, sixty-five years is the requisite age to secure admittance So many old men together was an in-teresting sight. The bent form, the trembling hand, the snowy locks, the sleep who went late that country were cane, suggested the neur ending of the voyage across that nar-row see, the waves of whose other side laye the shores of eternity; and the mind was flooded with reflective thoughts. The inmates are, of course members of the Order of Odd Follows, and came to be subjects of charity ainly through loss of property onversed with one of the ismates, o old man seventy-vix years of age. found him no professor of religion, but "Odd Fellow" arly all his life. I felt and an I looked into his ever, where I could see th

possible that the church of God, the put to shame, by worldly organizations in their deeds of mercy? As long as worldly lodges offer more comfor the suffering and the poor than the Church does, our denunciation of s erctism will not convert many there they are cornect, liberal-hearted, and from. And after socing how success liberal handed, and when money is to fully and systematically be raised, they do not stop to plan, but I am now an advocate of a Home in our church for the sged and poor. To do good and communicate, is the sacrifice hat pleases God. Loving our God in

already because

ludes loving our fellow-There are very many other charitable natitutions in the city, some of which ve been founded by individuals, some by the city, and others by churches Asyluzos, hospitals, homes, reformate ries dispensaries are quite numerous some are built and sustained at tous cost, and the greatest convenience and comfort provided for the poor un fortunates who occupy then are also very fine libraries schools, etc And buch up on Girard Avenue to the college for orphan boys, founded and endowed by Stephen Girard, by whos

name the college is known. cording to a peculiar condition in the will of this peculiar philanthropist, the one realizes (mysterious to preach ers) of this place are forever clos d against preschers. I had the good forone however to visit it nearly four years ago, jest a short time before the ob d me to preach. It is a great justi tution, and has proven a great benefice tion to the orphan boys of Philadelphia Its walls enclose many acres of ground in what is now almost the central of the city, slabbagh when it was built it was far out in the country, with ferces and farmers all around The streets that two assists it must all turn saids and go around this enclosure, for anoth diviou of the will of the recentric fore letting the "no" ree too quickly to

ill cross the grou wer's Managine There managements to Philadelphias philanthropy will live and shide in the od they do, in the lives of the poor infortunate ones that have been made better, and to whom life appeared in

better than piles of granits, or the marble images of great men that stand in of the time. She therefore sees some of the parks that look so bot in so wet and dreary on rainy days. Men women should build their own mon-

terity that they have lived and labored, that when they cases from their labore there will

W. J. SWIGART.

More Help-To the brothrou and sisters of the Broth

The following is a copy of a letter I have sent to the New Louis nogers. It speaks for itself. implete your sid in the work it is in tended to accomplish. With God's

essing may it be successful.

You may hear from time to time of how the new settlers of western Kanens have during this summer been suffering from drought. The most of those set poor, but with energy characteri ew settlers, were do permined to work out for themselves new homes, with all their accompanying comforts. They had gone there from ell parts of the union, and many were f om foreign contries, with the expectation of mak ing for themselves and families, w we all and every one of us wish, as the first requisite of human existence, a happy home, not to be acquired by sloth dulesnor or in the cultivation of the habits of idleness, but with a determination to make the far off prairies give a commensation to them in return their well directed and diligent labor

work of paley already begun. And then when I booked around on the In all this they have been disappointcomfort provided here, I thought is it The drouth has been ed And why? such that not only has every man been disappointed in his expectations but is The sc left in complete destitution. onnts we hose from there are traly We have in our pesbeart rending. session letters from men, who, months awo would have scorned the idea of soliciting outside aid, informing us to rend them support or starvation It may be in would be the result united, how is it that such a things exist now when it is mid herrest, and how will it be before next harves mes? We simply say, God only ows We state what we know to be knows the truth, and suppose every well-think ing mind will inquire into the facts, and they will be found true as represented

Let us be up and daing the work of universal brotherbood. GEORGE W. Businer. Republic, Greene Co., Mo.

Think a Minute, First

## Apropos of the sayings of the little

um reminded of an incident which touched me very much at the une, and may find a responsive chord o the bearts of some who are parents I was sitting on my porch on a pleas ant summer morning, when up rane but le Belle, untent on a visit to a little playmate acrose the way. "Papa," she neks, "may I go over and play with Carrie awhile?" and then, as if she ned to discorn a dissent is my ince she and her little rose, and has close to mine and quickly added, "Please don" ay no; think a minute, first." there ever a more charming probagainst a basty and inconsiderate as swor? Of course, the little girl but wish. We are perhaps, roady thoughtlessly to deay many o the little once-things that seem fling to us, but are everything to them And then their little appeals come, be-

our line, lot us think a minute - Har Wemen's Wisdom "She insists that it is more impor-

tant that her family shall be kept an better and nobler aspects. These are full health than that she should have all the furnionable dresses and styles. that each member of her family is supmaser, so rold and blue in winter, and plied with enough Hop Bittors, at the first appearance of any symptoms of grand children, ill health, to prevent a fit of sickness and woman should hall their own man. Il thenkth, to prevent a fit of sickness with the state of the state of

Bow to Obey

In a papic in a public school, caused

by the cry of "Fire!" one little girl sat perfectly still. On being asked why she did so, she said, "My father is a fireman, and told me it the school should be afire, I would be far safer to sit in my place until the rash was ev and then got out quietty." This little oirl know how to obey.

The great French preachers used to and learn their sermone boart, like the Greek orators of old and one at least of the most elequent extempore proachers in the Church of England at the present day is said to do the same. Others might find the preparation of notes sofficient perhans musting to memory certain critical passages, as in the habit of some of our reatest Parliamentary erators; not ut there is a danger in trusting too much to nursurei nausi. Every one has heard the story of an amb young preacher, who had been die oursing before Rowland Hill, and who afterwards proseed the great man to tell him which passage in his sormer had struck him most prompt ruply, "what pleased me most was your passage from the pulpit to the ventry."-Saturday Review.

Caristians are Christians just in the casure in which they are obedient Waith is an chedient as it is confiding: love is as dutiful us it is affectionate amility is as submissive as it is lowly penitence is as much afraid of sinning as it mourns sor sin; joy is as quick to do the will of God as it is correptured and transporting : and real is as warm ast in opposing all that is wrong, as when it burns with its holdest and most setive spirstnality,-Christian Concerne

Translate the sense of Scripture into

our lives, and expound the Word of God by your works. Interpret it by your fingers. That is, let your work ings and your walkings be Stripture exposition, as living epistles read known of all men

Good thoughts, like rose leaves, give ont n sweet smell if leid up in the jar of memory.

## DIED.

RAIRIGH.—In the Penbedy church, of cholen infantum, July 29, 18-0, Marton, infant sen of brother George Rairigh, aged

6 months and 21 days LANSDALE -Alex, in the same court ANSDALE —Also, in the same congrega-tion. Mazion county, Kanssa, July 97 1880, John Henry Lamadele, aged 71 years

A months, and 11 days Brother Landale was b a. Pa., and used to attend the Brethren's meetings. With his wife and children he meeted here in 1877, where he maked with the church in May, 1870. Funeral occasion by the writer from Gen. 3, 19.

OUT MINTERSON -In the Flat Hack church Vs., sister Salles, wife of John Resenbar-ger, aged 67 years, 5 months and 18 days Fineral acrices by the writer from Amon

MARKLEY.—In the East Nimehides con-gregation, Stark county, Ohio, August 7, 1880, softer Suran Markley, aged 84 years, and 19 days. Some Brumbaugh was born been county, Pa , March 25, 1796 es united in boly matrimen;

8, 1910, san was unter it may with John Markley, who preceded her to the apred land 24 years. Soon after their marriage they started for Stark county, Oblo. and soon ofter their arrival they the farm where they lived until death called them away. Sinter Susan wavn consistent member of the church for about 48 years. Her life was one of peace and happi second that also never had one tree grand children, have a grand not to mouse their loss, but they need not to mouse their loss, but they need not

#### Correspondence. From Salem, Oregon-

July 24, 1880. Dear Brethren:

It is most the desire of my heart to see all who know the rd, alive in Christ, enjoying true uniritual life not being as some more anxious about the style of the old brothren in dress than in spirit. I like the old order in dress yet it is certain. to of great evil to try to com nel its observance. It is being tried in places, and some are ready to fight it strongly. I think that example and kind persuading will do far more toniformity in all things being brought about, than all the compulsion that can be used.

I came here last April, from N. W. Ohio, intending to stay one year. The o disagreeable for son weeks after I came that I thought of going to Cal. to winter. Have written to brother George Wolf to know something about their winters Eld. John Forney of Kansas, is b tion. visiting a son. He is going to brother Wolf's thie fall. We have had fine weather this mouth and last. Therhas been bot days lately, but the nights are always cool and very re freshing. I have been quite tered in the ovening, but nover in the morning-The crops are fine. Wheat is very fin-It is now beginning to be harvested. Pears grow to great por trees look as if they would break down lums and prones also. All small fruits are very fine. Strawberries, (tame) 608 qts. per acre. Wild once in great abundance in places.

The lourney here is the most charm. ing excursion one can take. The and practically, ery is so grand and interesting ever varying, and semestimes a graare to inspire the beholder with awa that is induscribable. The majestic mountains with their elevating enowclad peaks, towering above the clouds, are truly calculated to cause the bulieving beholder to look up with feelmen of own and realize the head of or almighty power, in the architecture of such er dure. Then, after pa through the snowy Nevadas, the transition from sternal winter to blooming spring is marvelous. In three or four hours ride, (April 13th.) we came from mid winter to fields of grain heading, and fruit trees in full bloom, and the peach past blooming, causing us to exolaim, in thought, marvelous are thy works, O God I F. CROSWATTE.

The Debate in Book Form. In answer to many enquiries whether his debate can be had in look form for reading and future reference? Wo anower yes, provided enough want it to just tify its publication It will be a good sized book, about as large, if not larger than brother Miller's "Destroy of the Brethren Defended." On good paper, in clear type, and good cloth binding it will cost \$1.50 per volume. It cos tains many important historical referonces never before brought to the astention of the American public burch discussion-facts which the opular denominations of the country feel as interest in exhibiting to the people, but which will be invaluable to us investigation of truth. As Mr. Ray has not responded to

al of our enquires respecting its further publication, and we are una to put it to press ourselves, it will therefore not be published unless enough subscribers are obtained to jun-Let every one therefore who wants the book, and will work for it form us at once. Send as many subacrebers as possible, giving name, post c, county and state of each fully The money will not wunted until the books are about ready to be shipped. J. W. STEIN.

P O bar 211, Mt Morris, Bl.

From the Peabedy Church Dear Brethrer

This church is still alive now numbering sixty members with five regular appointments, with good attendance, and numerous calls that we are obliged to refuse, because of de ficiency in the ministerial choir Let

me here invite willing energetic ministers to give this place attention. Temporally we have been blessed. Wheat was short but we have plenty. Corn is good, and average per acre larger than ever before.

Gro W TROMAN

To the Brethren of the Southern District of In. As we want to get our evangelists in in the field as scon as possible we again notify you of your duty. It is the duty of each church to send us one each church to send us one vote for each evangelist, one in the east, one in the center and one in the west of this district. See minutes of district council of 1880. Now broth-

ron give this, your immediate atten-J. M. MANSPIELD, Sec'y. Errota.

No. 30, second page, first colum 28th line in the second paragraph, for learning road BEAMING. In the same paragraph, third line from the ele for sysperties road pagemertus In "Jesus and Progress Synonyme, No. 32, occurs quite a number of errors in punctuation, which the reader must correct as best he can. But in the line from close is one word that will be

likely to perplex some. For are read AND, not only literally, but spiritually C. H. RALSBAUGH District Meeting

The district meeting of the Northern District of Mo, will be held at the Wakendah meeting-house in Ray Co., on the 14th day of October, 1880. C. C. Roor.

In the Boar Crock church, Christian Co., II., Oot. fat and 2d, at the bouse of brother ohn S. Sintzman, 3j mulca south-east of Moriomy-He-In the Monticello church, White o lad , October 15th, comment

In the State Ceptre church, Marshall Co lows. October 6th and 7th, seven and one salf miles south east of State Centre In the Deep Biver church, Poweshick county, Iowa, Sept. 17th and 18th, at 10

g'clock n. ze. In the Washington Creek church, Dougla county, Kan . October 14th, commenting at ck, p sa In the Libertyville of

own, deplember, 24th, beginning at 2 clock, p. m In the Jacob's Creek congregation, Sopt.

, commencing at 5 o'clock, p. m. In the Graiot shorch, Mich., Oct. 2d. com, enting at 10 o'clock a to In the lows River church. Marshall Co.

a, Sept 22d and 23d commercing at one In the Walnut Level church, Wells good Ind , August 27th, community at 2

felsek, p. se In the Silver Creek church, Cowly county,

In the Bestruce shareh. Sept. 25th, commencing at 2 o'clock, p. sa In the Platt Valley charch, Sept . 3d and In the Lower Fall Crack chusch, Maduco

11th and 12th commercial at con-

In Lathrop, Sun Joseph county, Cal-The Indian Creek church, at the residence of brother John F. Hays, five moles north-ment of Green Culle, Jasper county, Long, west of Green Culle, Jasper county, Long, McGaughoy 4 00.

In the Wahash church, Wahash county ia, Sept. 18th and 18th, c The brothren of the Flat Rock shurch, will hold their lovefeast on the 18th of September; ministering broth

ren are invited to be with us. The brothren of the Root River cor gregation, Fillmore county, Minn., hold their communion meeting on the 9th of Oct., commenting at 10 o'cle to which we invite ministerial aid in

particular. By order of the church. The brothern of the Wades Branch church, Miami county, Kan, will hold their communion meeting on the 16th of Sept, commencing at 5 o'clock, p. m This mosting will be held in a tent 7

miles north-west of Paels, near brothor Hollingers, on the premises of friend Pilo, and will continue probably over Sunday: the usual invitation is extended to all and especially ministering brothron. edipentics, SEA as low at at other schools of the sour grade. No extravisposes penalited. For catalogue, circulase, and any distrable infer-Gro Myrus The brothren of the Landace church.

church, Luplace, Piatt county, Ill., hold a counsel meeting and unanimously de eided to held our communion meeting on the 20th of October, to commence at 19 o'clock, a brarty invitation is given to all far and near. Moses Synthesis

The brothren of the Clear church Woodbery congregation, Bedford Co., Pa, intend, the Lord willing, to hold our lovefeast on the 17th of Sentember; a cordial invitation is extended to brethren and sisters and all God-tear ing people. By order of the church A J CLAAR.

The brothron in Caldwell county Mo., will hold their lovefenst, the Lord willing, on the 8th of October. The usual invitation is extended especially to ministering brothren. C C Beer

The brothren of the Nishna Valley church. Processor county, Iowa, ex-poet, the Lord willing to hold their com-munion meeting on the 18th and 19th of Sopt. Place of meeting at Faregut o, on the Nebraska Branch of the d to all and especially minis tering brothren.

MONEY LIST

Joseph Berkley 86 30, H W Kraft 1 10, J. J. Shwely 1 00, D M Seavely 5 50, Laury Eveny 10 00; Jonas Heltz 1 50 Sun Borrary 50 J S Brown 1 89 N Shellenberger 50; Nelson Wood cock 2 30. J Lesley 25. J W Long 4 00. W Foust 150; G W Annon 150, T Chestie I 25, Katse Shidler I 00, Mr. E Nincover 4 50: R & H C Tate 50:

Mrs M Klopser 56; Effus Aungot 59; R J Shrere 50, George Breas 1 50; M E Scavely 2 00, D M Irvin 1 50, D A Workman 2 00; J W Garber 1 50, Sara Lavinggod 1.50; B.B.Keller 3.66; W.R. Hershberger 50, Maggie Dann 1 00, E M Shank 1 50; J D Hoppock 16 65; A Winter 1 60; John Harley 1 50, J Evert 1 00, A Roffman 1 00;

mer 5 25: Thes Heiple 1 50; D S Rengle 2 00, A Leedy 8 55, A Workman 17 25; Kate Henkie 1 59, Emma E Bowman 50, Josiah Beerbly 10 00, J Swihart I 30, P S Newcomer Reiman 166, E Mishler 166, D G Purkey 56, Elix Holles 168, L D Caldwell 3 00. D Lordy 5 00: F Groves 2 60, J L Wineland 5 60, D M Repla gle II 56; S J Steuffer I 56; John Hol inger 50; Chas Umer 8 20, Chas Asker

25; B W De Witt 50, J B Tawser 00, Jas Lickron 50; J P Ebersole 50, Kate Saitemon 50; S J Garber 50; J A Barnburt 30 20, J Whitlatch 25, J H Peck 50, Martha Shafer 5 00; Michael Myora 1.25 D.W.C.Row 75 Namuel Weybright 12 00; J B Wampler 10 00. S Keefer 1 00; Jos G Coleman 7 00; Carrie Miller 2 00; J B Shirk 2 00: A

April 19, 1880

ASHLAND COLLEGE. ASBLEND DHIO
First these College and Tening
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febroiler Young Hennad Women,
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rything Possible is Dow to Provide for the Comfort and Advance ment of all Students.

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# VOL. XVIII.

## HUNTINGDON, PA., TUESDAY, AUGUST 31, 1880.

NO. 35.

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horo and Eastern Md. . Free Com-

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SEVERTHE PARE-A Few of My cht-Geo, Bucher Pross Lon-

Charch, Ohm , How to spend the Sublath after Church ; Information Wanted : From Covington, Ohio

## Sermon Department. OTTR STIPPEME BULLED

BY H. B. BRUMBAROLL The Lord reigneth, let the people resoire

used of one evistence in the would be a onle, there was a desire to have a Why this desire seemed to be so predominant in the seinds of man

may not be able to explain. was the universal king, and that Gad But after the fall man forecok the ways of the Lord and the further away he got from Him the stronger strong was thus desire that God rought victory to rule and to govern for m, one to whom they could look people could always have been pur mee holding their postsons they are had accept for the commands of the d, all things, no doubt, would have with the been very well, but we find that this They must be as corrupt as the king sult will be God's will accomplished at

erned his people there was joy, peace reigns of government. takes the throng and assumes the se-

sponsibility of so exulted a position, all power seems to be centralized in hose, and a nation is coverned and sufed by the mind of the king. That mind becomes a loading power in the nation. The mond of the king is diffused in his rdinates, from one position to unince Creck , Death of Sister other, down, down, nutil it comes to

the very manutest form of government In order for a king to rate according to his own mind, it is necessary for him to select such necessary to admiss-Hence if a Talk to Hors: If you Please: On good king sits upon the throne, he solocts such men from his kingdom as

> way his spirit comes out and is diffuscomes a nower of which he is the head. Now when we have a spirit of this kind at the boad of the government, we can very eavily predict the result of the roign of that king. As his spir it comes out and is infused into the

spirit of his subordinates, what is the sult? It is peace, love and barmony, because it is in harmony with the mind of God. The mind of God is lone. honor wherever this spirit is diffixed it produces peace and harmony subjects of that king become encour aged, and they have peace and perity, because the good king reigns. and the people recove. But take the

other side of the question. Put in that throne another mand . a mind not in barmony with the mind of God; mind that fears not God, a mind that and what a change we have! 'No a under the Paulmist area that when to resourne, but when a wicked one or

nessit there is weeping, seemed bits. Have we gone to far away in the death of a long frequently has God that we have forgotten that perity of a ration and people. and long dies and in his stend comes another that is uncked, the whole form of the government is changed because be desired to rule, he desired to carry could lead for sacouragement own corrupt mind. In order for him consolation, and for whateverer it do this it is necessary for him to

head of the government, may feel, or much we may do, the ten vay well, but we that that this Tay must be no corrupt on see them. The way the case of There was bound, and as abble and as more law water.

The case of the transfer of the Taking that position, you might say to our buffer, bu be

for consideration, because the destiny, the welfare and the enjoyment of a

action.
Notwithstanding the other nations to who shall be their king, yet they ter as we seem to have. It is because of this that the United States to-day ties in the rage, and everyhody seems

be our next president than they are about their own happiness and etermin

think it is our own grand and glorious privilege to have our own choice in this matter, and so it is to some ex-We have our choice between three or four but further than that we don't have very much choice after all; but what little privilege we, ne a astion, do enjoy, are nie very much shead of other cations as reverts maknext president. But why is it that we are so much concerned about who shall be our president? Because some think if their man is elected prosperity, hap-piness and everything that is intended to make rejoicing in the country, will follow. Again, the other part think that if their man is elected, it will have the same result.

This morning while we are scated in the sanctuary, down town on the street corners, in the whisky-hells and in the hy-ways, may be seen clusters of men iking politics, just as if their salvation depended upon the election of Garfield or Hancock. Oh how shows not for the good of his people, sighted we are! What independent creatures we seem to be, mut as if we the good king sets in the throne there hands, and as if it is for my to say who shall rule us, who shall govern us, or upos it there is weeping, there to who shall make us happy or missing

much to do with the prace and pros- Lord reigns, and the people should re-And who does reige, my broth-1en and sisters? Though Mr. Bayes is Provident of the United States he He is only the instra ment through which the Lord reigns at midnight, the Sport of God may suggest such ideas of governments

will result to the peace and happeness The Lend reigns. And if we would ony with the aind of God, yet if the changed, and methad of these good took at this matter in its true and pro-No matter how gouch we

proved a curse, and destructive. They to these kings that rule over nations, pose after all our judgment and infor- there is no difficulty in life, which this proved a curren, and destructive any became tyranaical in their power, and and result the destinies of men.

Because tyranaical in their power and to Because of these different results we think in intended to rule our mution we go forthand voto for the man power that rules is not able to reach. Another very bountiful thought in While the good reled and gov. are concerned as to who shall hold the nation, and he is beaten, and the other regard to this power is, that it is one Not only are one is elected. What then? We must supresent. Earthly kings and rulers erroll he pople there was jet; posses of proposed and the proposed proposed and the proposed and he will have just such men to if God reigns, and if God govern and raic them as will be for the best. And it is very much owing to the character of the people. If we he has a subject, tions depend largely on to who shall we have a subject for thought, and for

to the character of the people. If we lie has a subject,
are a GeoGarding people, if we read | In each only rulen the destinies of
obcident to the occumumds of Geol, if
nations, but he even suices the producwe' put our trusts in him, and labor to tilous of the earth. Have we exist
that which is right, Ged will give himporify of their 'We offers wounder
to that which is right, Ged will give himporify of their 'We offers wounder us a king or president, just such a one why it is that the earth produces as it But on the other hand, if does, with our teening millions of inwe not independently of God, (not will babitants outreating our prolate soil, actuadependently of us, and he will Yet when the year cours ground the us a ruler that will punish us, and produce scenes to be about, all mod gree to a recoverage to rependance up. Just enough and none to spare, and to the Lord. "The Lord regreth" How does this happen? It is because and be governed the destines of God rules. It is because God rules aren. This ruling or governing of the down even to the productions of our world is as a great machine, with God carth. We sometimes think formers as the great master-wheel. He is the labor number great misfortunes. In the motive power. He elects. He takes them and grows, but after awhile the dy gets from position. He governs and rules into it and destroys a large part of it, its such a way as will bring about his We most generally think this a great desires and purposes. There things inhibition But it is no misfortune at we should always bear in paint. Al. all. It is God regning in has producways toucombor that the Lord reigns, tions. He is equalizing his produc-If we could get this great truth into tions. He just causes enough i our hearts, accept it in all its fullness and no more, than will be for our good, and power, and lokit govern all our it is true, we sometimes have famines, desires, we would all rejorce. Why? but that is because we have forgotten Because here is power. Kings have Gol. It is because we have been livpower, presidents have power, and our ing independently of him. But when eabinets have power to exact their we are a God-fearing people; when we have, but all those powers are subser-vient to a higher power. God is this him as our King, he regulates the probigher power. He is the power over ductions of our earth and causes it men, and us he turns it so it will go, being forth in such a way as will sup-field directs the men, and in this way ply us with all we need. We think it God directs the men, and in this way ply us with all we need.

directs the power, hence all power is very strange when certain things hap-from God. He is our Supreme Rules, pen to the productions of our earth, Let us take this in all, its worth, and, but God knows all about it. He knows follness, and we must rejecte.
We remark again that the Lord is our long. He release the destinies of the where to send the revenus grasshoppers where to put the fly in our long. The Load is a universal the milder, but it is all for our good. King He is King of kings and Lord "The Lord reigns, lot the people re-

King He is bring or krogs and Enler, juines", they must rejoice, at lords. Thank of it's be as on Enler, juines", they must rejoice. When a good king sits on the throne,
such as king Henry and others were rules the clouds that pass over us, and their subjects are encour- causes the mist to use and form the aged and they rejoice. During their clouds and to full upon us in the Have we come so for away from beneficent reign prespectly and pence form of rain and water the carthpervales the nations. Now God is our rules all these. He takes the light-king. Can we catch this thought in using in his heast and shoots forth, to all its follness, that the Lord is our and Ino, inventing to his own will king? And he is a good king. He is We may put up our lightning redicted a gravious Ring, and whatever he do there are times when he disregards done for the good of his subjects,
When we have earthly unless that base it go. We had a be,ustind

tres may be good, there are many number of rods aport, folling them thongs over which they have no power, stroily. Why was this? Was it on world, that sets used up against the were poor, and dran't God know they power that rules, and the rules has no needed, their come? He certainly Whate one right after the saind and had spirit difficult broughout the good of the and set that, and Yer the good of the comment in the same way that the good are in continged the their modes that is a think the power to over a partie that sendined the less. And make you that the good is the continued to the same way that the good is the continued to the same way that the good is the continued to the same way that the good is the same way the same wa of being an halp and encouragement, as spent sense of the spent and the spent of th

rules in the elements above. He rules everywhere, but he rules more espec ially in the hearts of the children of men: and because God rules in our bearts we have those that love him; we have those that are called his children; we have the church of God on carth. He does not only rule in the hearts of his own people, but he rules in the hearts of sinners. He rules in the heart of the most wicked; and perhaps if we could see his relings, we also see his power. times when men have murder in their learly. The sands and the usuads stan nequitted breause. God arrested their It is more than a million times out done hands while their hearts were dwed in surder. And when they were should to take their fellow-beings' lives, God omes to their murderons bearts and he arrests their thoughts, he changes their minds, and they do not perform the deeds. Oh! if we had the assur-ance that God does not reign in the sears of the children of men, how terrible we would feel! Oh how mis erable we would be! When we con oler the wickedness of the hearts of the children of men, their murd-rous purposes, their desires for greed and ey; if we had not the a that God reigns in their hearts, when ould be our safety? Our b our doors and all our nafes, would be it a small impediment in the way of o rampart in the w Our locks would soon be unbarred by midnight thicf. It is fied that rules in their hearts and he destroys their purposes, and in this way, we as as his people, are kept in safety. have the assurance that God reign and with this assurance we live and rejoice. And, oh, my brethren and sisters, we have abundant reason to ee that the Lord reigns. good are his judgments toward us, and how great the blessings he showers upon us during the year! Have we ever thought of how the Lord release. and how graviously he provides for us? He gives us plenty. He has sent upon us the electors showers of rain: has caused the earth to produce and bring forth a golden barvest. The cigms and the people rejoice throughout the country. We rejoice because the Lord has given us the e soil, and he has caused the seed to germinate and grow, and bring forth a copious har-All belong to the Lord, and all that we enjoy this morning is the

Some of us no doubt remember the ich man in the West, who was visited for the purpose of securing charity We are told be cave a thousand dolnd then he took the man up into his porch, and said to him, "Look around you; all these productive farms nine miles around are mine. And over yonder; see that town with its large and beautiful houses, all those are Forty years ago, a poor boy, I left the East at all this I have outhered torother. All He was then aske what he had up there. Up there! He did not understand. "What here you "Nothing! Nothing!" he replied. God had not tuked that He had forgotten God, but God had not forgotten him. He died as he lived, without hope, without tion, and without being a subject

et us, then, as God's followers, as he sends his blessings upon us, feelthat God rules, not only over our land. rules, then can we indeed rejoice.

Give the man such a heart as the Son of God describes in the bentitudes and the whole universe of sorrow cannot rob him of his ble

There is a faith that saves, but there is no degmetism that saves- Persy conversed of "His decesse which He ----

Storch others for their virtues and thread for the view- Poller

## Boetrg. ROPES & SOLILOOUY

BY MEN M J TROMAS what is it? A glacious sphere Where goodness and morey on justice up pear . tre saints of all ages triumphantly reign indeemed by the blood of the Lamb that

Heaven, where is 187. West consist not have this little terrestrial sphere . 'ar if our whole world in compared with the

What is it? Where is it? Go usk the store,

Jupitor, Saturn, Venus, or Mare, Luminous bodies of wurdrons expunse, And benach's reflected—a glorium tran Oh! becutiful vislou, with three gates ajar, We fancy sweet beaven can't be very far. But a vail intervenes, our tor'd ones or

through, And witcess the mansion preparing for you. What As they do there? A mumberless

Perfecting works on this earth begun. Basicing in glory with Christ as th Shall we be known there? Yes, and know 100, Else we shall know less than we now do Beautidal beaven, sweet home of the blost Mansion of glery, ciysian of rest

#### Cssay. ECHOES FROM MOUNT TABOR.

Deducated to Robert Econs and consort.

orn higher conceptions of His cosecmy in His disciples by the transfiguration of Himself in their presence, He ounced His purpose in these words I tell you of a truth there, he some death, till they see the Kingpon or Gon. Or, as another Evange hat precents it : "till they have seen the Kinedom of God come with search It is significant, and worthy of special observation, that in the three of records in which this prediction or; curs, it is immediately proceded by the announcement of the Second Advent of Jehovah-Jesus, and immediately followed by the Transfiguration. "There be some standing here"-denoting physe some standing here"—denoting plus plunder. The indwelling of "all the intimation, "He took Peter and John sares for eternity. It was Ged in the and James," and "leadeth them up in- slesh who stood on Tabor, and not hato a high mountain apart by themselves." His Person and Kingdom in their consummate glory. This was a fore-before His Incarnation. They were glimpse of the 'new heavens and new Christians when as yet Christ had not carth," and of the community of blies permanently assumed our nature, and glory with Josus Christ which They both had their Theophany-Moto the everlasting beirship of see in the burning bush ar the suints. Peter declares that in be-ing "eye witnesses of His Majesty in the Divine manifestations were to them Holy Mount," there was "made known trenscient incarnations—the same Ununto them the searcy and coming of our created Word that fills out all symbols Lord Jesus Christ " 2 Pet. 1 : 16-18. in nature and grace. Every vegetabl They lad a visible appealypse in min-production, from a color to a violet, is inture of the purpose and ultimate a burner bash, if our even wore but grandour of the Incarnation. Ever anointed to see it; every mountain after that there would be for them and bill a Sinal or Tabor or Carnel. new and thrilling meaning in the petition-"THY KINGBON COME" "They Jehovah, if we were schooled in the had tasted the powers of the world to ome." They had seen the Emmanuel to he and themselves in Him " John saw fulfilled on Patmos, he had by probletion on Tabor. Rev. 1: 13 neath our feet, be to se the revolution —18. Christ was not only making a of Divine-wisdom, love and power, display to deepen the reverence and sin has made dolts of us all. Few mature the faith of the Apostles, but souls have Tabors in their experience gave a lesson for all time of His triple office of Prophet, Prest and King Ho withdrew the vail to show them "things to come," and the true preparation for them. This was prophetic. He and His two Celestial delegates

This was royalty. spirit-realm. Deep, comprehensive, solomn lessons Tab

Ged, wherein the heavens being on the fature world but empelves away, all things must become new before the prophery of Tabor will be realized. As we are being of the friendom, which annot be moved," there must be a tering commotion, this marrow-piercing, soul and spirit-sundering penetration of the "quick and powerful Word of

jah had to be moulded and purified in the solitude of Cherith and the formers

When Emmanuel was about to for fiesh-dominated, lust-surfeited, time- ful midnights of trial and misgiv transfiguration "is a consuming fire" crown of Tabor.

To have "treasure in Heaven" we The elements of being and principles and rust cannot corrupt, nor robbers manity minus Divinity. The prophet to witness the adumpration of of Sinai and the prophet of Carmel had both been tabernacies of the Logos

> on which blazes the awful Majesty University of Deity. Just in proper tion as we possess the mind of Ch What will all nature from the suns and sters overhead to the worm and atom be

because they have not the spiritual sa-gasity to discern them. Until we see as God sees, we can realize no Heaven even if we are in the midst of its won ders and glories. Studrach, Meshach, and Abed-nego had a Paradiet in the midst of the Chaldean tyrant's seven-

less pit; for the unhely, there is ne Taker, no Bentitude skin to the unbeone to us from the sacred summit of ginning, exhaustless, incomprehensible Tukor. Dissolution precedes resurrec-tion. As with the individual, so with they lay on the bliss-palpitating become the world We are 'looking for and of Divinity. This is an appalling con-basting unto the coming of the day of sideration. We can take nothing into fro shall be dissolved, the elements again presentative. What tremen-shall melt with fervent heat," "the does import in the presonal?! That earth also and the works that are is for us the most fearfully significant therein shall be burnt up." The trantherete shall be burnt up." The tran- letter in the alphabet of neing. It de-icient out-flashing glory of Tabor was termines our destiny, and thrills our post mortess. Old things must pass Eternity with the rapture of God bead or the horser and agency of devils I AM is the oldest name of God, and His latest, and is branded jete the cannot be moved," there must be a surible shaking of beaven and earth, so land ever. Each soul bas it as its ever
that these things which cannot be lasting weal or wee, I am that I am,
that "these things which cannot be lasting weal or wee, I am that I am,
that "the service of all personal expotions" in the service of all personal expotions are the service of all pe rience. To lay up treasure in Heaven terms on which rest the exaltation of

is to key up Heaven in currelyes. 'The Kingdom of God is within you.' "The Kingdom of God is within you. Spirit itself beareth witness with our God," from which we shrink as a fes-splitt, that we are the children of God," tering wound from nitre. Heb. 4, 12 No one can be a Christian and have Moses needed his forty years Horeb no Tabor in his history. Where Christ tuision, and his forty years with reason in a latter in an alternative to the privation, in order to stand with the gaze into the Holy of Holies, there are look and a matter of course, but privation, in order to stand with the gaze into the Holy of Holies, there are look into at the things Incarante Good on Taber's how. He must be no deep, radical calescence of which are seen, but at the things nature and a Christ was not transgured in the

of Zarephath, and the varied apoca-phin, on a level with the gross, carsal lypse of the "Mount of God," before until tinde. The Mount of Benifit he was qualified for his interview with Vision rears its summit above the fogs suggred Godman on the Heav- of sense and sin, and is flooded with en-illumed "hill of frankincense." Fu- the effulgance of the Divine Presence ture community of glory with Christ The radience of Eternity's Sun dissi FY C. R. RAMARANCH.

FOR THE PROPERTY OF THE P for Both-communications worldlings that we "sit together in heavenly pla and nominal Christians. To such the cess in Christ" on the glory-bather on the glory-bathed bor. No half bearted, only anil-lucerated feet stand on the world-dinging Denns aver reached the radiant peak of the every sting Tabor top of the fragrant, illuminated "mount beyond the Reservaction Moses and tain of myrrh." God deals with the beyond the Resurrection Moses and tain of myrrh." God deals with the Elijah brought to that hallowed scene core of human nature. The most treonly what they had gathered in their mendous and semificant fact is more mortal struggles with the giant ovils being. We not only are, but we are of their times, and the innute corrup-responsible. We have not only intelli-tions of their own hearts. but the imperishable sonse of right and

must store it there while on earth, wrong, and the awful endowment of immortality. These are the treasure of action which made Jesus what he which sin has bemired, and which was, are the durable riches which moth grace must returnish. In Emmanuel are bid all the treasures of wied and knowledge." Col. 2 : 3. "In Him dwelleth all the fullness of the Godbens boddy." Col. 2 · 9. To lay up tress ure in braven, to "see the Kingdom of ate the characteristics of Joses Christ Thire is the kingdom, and the power and the glory," and this makes Tabor Love, Faith, Rope, are the three all s of grace. love, and he that dwelleth in love

and God in him

Hope is the star that eternally over-unfolding doors the areans of Divine mysteries. How much love have we? Have we day that exalted, indexible, yet self-sacrificing principle which is the essence of the Divine existence, and the glor-and power of the Cross? Where i How many mountains de we roll into the sea? In the world under our feet, or on our shoul cise devils by a wave of the wund o Calvary? Are the passions harnesses to the charlotof the Crucified, and have our affections unclusped their the rust-correded as "All things are possi-that helioweth." Does Hope of earth? blo to him that bolioveth flood the soul with the fruition of the

upper world? Do we rejoice in the ne of the clory of God?" Rom. 5 Are we "leaking for," and reveling in, "that Mestel Aspe, the, glorious ap-pearing of the great God and our Sa-vior Jesus Christ?" Tit. 2: 13. These converse or zare uccesses where zero most of the underest syrants strend, penting of the grant operation or one calling, two to our Louis, then we are should accomplish at Jerusalem." This field beated dary furnace. WHAT vior Jesus Christ?" Tit. 2: 13. These was successful. He revealed His WE ARE, this is our Heaven or Hell, are the treasures we may take with us that we should treat each other as

"Majesty" by ovincing His control over For the boty there is no Gebenna. ev. through the Gates of Pearl, both the glery and the decigens of the tom- the Tabor of the antividual soul will elevate us to the over-topping peak of heliness where two worlds are n blissful converse. This is the tonging for and "houture unto the cominof the day of God," in which the final crash of judgment and the omnipotent chest of eternal rectitude will roadjust all things in the everlasting har meny of Rightcomness. This is to exult with "joy unspeakable and full of glory" in the sixth beatitude of the Math 5 : S The Tuber of the Augstles and the Penicl of the wrest ing patriarch are one. He that was igured in Palestine, also grappled with the lonely wrestler by th sk." Gen. 32d chapter. Heaves opened, and have a Tabor view of Christ and his kingdom bath ing our inner viscon, requires worldreconneing, self-immelating, body-and roul-taking up-hill work.

Let us not overlock the absolute

the soul and its vision of the transfer-

ured Christ. Our mundane discipline

is to "work for us a far more exceed-

ing eternal weight of slory," not at

which are not seen." 2 Cor 4 - 12 The engrossment of the eternal by the temperal is damnation; rice verag is a perpetual Tabor-luxury on earth, and "ful sures forevermore at the right hand" of God and the Lamb. "The beavens and the earth are reserved unto fire against the day of judgment and perdi tion of unguelly men. sin is grawing at our vitals, and slowłv but inevitably dismantling our ribly tabersacle. Every tick of the clock, every beat of the heart, is effectng some change that hastons the sol one consummation "Sceing thou that all these things shall be dissolved. what manner of persons ought ye to be in all hely conversation and godhi Between our antenasts of re and the full eternal malivation rolls the dark, tessing, fearful Jordan "Wherefore, beloved, seeing that yo look for such things, be diligent that ye may be found of Him in peace without spot, and blameless." 2. Pot ye may be found 3: 11-14. "It is a fearful thing fall into the hands of the living God." Hob. 10: 31. He that falls into the service of the fiesh and self-conderon tion is already in the bands of a bell kindling, hell-perpetuating Avenge "Be not deserved : God is not morked for whateoever a man toweth, that shall be also reap." Gal. 6: 7. The agony of the Cross and the power of surportion were both on Tab The Aton and its near the thome of the glori

Let us not miss the lesson.

The closing acho that rolls down the eved heights is personal identity be, youd the grave, mutual recognition, "Without faith it is impossible to please and fellowship in the high attributes and prerogatives of Goo We will be ourselves, Anon beatitudes, a Incarnate. each other, and know God. We shall see him as he is be like him, our souls ransported into the high realm of thought and purpose and seconity, and our vile bodies fashioned like unto bis glorious body. 1 John 3: 2; Philp.

3 : 21. O brother! O slater! and all ye who four God and "bunger and thirst after righteomeness," set your hearts like a fligt conjust all the reductions of self and hell. The prize is eter nal co-partnership in the Royalty and Ranturo of Emmanuel.

> ONE PAMILY. BY M HADY.

Jesus save, in speaking to his diselmembers of his church, are true to our calling, true to our Lord, then we are

members of this one family. I rememan incident which, if taken for a nottern in our church as well as insave a great of trouble. Mrs. A and hunband lived

together happily and peacesbly, enjoying each other's society, and their lives seemed to be a day of centinual sun shine; no quarrolling, no fighting and as a consequence, no senndal from this family. Their neighbors, Mrs. B and ushand, were quite the opposite. the curse, of the day; no prayer, and receipt of making and having a happy Mrs and Mr. A kept two bears in their

low this example of the penceful family. Oh! if every church would keep o hears there would be more peace, you like to have the names of these I will tell you. The first one and the arroad one is "Poshora w if we would all make use of bear and forbear, we could get along in the church as well as this happy family did; but if we have instead of these. preparities, harved, leaboury, salfiable-on then look out for gloomy days. God will not, and cannot, bless the obusch that will throw his counsel aside, and wlopt their own selfish ideas instead

their complexion is one or the other, tian shoulder and tremble. and James is cripple, the parent prowhere some of the children, although raised by good parents, have always made nothing but trouble, yet the love toward her wayward child. The ful eventions of God. It is quicker futher never for a moment feels to than lightning. The actonishing rapdistant John altogether. He is of his own blood, and normans John will see

view, why should there be division view, why should there be arrown, nmong you? Why was fiver, the Church of Christ divided? This the noower no doubt is a proper one. Unholy mon joined the church from impure motives selfish ends and theme division. There is no reem for divis prayer was that we should be one. If eraves would be our object in view, which we were desirious to gain our object, where would be more for divis-But if I try to force my own solachristian ideas on my brother The min ister who will know nothing but Christ. must and will succeed in bringing not only into the church, but will have union and pears in the fam-The church will take the revealed will of God for law, and all must be -judged? No-regulated by this law. the other hand, if the minister gets a sood deal of his own lides liste the rine he preaches, or if his sermon of mun, he may also get people to iom like the preacher, hors of man and not We can talk through it for distance of

ne Christ for a Savior, and culled morehers of the church are di-

Another cause for division is, that Satan knows our weakness, and often takes advantage of it. The preacher who is able and fluent, in oftby those who should work with bun in the good cause. Jealousy has reined the peace of many a family : it has divided and separated the husband from Quarrelling was the order, as well as the wafe, and it has caused division smong the ministers of Christ. Perthe home, which should and can be a laps may brother, a lay-member, can little heaven to the household, bad quite a different aspect. Mrs. B could feels not subamed to own his Lord benot help but see the difference, and foremen, when called on to lead in like, she asked Mrs. A, for the public prayer, and I never was weared nough from the world to do as my This was ensity explained brother. I can talk as well as he can on wouldly subjects, but when called on family and these kept peace for them, to say a word for my Savier, that m my follow-man, and engage is

w. brethren and sisters, lot us fol other idle talk, then cleaves to the roof of my mouth, and just because I can' do like my brother, I envy bim, and throw all kinds of obstacles in his way, love and smoss. More blessing would drive him way, oven if possible from attend the labora of the church Would the house of God. As Christians true and converted, this we could not do, church we can do this; and still before the world we want to appear to be

Looking, then, at the matter squ ly, we came to the conclusion that the destroyer of peace is Satur himself. God wants peace in our families, how much more does he want it in his speaker takes a low words of the bible. which Satan destroys the peace of God's Church, whether solfishuess

of the oracles of God.

The church is built on Christ, and among preachers or lay-members, disc nce to God's will, as held up by epocition, but move her off, away his faithful minister, these all together eto can pover be effective unless we are ourselves willing to be the agents of fighting and confession. Morehers of Sutan. Ofte family, one oternal home the succe family have the same father boyond, Christ our elder Brother, and other, the same common inter- yet we be agents to Sutan's hander to ext; the same object, no matter by destroy the happiness of this redeemed what name they sae known; whether limitly, is enough to make the Chris destroy the happiness of this redeemed Mycrodale, Pa

THOUGHT.

BT GEO, K. SAPPENGTON. Thought is one of the most wouder

pidity with which it will flash bank into the past, through the laps of long years, and then to the present, pl ning, inventing, thinking, grasping the forming them into the great imple-ments of usefulners and beauty, is one of the sublime powers that man nover comprehend. What wonderful creations or discoveries man has made in science and art simply by femalized A passing train of cars interrupts my writing. What a wonderful product of thought is that iron monster out there going tweaty-five miles an hour on two iron hars, pulling after him one bundred tons of freight and cars, and a passenger coach full of travelers and what gives him the strength? A curt load of burning coal! A whole moun torn of coal can lay burning, and it will do nobody may good, but thought, apto pull men and freight for many noises A mountain of iron can lay for years and be useless; but thought will take a two inch rim of it, put it on the outside of a wheel, and by it hold the beaviest train on the rails. Other minerals can lay in the earth and he uscless, but thought will make a wire of them, hang it on poles, and through it

continue to live, as long as the word a set form of worship. He silows the stands; and they will continue to Presbyterians to vie with each other

Unless a man profesees and shows his religion, it will do little good, I bolieve a man should clothe his religior with modesty and humility; but I never will believe that the spirit of the Now Testament teaches him to hide it ander a bushel, or let his talent rust and rot in couth. How humble was Jesus and yet with what boldness he

everywhere deciared the truth, and denounced the wickedness of the Jews. Thought is just as powerful when applied to spiritual objects, as when applied to material. In the latter it anifests it power in the steam opgine telegraph, printing press, &c, in the former it speaks in the churches, bos-

pitale and asylutes for the poor and sick (history has never recorded on sayhum for the poor built and maintained by heathers.) The gosnel is oing preached in all countries, and bibles, whon areded, are being placed in every house in our land, free of argo. The power of thought manifests itself in the sermon, when an ea

nd, in expressing his thoughts upon

them, brings many souls to God, and warms every Christian heart in his presence, and makes them work harder in the good cutue. What a power of thought must there have been in that young brother's sermons, who fow weeks in one congregation. that the Holy Spirit' accompanies all well-directed religious thought. ices the thoughts as well as the actions that spring from them. How important then for us to have good oughts and pero motives! not get rid of them. They are with us in the morning and evening, at work Let us then try and have happy thoughts and we will have happy companions, and in our religious la apply those thoughts in such a manner that they will cause us to do good to others; and in must note of kindness. they will bless other souls as well as wn forever

PHE JESOS OF THE NINETEENTH OENTORY

ву авые цопу

Christ is very lenient and cogsiderate, with whom multitudes of genteel hypocrites have made a ron truct of friendship and obedience. His cloved children, regarded in the altitude of Christains, tread with wonderone and eccurity, the so-called soreoty translators. The Latin ver-"ranged and thousy pathway." In sion of the scriptures known as the the training and nurture of his fami. Velgate, was made by St. Jerome, be-ly, he has established rules for the cetorsible purpose of obedience; but they, dear things, fied it difficult, and unnecessary with their natural earliest printed editions are without opensities, to comply with certain date, the earliest dated editions hear their parent's orders. He, is ever that of 1462, seeking the happiness of his future codwellers, and generously releases them from their obligations. He is not so particular but rather indifferent to the lish Trainment," (are so called because minute details observed.

He allows the interdictions of Jeone.

the the presider, lears of this made of the series of the straight in for distance of circle. And you are placed using a constitute many in for distance of circle. And you are placed using a constitute many in the control of the scriptores, is no called tottonic, no masses extensing no distance of circles and the first that it was translated at which the result part of the charge integers to the placed asserting for property of the first that it was translated at which the result part of the chargest integers to the complete of the comp

view, one home eternally to be sought, Thought without application is useless. Methodist congregation to shout in un-Unices we write or speak our thoughts holy paroxyme of revived religion, or with our bands work them out on the material things around us, they will do edict, "Lot all things be done quietly, be goed, and will die with us. The and in order." He allows the Episco-beautiful thoughts of Homer, the blind paliane to repeat with great formulity Greek beggar, are living now and will and, we fear, but little heart yearning,

> stands; and tony an constant of the superiority and elegance of was a heathen. But those thoughts dress, detaining, for cosmicus reasons, would have done no good had they the per-division of their sect from never been sung or written. would have designed thoughts
> So it is with religious thoughts
> He allows the Monacourtes to out the Lord's Super in the morning. He al-lows the members of the Tunker fratornity to be misled by the glare of

the goddess of fashion, of the god of wealth, and all the various got a trees of the same prophetical characters and prophetical characters assumed by Satan's allies, and the awful bortatory and prophetical characters assumed of the characters assumed to the middle of the characters are the middle of the characters. hese days, put an extra flouece upon

their dress, think it "of no cope quence;" and in company with young rethren proceed to a party of a gar and feetive 'character. An innocent school, has lured a number within its

Oh, brethren, oh, sisters, have I spoken for naught? Has the Lord our Savoir, told you of glory to be at-tained by such means? Ab, when the powers shall be shaken, throngs totter kingdoms perish, and the dreaded Judgment est is unclouded to our gare, THEN will be solved that momen tous question, "Ded these things save Can you compromise with this modern Jesus, in the face of God's ust retribution already pronounced upon you for faithlessness? Oh, say, pleased Father scatter the dewdrops

garden, is my humble entreaty. Omniscient Diety, Thou glorious Trints All wise divisit Three we adone.
Teach un our fivalts to see And from thy wrath to flee O, may we bris - to ther.

THE BIBLE BY MRS. J. THOMAS.

The word Bible is derived from the ircok word Biblis, meaning hook the name which was given by Chreestum in the fifth custury, to the collection of sixty-six writings which were recognized by Christaine as

Before the adoption of this name they were known as "The Scripture," The Scriptures," and "The Sacre

The bible consists of two parts, Old and the New Testaments. The former was written in Hobrew, with the exception of the books Ears, No-hessiah, and Daniel, which were in Chalda'e; the latter in Greek. old testament was translated into Greek at Alexandria, B. C. 277, this version was called the Septaugic cause it was said to be the work of ora. This version is remarkable as being the first book ever printed; the

The whole hible was rendered into the Saxon tongue, about the year A. D. 940. "The Downy Bible," as rium, A. D. 1609, and the latter at Christ, the Redeemer of the world, Rheems, A. D. 1582, these are the continued to the continued to the world to be presented with but drawny forboding almost me swittly as thought itself, logs of n future cettlement of dishne.

A. D. 1611. Forty seven persons were engaged upon it. They met in companies at different places, having their respective tasks assigned them. The whole was revised by twelve men to-gether two having been chosen from

The Old Testament consists of thirtyine books termed "canonical" Dethe Greek Kneen, meaning straight on a straight rule, and fourteen "aporyphal," the term Apovraphy, signs hidden or concealed, and is applied to these books because their origi

regarded as obscure, and their authonticity doubtful seven books, viz. : five historical, twen

the thirteenth contury.

Philadelphia, Angust 13, 1886.

THE LORD'S GONE

I was trying to give my little twoyear-old some idea of God. Of course he could have no conception of the omnipresence of the All Father; so in reply to my question, "Where is the Lord!" I encouraged his answer, "Way up in do sky." This he delighted giving, often adding, "Let Taudie do up in the sky, and see de ,ord." But one day he was a little out of sorts body and spirit. He leaved on the window sill, looking thoughtfully out upon the lawn, and to may question Claudie, where is the Lord?" no reply for a seement; then, turning, gave me a searching, rather sullen look ad said, emphatically, "De 'ord gone, f Divine love upon your spiritual How like the moods of us older enes

when life goes wrong with us. ency to got away from God as far an so of nearness is concerned. When we give up that sweet, patient trust ing, which brings with it such blossoil ness, and try to walk alone, we feel, as we deserve to, the hidings of a Fath er's face. Though it our privilege constantly to hold sweet communion with our Lord, yet by neglect of duty and coldness of beart we may cut off our communications with our heavenly Father, walking in darkness and feeling that he is far from us. hourly nigh unto him, nover for a mo ment listening to the terrator wi would whisper, "There sin't any Lord. -F S. J. in American Messesager,

#### ORILDREN CAN SERVE OFFIST The boy that carried the five leaves

and two fishes was of some hearfit to the benevolent and wonder working A little boy said to his mother, "I should liked to have lived during

time of our Savoir that I might have lone something for him." His mother smiled and said "What could a child of your years

have done for him to prove your good

III ?" The boy thought a moment and then "I would run everywhere doing his

"I would run tout you."

Now this boy could sill sorre Christ.

Now this boy could sill sorre Christ.

Py giving his little anvings to translate print and circulate Biblios and Textomests. The Lord Jesus could still remember all he ded for heathen boys and grita—Bible Lidu.

If you lay the first tier of brieks in the wall of a house perfectly planed and even upon a solid feoqualities it will be ensier to make all the rest to he right—but you know how it would be other use. Life is the building up of a character. Let the let of justice a character. Let the let of justice parts Let the homor adjust all the parts Let the force of the parts of the parts. parts Let the compart of a commercibe every point, and the nest of virtue be the test of all

#### The Primitive Christian. PORCIUITED WEEKLY. HENTINGDON, PA

Ansnet 81, 1850. AND RED JAMES QUINTER, AND R. DEUMSAUGE, PROPRIETORE: J. B REUMSAUGE

NEXT work we will most likely have something to say about the opening of the present term of the Normal.

Bug Buther and wife landed at Samento, Cahifornia, Argust 4th, n.m., and expected to land at Onkland,

Basemen D. F. Bransey, of Conc singh, Pa , on a card, Aug. 16th, says ing last night, and one reclaimed."

On a card from brother N. C. Workman of Bell Norton Co. Kansas, he miorms us that on the 15th uset, they had some heavy rains and that things are growing nicely.

Starts Inlin A Wood is somming with the brethron at Ashband, expect her to be a great in the Parag-TIVE family before long, and we will all heartily welcome her.

---BROTHER AMBET Paterbaugh, of Warsow, Indiana, informs us that the seasoin between Rev. Reed and himself is likely to occur. He thinks it will be some time in October, but will inform us when the arrange completed and give us all particulurs

BROTHER JACOB W. Beer, of Nickerson, Kansas, says: "We are in love and union generally. Our lovefeast will be held on the 18th of September, at Westmuster schoolhouse 18 miles west of Nickerson. We have received one by baptions during the last quarter, and two by letter. We number about fifty in all'

jordy were in favor of it. They have,

Bao, D. C. Mecensw would like to throw his "squibe" at sompbody. Don't brother M . they mucht hart some When editors throw squibs at each other they don't hast, they fall on us something lake water dors on a ster-low-they dont penetrate

Is another column a colored brother anis some information in reference to getting a home in the West. We hope his request will be granted. We have much respect for a consistent columned brother as for a white one and we think this is the feeling all should have. God is no respecter of persons, and those that are colored are just us procious in his right.

BROTHER Jas. Y. Herkler, of the Indian Creek church, Montgomery tounty, Pa., says there have been sax addnot been troubled. The church is puparently at peace, and we hope the

us with a bountiful barvest-plenty of whent an grass and and abundance Date. Deficie seem to except the leading of the first the bid spirit of the leading of the leadi

ron. Brother Z. and G. W. Annon

month of November 1492, almost four more than what has been done, but no by Culumbus to explore the island of the natives carried with them lighted oration all the attendant circumstances fire-boards and puffed smoke from their mouth and noses. Upon farther decryations they declared that they enves together and smoke like devils. of tolance colled up in dried corn it not supprising that near will also leaves. How many of our readers, much in a land of Bibbes? There are intelligent and rivilized brings, are now following the example of those day who are leaner of soul than

Bastinga Landon West informs us that he has just arrived home from a He empyed himself well with the brothsen. strangers, and found a wide field for nanisterial labor, which is in many pla-The people are kind and assiable with an annaren rillingness to hear and approve of the Word as held forth by the Brothron. The health of all in the Minmy Valley seems to be quite good, and the worl goes stendily onward.

Buoruga Frantz in another column ay they raised a voluntary contribuon of 830 at their barvest meeting for the missionary cause. That is the way to do it. We never liked the tax Every brother and sister whi to feel that it is not only a duty ans of grace, and will bring its reward just as smely as any other Clair This idea the Scriptures plainly teach. Even the giving of a e, will not go unrowarded Get our people to feel this and we will not get more, tifteen of taxation. We will get more, tifteen 'times more, as did the Nowton Church, of Oldo. Ox la-t Wednesday evening we held

our social meeting in the parlor of the Normal instead of the clapel, as it was the only toom that was not torn up by the men who are restung in the steam besting apparatus. The inceting rebrothern used to come to fathor's house on Saturday evening, when we into the room and listen attentively to the conversation on religious subjects, and then finally come the senson of singing, a shortstion and prayer. Those were good meetings, and we earlst to have more of them at the present day. Well those of our readers who can recall such can have an idea of the meeling we had on lost Wednesday evening. We believe that many of our rooms for corship me too large, especially for social meetings. We scatter, two much brough the room. We do not catch from each other the leeling of inspiration, and the space between as appears no wide for the full and free flow of we caght to make it a point to get close together, and in as close proxite ty to the leader of the meeting as po-As a general thing we v

united efforts of the brethren may be about Dr. Tamor's first, and some per- of the Sanday-school which is well the means of doing much good in the loss even greatly surprised that he attended and we home is accomplish-It certainly is an exhibition of more than neighborhood. Brother J. W. Brute ordinary will power, but then money longh again presched, and also at W. Vn , says: "The Lord has blessed and applause was at the hottom of it, and applease was at the bottom of it, and these considerations greatly nour-for home. The shades of evening lawish and strengthen the

have better meetings.

cents. We have not heard how many years, and where we first realized Jo. ship in Lawrenceville, and a consider days previous to this an admittance fee was charged, but it is thought the The first discovery of the harbarons fast brought him some twenty-five or ustom of smoking was made in the thirty thousand dellars. He did no

renturies. Two sailors, sent on shore doubt made lots of money. Is there anything after all so susprising about Take, upon returning, reported that this fast? When we take into considwe think not. Many me ready to con down bim for endangering his life merely for money or to become fasting the reward of which, can only ese were the original cigars, made be the wages of son-eternal death, nary obitmary notice. Tanner was of body at the end of his forty-day fast, all because they refuse to partake of the maura that no the soul. If we could see ourselves as God sees us, what a spectacle would

#### be presented as world of akeleanne OUR VISIT TO JAMES ORDER

We suppose that people generally ting, especially among french and familiar ones, but there is a say-ng, we not know how true it is, that the less people visit the less they care about visiting. This seems to be a little bit in the direction of our experience, as we had breastaving at he so closely that we began to feel it a hurden to think of starting out. Now we do not wish you to think that we are going to tell you about a true to Burope or deteribe some of the Bible sornes of the Holy Land as we have of been so for away from home. and back, and as we used for our motive power a slow "Billy" it was quite a conrney. Our first call was with our other David Brumbaugh near Marklesburg, the home of our aged broth or familiarly known as "Uncle Davy, He now is in his 87th year, and is the only surviving member of a family of wing member of a family of His palgranage is evidently

penting the close, and as the court and hopefully looks forward to the change; and may it bring long joy and This is an earthly paradisc for faust-

besting apparatus. The meeting re-minded us of by-gone days when the hostbare and grapes in abundance. Oh, the Concords and the Marthas! not cumhered Marthas, but Martha grapes green, sweet and delicious. If the stifying of our fleshly appetites wa

the only thing necessary to constitute our highest good, we neight have a great many little heavens in the fortile spots of the old Karatone State But ating and drinking is not our heaven. We seek semething more lasting, more

In the evening we went down to the James Ovek meeting house where we met a goodly number that had assem sed for worship. Elder J. W. Bram baugh, of the Clower Creek church, was present and gave us an interest ing discourse to which we all listened with pleasure, and, we trust, also with profit. After services we went lack to Marklesburg and sport the night with brother G.B Brambaugh, one of the resident ministers. On Sunday morning we again

Times has been a great deal said to the church. We arrived at the close ing a good work for the young of the ing already fallen, the air was cool and

#### DEATH OF STOTER SARAH WELLS.

. The sail tidings of sister Wells' death reached as just as we were starting on our recent journey to Maryland and we could not then give it, the notice e felt it should have and which we designed to give it. The place that sister Wells occupied in the infections of many Christian hearts, was such that makes her departure from us worthy of something more than an ordi

The manden name of sister Wells as Rmewait. Her mother was a sec Valley, Chester county, Pa. She was among the oldest of her father's children, and in her eightieth year when she died. Her mother died when she was comparatively young, and the duties and labors of a devolved upon her as she was much daughters of the family

That she filled the place of a mother

as well as that of every other relation she sustained faithfully, was manifest from the fact that her brothers and while they loved her as a sister. Her father moved from the Big Valby to the vicinity of Lawrenceville in the same county. Here our sequain tance with the family comm She three vouncer sisters, and her fa ther then constituted the family. And kind and loving and loveshie family it was. The family having a large connection, and sister Sarah and her father being members of our frateral-

ty, the house of brother Risewalt was

many triends. And the Christian hos-

pitality showed by all the members of the family to all that stopped with We said that our nequalitimes with sister Wells commenced after her fact the moved to the vicinity of Lawrof at that time, which was nearly half a contury ago. Slater Sarah benious in the cause of her heaven ly Nester, and enjoying much the so-ciety of her Christian buothern, did

not only invite her brothren to call at her father's house, but requested the nametering brethren to make it a place of prenching, for the benefit of the family and the community. And it ame a place of regular meeting. The appointments were generally made and filled by minuters of the Green Tion, or, as it was then culled, the Lumberville charch. At brother Renewalt's house some of our first la And the warm reception that the fam ily gave us, and the respectful atten-Word preached by us, gave us much encouragement and help in what we felt were very arduous and responsible labors for one so young in years, and so limited in knowledge and Chris an experience as we then were. this house of brother Rinewalt's by the readside, many very precious sen som of Christian worship and follow ship were enjoyed by many who then met there for Christian edification And others besides aister Wells who nid of for the church, lost stepped by the And others besides sister Wells who way with a sick sister where we had a then and there met, and who "sut to gother is heavenly places, in Christ, have since gone "from earth below to heaven above," and increuse the more

> The meetings at breaker Himbart's in Lawrenceville. And the labors of the brethren were blast, and some pre-

ber of "the spirits of just uses mad-

membership of nettre workers in the church. And sister Wells was one of the humble agents in the band the Lord in planting the Lawrence We remember distinctly the interest she took in the early work of the church in Lawrenceville, and the joy she telt at every step of its

Sister Wells having the duties of mother to perform to some of the ly, remained manarried until she pass od the common marianeshie are marriage of her younger sisters, she married brother James Wells, of the Coventry church. This marriage, we bolieve, was quite satisfactory, and promotive of the happeness of wedded life was not of long coatin cance, and in a few years after her marriage she was left n widow. Her last yours more lived, with her sisters they sharing with her the comforts of

Deafaces being constitutional in the family of the father of rister Wells, on his side, he was deaf at the time we became arounded with the limity erence to him. He was a very kind brother, and did all he could to make the guests of his family comfortable, but he could not enjoy the conversetion of his friend the Gospel He was killed by the cars on the Reading Railread, not hearing the signal that was given him to get off the truck. Sister Wells was also deaf for several of the last years of her life. This was to her a severe uffer tion, as she emoved so much reliefous made the stopping-place and resort of conversation with her Christian fromtand the most hing of the Gosnel. But being deprived of the mirantages the sense of hearing, for her whites tion and enjoyment, she improved the tacilities offered her from other sum ecs. She read much and thought much

tion character of which she had such a just conception, and to which sho rienco was deep and large, as all know who had correspondence with her, and who can appreciate the richness of the experience of the higher Christian Sicrer Wells dedicated herself at a

very early age to the ford. not tell exactly what her age was at the time of her baptism. Brother logitized in this teenth year. And while her Chris-tian life was by no means free from all row, for in all these she had a share, nevertheless there was much happi nues anterwaven in that life, breause was characterized by sincerity ness. While her personary constitues was not one of affaence, it She had enough for herself and could spare something for others was very benevolent. She took much interest in brother Hone's condition She took much and in the missionary cause in gener al, and rejoured much in the awaken ing up of our brotherhood to the un tauco of spreading the Gospel. Ap accisting as she did in her reculiar condition, the advantages of Christian plying of our papers to there who sald not afford to pay for them. Sho bloselly contributed of her means to and regretted that her recase did not comble her to do more.

then beloved sister Wells died in

body that she was glad she was going May her pious life not only be remembered by her friends to teach them the heapty of heliness, but also mpt them to imitate her. Wfeel that or intimacy with sister Wells and hor family demands this tribute from us to her memory

#### OUR VISIT TO WAYNESBORD AND EASTERN MARVLAND

The fourth of August was the time appointed for the committee sent by Amoust Meeting to the Antictam mittee mot at that time. A number of olders and ministers from other con gregations was present. The Antitam church is quite a large church, As a result of such a large bership a considerable amount of lusiness will be likely to come before the church, and more or less difficulty will have to resettled. In the settlement of difficulties at too often barrows that been in some degree at Antiotam church. Consequently the committee found a good deal of work to be done. It was three days very dilicently onongaged in investigating the troubles in the church and endeavoring to settle them. The troubles had originated aderstanding one another and through a want of that charity may interpose his power and restore that "thinketh no cril." When love to full union and friendship, the cring that "thinketh no evil." When love to ful begins to subside in Christian hearts, once. alignation of feeling, and various cance of trouble will follow.

There seemed to be no special tere tation to the committee to have any respect of persons and we think it h The peace and welfare of the were what we sought to pro-We thought we saw our very clear to make the decisions which usdo. We noted upon the testi mony addresed. It was not pleasant to do what a sonse of duty require will be, we esunos tell, but we logo that with God's blessing the prove a benefit to the church Our report was accepted by nearly all the church. This afforded us ground ber hope, and our prayer is that God will bless the brothren of Antiotam thurch, and prepare them for the work which the whitening harvest tield surrounding them gums to

From Waynesboro we went to the Pipe creek church, Maryland. The church as a body is loyal to the broth Its fature we hope will be We also Maryland and find that there has been improvement in that church nto we visited it one year ago. We con of this church. The Middletown Valley and Monoccacy churches had no occasion for councils and come postly we had no council meetings in They are getting along pleas We visited the Monocener hurch and had several pleasurt meet mes with the heathern of that

We were bappy to find that the coubles which so much agatated the churches of Eastern Maryland, some time ago have in a great measure bore ed, and that they are in peace. There is, however, one church in orn Maryland to which the foregoing will not apply. This is the Beaver Dam church not receive the committee sent to Enstern Maryland a year ago, but fixed to appoint a council meeting for in, and also to open its church for us members as were willing and desirons of having a meeting. We held a couned in the grove, but under very disad-vantageous circumstances. What the result of the course adopted by the west we left Maryland the 16th, pretty

will be unfavorable to that church and soon, as there was to me some of the the relation it stands to the general brotherhood. The church would af known among the brethren ford as no concertanity of meeting it. and explaining our position in regard to our duty to it as a committee sent by Annual Meeting. We have reason to hone that there is a considerable

number of the members of the church that will remain loval to the ceneral bretherhood, and we took steps to assetain who they are and to have them pressized into a church should the come under the authority of the Fra-

ernity. We have given some account of our cont weit and of the labors of the committee that we were on have not given the names of the perour action se a comm affected unfavorably. It cave as much everything around him. do, and we take no pleasure in expos- means God has given for that purpose; ing say, however injudicionally they to cultivate his own disposition, immay have acted. Hence we mentio no names. Should it be necessary grow butter and do more good in the hereafter that a statement be more fully made, then it will have to be done gression in divine life. But a progres-For the present we will let the foregoing suffice and commend the suffering cause to our divine Master in Eastrn Maryland, and especially in Beaver Dam church, to our beloved brothren at large, as well deserving of their sympathy and prayers, that the Lord

## Mestern Department,

ELDER R. H. MILLER, EDITOR LADOGA, IND. THE crop of grain in the cast, is

ardly as good as commer If you cannot find a place to fit you, to fit the place in which you

find yourself THOUGH our time is spent among th roubles of the church, we are glad to

We have been so very busy conmittee work that we have had no for some time. We hope to do better

Wa have mot brother R-belman

several times while in the cast, and are glad to see him improving in health, though we think he is prouch one too much.

Oun trip east h one in many respects but the bardes labor in committee works we ever had and are not yet done. After all, and the best we can do, there will be some enumics made, and, we hope, some sympathizing friends.

BROTHER D. P. Saylor, Moore Mil or, and Harley are here with us is Jursey, Brother Bucher is expected mportant work to be done. We bong God will bless us with wisdom conduct it right and finish it accord-

Tur kindness and friendship of the mov people is not surpassed by om western folks, bardly equalled, we think. Our friendship in the west is business cuts a little ton much off, of or friendship and rest.

Our visit to Huntingdon was ; int one as there was no committee mehow not very well expressed, or at least it makes us eay some things we did not intend to say. A man own production of he could

ARRIVED in New Jersey Aurust 17 After much hard labor in church busimost remarkable things occurred over

Turne are many duties resting upon e present generation, all are import. ant it is true; but one duty rises shove every other. If that he newlessed world is blighted. That important daty proper training the rising generation, the de opment of their mind and spirit in all that is good. As their advantages are preater than their fathers they will ara more. To make that learning develop them for good, is our great duty

beginning at the eradic and running

manhood, but lasting to eternity. Max scens able to improve alm Why not errow to not as duty required us to unprove bimself, by using all the prove his own heart, that he m sion that adds nothing to the divino life and spirit and practice of the Christian character, is no improve-ment, though it has the love and

## PREE COMMUNION.

praise of the world.

The common idea of freedom, messured by political and social rights, making no distinction between the rights given in the geopel and those in political and social govern-Many cleim in religion, all the rights given in political and social liberty, indeing distantand religious from on hy human law. Social and politioal government, gives liberty to a facture and sell lieuer as a hereromedrinking, and card playing, and it ony give liberty to men to advocate as they did in the spostolic age, s polygomy, free love, indid-lity, and ony other error they choose to propagate. But the divine law gives no right nor of sea, not even its appearance is all lowed in the perfect law of God. Still,

many seem to hold religious teach, or principles, that are only a medification or a loyal submission to the political and social law, imiging all their rights and liberties in religion, from this civil standpoint, claiming the right to hold and advocate any orinion, or faith making their conscience the number in religious freedom, that it is in civil goverament. Such religion will be con trolled by the nower of social law and

stom. Error in the rights and liberties of political and social custom, such as adrocating the use of linger, free love or infidelity, claims equal honor, "par ex-cellence" in civil government. Error in eligion demands as much, and more. There is not an error in religion but its votaries claim all that is granted and roused in blessinge divine, bence the demand that conscience shall be demand that consumers
and bave full fellowship
there, how much

error must be tolerated in the commu nion, fellowship, whether in the church or out of it. If men's conscience shall men's conscience shall he the umpire, either in the church or then indeed it is very free, But if the word of God, the prin faith and practice is to be the judge it is Freedom of conscience will admit all errors men believe in religion; orthodoxy will reject some on the ground of haptism or some peculiar church tenet. But if conscience is to determine who shall commune, there can be no exception to nav. but free

to do so, Mormony, Catholics, Free thenkers of every casts. We do not Any more admissible in communion than

to all

The communion is free to those who of the brotherhood, free secrept it as it was instituted; with the the judgment of Annual ! some faith it was then accepted, but it Independent of its comm is not free to be given in any other way,

or to any other people. To illustrate the truth: The President issues his preclamation. All the officers and cititorned. sens are free to obey its provisions, but not free to change or disobey Liberty of conscience is limited to its

provisions. A man may before some-thing clse, but he has no liberty to ful is consciouce; be must follow the proclamation though he claim freedom reascience. The President has a court to decide on all its provisions It would be a weak, futile proclamation or law that everyone could have his or panetice, or any thing save insuit own conscience, and decide as he chooses The proclamation of God is of far more freedom enough for all truth. mportance and strictness; all most be grand, glorious free-lom from sin, and judged by its provisions, and all are death and error. It is freedom under free in Christ who are inside of its and in truth the counses with Christ and all are teaching. These provisions were given and his sunts. When all are of "one and their faith and practice proclaimed mind, one judgment, and all speak the by precept and example. Perfect law same things," it is the glorious liberty gives perfect freedem, inside of the law, of the children of God begun on but it gives no liberty outside of its until. Freedom united by church os. Man may want to change it, may have a conscience unlike its pre-cepts and example; but it rives burn no freedom except to be converted to them, no liberty of conscionce to believe or do something else The church is

them to walk disorderly. In the apcatalic age the communion was free to those who submitted to etwashing, to those who had a supper with it, to those who saluted one other with the boly kiss. The Lord's supper may be free to those who, in faith, used it us he instituted, but no freedom was given to use it any other way : ac freedom to use it for any other fasth or practice, then the precents and exemple inspiration gave. We make the it may give liberty to regular dram communion no more free te day then it was then. All who believe and practice all who comp. one is a different way or change Jostrone or fatth, are no u freedom to any man, to advocate or free to commune than an alien is free to vote. The only freedom the gospel gives to anything cutside of it, is to be

> The communion is just as free, and of the church. Just as well preach from hisptism as free communion. If hapu may be administered without asking any prerconisites, as faith and epontance, then the communion may or exempt the church from judging of free on the same principle. every man have his own conscience, and practice, it has in this and be his own judge in haptism, its as w antercedents and consequents, then it tees of fellowship, the implicit duty to s free; so with communion. Why not make the church steelf free on the God's word. The language only adds same principle without asking any to that a self-examination, in his owe pre-requisites? Let all have its privil heart, of things the church cannot oges and fellowship, without asking any qualifications for metaborahip, exsking see

cept for a man to use his own conscience; just as well make the church to everybody, as to make the communes of their to object to them nion free without asking any qualifiestions for it. Just as well contend that every foreigner, allon, or robel should hold office and vote in political government. It requires the cath of allegiance as a pre-requisite, but not iged ham. any more than God requires a gornel faith and repentance, and hoptism, an necessary to church privileges. It is just as well to let every have his own conscience in of tree conscience fully.

conscience is based, will go further. The free conscience will demand a free their ministry to officiate for them pulpit, free press, free speech, free discussion, free restrum, a free church, whether this he considered an arguwho have a conscience or the political dogma let error be most in favor of free communion free, and let truth he free to combat ut; not it has no bearing on the principle with free conscience as king, to adveente or reject polygamy or free love, it is for the whole of salvation. God's no it has done. There is the ultima-

approved by conscience. This prince converts the church into the tex of politics, after which it is put-

We only need look at its per ture written on the wall, MENE, M: TEKEL, UPHARSIN. The gospel does not have obvious

menucion on fellowship, or free com science, betfree in Christ is its principle, frue inside of its teaching, fellowship error in any of its form It has no free baptism, free communion, free pulpit, free press, free Earth of Christ and his gospel government to advocate anything con-

science may dictate or design as slavery to see, contention strife dissension, and death to peace, to pros perity, and happiness to the shurch | 11 kills followship in anything where it is judge of whose constience has lead submitted, as well as in the comnion, and is as foveign from the gospel as the political government of ours

from the kingdom of Christ Liberty of conscionce opens the door wide as all the way way from while as all the why from Christ down to Bunyan, Young, or free communion, or free anything ele admits all the sine in that yest source cloaked under the name of religion. Free communion is claimed from the language, "Let a man examine him-

This language was addressed to those alone who had all the pro-It included those alone requisites. who had the faith and practice of the annostolic church. It was not made a umos; they did not exist then. "Let a man exagane himself" to see if he has the proper qualifications, the perrequirites. If not be sine, eating and drinking condomnation to lumesly munion whether it he in the church

or out of it, putting condemnation upon it, a strong restriction that would lobar all who lack in faith or practice But the language, "let a man examine himself," does not in any sense deba-Let his christian character, both alt

see that his life is in harmony with

It is claimed by some that class communion unchristianizes all other denominations. That may seem true baptism and all other ordinances free, in a limited sense, but not any more ng with us in haptism. Should the Baptists refuse to lot a Methodist min ister baptize one of their applicants into the Baptist church, he might on the same ground say they unch The only way to avoid this appearance of unchristisnizing who differ with us, is to admit they are right in every thing and give them onnal provileges in the church with man have his own conscience in curselves. Would those who blame us all of it, and carry out the principles for not admitting all to communion But thus principle on which free to them that they unchristian'ze oth churches because they will not allow

unchristianize it. for it never was such Town of the course adopted by the less we left Haryland the 16th, precity it is for the whole of selvation. God's not it has done. There is the ultimated the could not uncirculated the 16th precity it is for the whole of selvation. God's not it has done. There is the ultimated it could not uncirclinations not tell. We are very fearful that it account of the Maryland meeting; it does to learns.

The course of the ultimated in the could not uncirclinations not tell. We are very fearful that it account of the Maryland meeting; it does to learns.

#### Bome Bepartment. DECONSOLOUS SELFISHNESS.

DV MOS DENSY WARD RESURES

Exclusive regard to one's own interret or hannings-the supreme or self-preference, which leads opo to direct his actions to the ad wearcoment of his own interest, power or happiness, regardless of the interest or comfort of othersdefinition of selfishness; but another authority calls it "a vice attoriy at variance with the happiness of those who harhor it and as such it in condemned as self-love

Those two authorities would seem to contradict each other if we did not boar is mind that self-love may bave a two fold interpretation. denote that longing for good or wel being which is common to all, enterinto and characterizing every specie, and in this case it has no moral

quality, being neither good nor bad. But when it is "applied to a volon tary regard to the gratification of special desires, either good or evil, according as those desires conform to duty or are in a direct opposition to If self-love duce not into solfishness, at may be quite compatible with true benevolence. scifishness is always wrong being that repard for one's own interest or and indulged in at the expense or through the injury others."

Here we have a clear and definite and ansidness defects of obstactor. and solf-love with which it is often comfounded. But self-sheess acts unmany plansable guises that it at character which are perfectly harmlove our neighbor as ourselves.

most cruninal acts spring from some from the incressent motion of fans numberless for But lot each attempt the work of inn may be used with bruefit, but an moiteniners-aller they will be astenushed to see in how not drestration from some trouble of many proxpected nooks and corners beart. to acure service on the most trivial

'Straws show which way the wind blows," and very minute things help form a basis from which, step by step, one can build up a general outline that usually gives a tolerably correct idea of the real character of these by whom they are surrounded or with they are antecinted. But in this estimate of the character of others, it may be were to bear in mind that there thus analyzed and judged, are from equally small things, scading our characters, and with mibst the same manite

Strange as it may appear, there are many points of character of which the rest friends do not or cannot form half as correct an estimate as a stranger will arrive at in ball a day's obser ation, or as can be secured in a short icorpoy in the cars or a steamboat The restraint of home, the desire for the best appreciation of friends, are bgnasds, and hold in check the free exhibition of some of the most unlovely qualities.

abolished private life. One who wishes usmans accome on removered, log and diagnoside. If planetoe, exemined: "I do not want to be left justes were morar or unter a cong join, we be 2.1." And the service of the planeton of the pl to remain unknown and undiscovered, ing and disagreeable.

Having sejostling and prowding ! cared the best associapted, how very pror-sighted people grow - it slone bag on the stul

but the solitary occupant with the carlook stendily out of the window, or dured on the principle of chaoring the finds a book or paper exceedingly jinteresting till the person looking for a place it is not right to say it is not disagreeesting full rac person recently for any year of real bis passed on How many of as able unless you do not really find it so.

That is catering to self-shress at the exusars of truth. But we have, after all We cannot recall any public place or

gathering where the display of solfishess is not observable. In many cases, we are sore, the transgressers are not onscious of it, and we are happy to believe in most cases, that did they realize how much discomfort, inconvenience-and even physical suffering of often-their selfishness, or, in such ses we prefer to call it, thoughtless sioned, they would basen to correct this had habit. Many peop would be surprised, no doubt, if tald that some special habit of theirs caused scomfort to others as to make them shrink from the public assemblies where they will be sure to be annoyed

For instance who imagines, pursonal gratification which is fostered those who suffer from it, that the use of the fan in churches, concerts, and lectures, that the use of the fan is a source of intense disconnect to some explanation of one of the most subtle who must, of necessity receive the fall beaufit of the draft. Now, these who distinct line is drawn between it imagine that they are really made cool or or more comfortable by the labor of fanning have in perfect right to pursue this industry, is sometimes mistaken for other traits percruse a fan may be in doubt as to the comfort durined from it. But is it less if properly guarded and held in kind to use one's independent right to check by a constitutions desire to the discomfort of others? Any one with a tendency to sare throat, Few willingly acknowledge, oven lange, or liable to take cold from a rms of selfishness public places. In cases of fainting the before God and he sere it is a genuine fainting fit and

We have seen cases when fanof their fighty life this most ignoble mag under such circumstances weald weakness is lucking, ready to start in perhaps have been fatal if some one bad not been here to stop this injudicious kindaess We wish to be impacted: and having given our own sex the benefit of these suggestions it is but fair to notice some habite that might degenerate into sel-

Eshness among the stronger sex We run no rink in calling ng the s of tehacro a sellish habit. If our fathora, sons, brothers, and "other felks" husbands-ours does not-who smoke or chew, would indulge only in their attlers, or when with those who enjoy the habit, then we should feel that were using their privileges, but alusing them by making others not abusing them by men and have smaking in the streetsre anyone who passes them cannot stold the fumes however disacreeable -we cannot refrain from thinking that who omoho must be salfely. When we see a gentleman smoking while riding with ladies, can we avoid calling it a selfish habit? But we confees we have our doubts if meny deserving the name of gentleman will do such a rade thing unless the lady or ladies have assured him that the smell of tobacco "was not

Our most disagreeable traits, are not all disagreeable—indeed they rather more noticed than our most polished liked it. Still we fear we must ac measures, and few are so obscure that knowledge that few would fill their they are not noticed. they are not noticed if they masks homes with the fames of tebacco if the themselves compirmens by ill manners lady of the bonne would benestly, but Stramers and railroads have nearly gently, then what is almost always the truth, that the oder was really supply-

the time. What heats is particularly neticeable, What heats is particularly neticeable, the moment the doers are thrown open to rash into the area not receive a good or trush into the area not receive a good very likely with companions that will if our churches are to be quickened.

These standing about hoping to had or sons wandering from home when not awakened sinner to the atoning Jo submit to the discemfort, but it should has accession to be distinctly understood that it is enleast ont of two evils But certainly sufficient confidence in the really gentlemanly instincts of our friends to lieve If they are not ten much induleed and do not see that the gentler sex are too ready to excribe their own 'comfort for their sake, they will be abundantly contented if provided with a smoking room at bome, without acception any uch sacrifice or sreking their pleasure

elsowhere. There are many other ways in whi scious selfobness is maniscated. Wo have only only selected two, but in most cases we are confident, if tak before the babit becomes theremoble established, and kindly any indicionals pointed out, this defe may be vindicated effectually. And here is a good field for the mother's faithful labors and watchful core. To mothers will seek to so guide their chil dres while young, they will be quick see and abstrin from plessures and in dulgances that may affect the comfort and happiness of others, they will do a noble work, and insure for happier lives for their seas and daughters than induly ing them in the practice of self-cajoy ment can aver give, for we do not be lieve a selfish man can be a hoppy cae Therefore watch for and check the he ginning of evil.

#### SPOTTOW THOU ME !

This passage has its application to all those unfavorable surroundings in which we are often placed. It is not un only thing to be an out-and-out Christain in certain families or certain in voluptuons Babylon, or for Paul to stand up for Jesus in the Court of Pelix Perhaps some of you say: "My 'set paridly and fashionable. They go to theatres oftener than to prover meetings. My relatives propredigious.
The current is against me." Very well. If your associates are possessed the dovil that happiness is only to be found in sensual pleasures, then prove to them how cheerful you can mat be white denying ungodly lasts. If are they among whom your lot is cast are frivilous, do you be sober. 'It they are extravagant do you be frugal, "as becometh the saints." If they live for self-indulgence, do you set the example meanifertable. But when we see young of living for Christ, and for others' men and boys smoking in the streets— welfare. If they choose death, do you choose life, and then prove to them the wisdom of your choice. "Be yo boly as I am boly" is a command you compat shirk or doly but at a terr shame to us who another Christ that we so often sale What will this one suy? or how do others do?" Follow me! This is the true "bigher life," this perpetual on-

walk therein.
When the grand old missionary, Judson, was one day

safest to be on our good behavior all "flut," said a young wife, "if I ob is bis foot prints and measure their lady friend of mothers, you do not lift the time.

ject to may harkend a smoking in the smallness and shortcomings to Christ's your cap from you head, nor wait a

if not the best, cost! What pushing;mad do him no good For that resens I and advanced, then the marching little acts—these gentle acts—which noshe no objection and tell him I don't crost to which we must keep step, is:
distilize it."
"Follow me!" the only safe counsel If there is any danger of bushands for the enquiry room is to point every one single sent anclaimed, are not seen, allowed to smoke there it is better to The two words which Jesus probably "Follow me!" They are the estonce of all true creeds. They are the test and touchstone of all true Christianity -Dr. Cinfer.

#### PROPARITY.

A sensible exchange says: "Is there say one who will defend the practice of profano awearing? Who thinks it an accomplishment? And yet few vices are so general, and so saldom rebuked. Boys think it brave and young him in a sancer, and asking him it he men regard it as an expression of their independence, and older men find the if you please." These were his last habit fixed upon them, and hard to overcome. Thus the class of profine courtesy is expressed by them: He sweaters year by year is multiplied who had commanded the greatest ar-If there was any solid comfort or miss in Europe, and had long used the amusement in it, we should not went tone of authority, did not despise or der so much at the habit; but who says there is? What intelligent man finds amusement in listening to a conversation leaded down with eathe? little brothers and sisters and some Who thinks it makes the language times to their methers! This is ill-brue stronger in expression? " " And and unchristian and shows a coarse yet walk the streets, you encounter nature and a bard heart. In all your mon in trade, how is their seems, home talk remember "If you plases," young men in their prime, eld men to all who wait upon or serve you, be-with oray honds alike addicted to this tinye that "If you please," will make but we are assured that most men are askamed of the habit and regard it sa ungentlementy from the fact that they attempt to refrain from it in the par in the presence of mother, wife and daughter. If it were an accomplishment and made language

ager and added to the expr certainly the profess man should be anxious to teach his wife and daugh tor these choice leams. Show us the man that will do it, and we will show you one whom the devil beners above all his fellows. Profanity in any form you take it, is a most unnatural vice every and pays the poorest of any on its list The man who is addicted to it withsocial circles. It was not an easy thing for Daniel to be a God-fearing Perrian out regard to any consideration than that is the combission of the only disafford to correct the habit. When last and is as follows: inerality and religion are considered, in addition, the obligation is impura-

## A LITTLE TALK TO HOVE

When I meet you everywhere boys on the street, in the cars at your own homes, or at school-I see a great many shippe in you to admire. fall of happy life, you are quick at christian

your lessons, you are patriotic, you are brave, and you are ready to study out all the great and curious world of ours. But very often I find one very great thing larking in you. You are not quite gentlemanly enough. There are so many little actions which help to make the tree gentleman, and which I do not see in you. Sometimes when mother or sister comes into the room where you are sitting in the most comfortable chair, you do not jump up and say. "Take this sent mother, "Sit hore Annie," but you sit still and Sometimes you push enjoy yourself. wor to find Christ's Sectstops and to | past pour mother or sister in the doorway, from one room to another, in-stead of politely stepping aside for laid aside from them to pass first. Scanelimes when work, his wire thought to divert him mother has boon shopping, and passes prior, any time moved the current and in mother can be one shopping, and pastes, now 'intercrease—like in 22—and by reading to this some normapping of the current carrying parters, you 'dispress,—'I chair ill, and the body chairs to find a contract of the current carrying parters, you 'dispress,—'I chair ill, and the body chairs to Jain, etc.

I find mother of the rear an annoyed and all fee yes, matther, 'but keep as then bow to payar and easiling them the chair of the contract of the contract of the particle of the par exclaimed: "I do not want to be like times when mother or sister is doing And so in the New Testament, most

moment till she has passed in Such "little" things, do you say? If our churches are to be quickened Yes, to be sure; but it is these very make gentlemen. I think the word gentleman is a beautiful word. First, was - and that means everything brave, and noble; and then gent and that means full of all these little kind, thoughtful nets of which I have been speaking. A gentleman! Every boy may be one if he will. Whenever I see a gentleman boy, I feel so glad and proud! I met one the other day and I have been happier over since.

#### TF YOU PLEASE.

I'm Stairs

Whon the Duke of Wellington was sick, the last thing he took was a little ten On his servant's handing it to would have it, the Duke replied, "Yes How ranch words. kindness an overlank the courtesies of life. Ah! how many boys de! What a rude tone of command they often use to their times to their mothers! This is ill-bred onselves as well as wirked habit you better served than all the cross and ordering words in the whole dic-Don't formet three little tennry. Don't for, words, "If you please.

#### ON THE LAST VERSE OF THE HYMN. NEARER MY GOD TO THEE

BY JAMES CHRYSTAL, M. A. To the Editor of the Democrat;

Will you nerselt my through your olumns, to call the attention of your Trinitarian Protestant renders to a strange defect in all the hymna depomination, so far as I have overtained, in civing the byen begin ning "Nearer my God to Thee," and that of being a gontleman, might well meetically Christian serve in it. It is the

> "Christ alone bearst! Where then doth shipt. Joint beir he maketh me Of the Device! In Christ my soul shall be Newer pay God, to Then Nesser to Then?

Without this beautiful verse the song is merely monotheistic, and can you to admire. You be used by any Jow or any Meham-su are merry, you are medan; with it, it becomes peculiarly

And furthermore the hymn sets rtishe all importons and fundam and christian thath that we come to the Father only through Chris John xiv 6-that he is the only mediator between God and man-1 Tim- ii 5 -the Advorate-1st John, ii, 1-and saving to the utterment, Intercents with the father-Hob. vii, 5. Indeed the common portraiture of the Trisi my in the New Testament is that the father sits up in Heaven upon a thome-Box iv-and the Rev. often-Matt vi, 9, that the sen stands at his Sen stands at his right hard—Acts, vs. 55, 56—or sits there—Epb. i, 17 20 Heb. viii. 1; Hob x 12; Hob xii 2; Pater is 22-as our intercessor for the great work of Christ's mediation is ow intercention-Hob vii 25 and

And this has been the ordinary type of Christian peayer from the begin and in the ninth, and from Lintine of ning, except in those cance where the similar idelatrous opinions. Others peculiar office-work of each person of however, insist that so far as any New Testament norm on this matter had sway. Compare-the facts adduced by the learned Bingham in his Antiquities of the

Erro is later times excellent compil tions of prayors are marked by the same trait of addressing the bulk of their prayers to the Pather through the Son. For instance in glascing rapidly mon Prayor, which are admitted to be excellents forms, and some of which are older than the Reformation and wore used very widely in Western Chrissendom. I find that of sixty-six buginning with the first Lord's Day in Advent, and ending with the twen ty-fifth Lord's Day after Tripity, six ty-three were add pearly all of them according to direction through John xv, 16, John xvi, 26; Christ directly, one to the whole Trinity, that for the comparatively late festival called Trinity Sunday. The New Testament contains one direct

Prayer Book it he said that Sarah Floress Adams was what is termed a Unitarian I presume the states ment is correct, but there is none of the peculiar dectrine denomination in the additional and Christian verse. Furthermore whatever there is in that hymn pecuimily Chaistian, it is that verse. The

is not peculiarly Christian. nd, moreover, nearly all Protestant denominations use hymes written by these who do not represent their vi Trivitarian hymnals have Isaac Watts' Jesus shall reign where c'er the sui and other hymns of his. And yet bo id to have been what is called a Unitarian. Protestants who serve God alone and invoke more but the Trinity sing the hymn of Bornard de morlaix, 'Hora novisema, in English,

The world is your swit.

Though he was a member of the man Communion, and though its or, the talented but erring John Mason Neale, was, as he says houself in his sermone, an adorer the Virgin Mary, and therefore, and cording to Protostant doctrine a pa-And how many different de nominations use John Kehle's,

Sun of my roul, Thon Savoir dear. though its author was an involver of the Virgin Mary and a worshiper of the alleged real presence in the Lord's Supper, and according to an English correspondent of the New York chuse died a Romanist. To a Protostant he is an idelater and a exture server, and his death hopeless. And yot Protestant sing that hymn And both Neale and Keble were se scoundrelly they took pay from the Church of England for maintaining its facts, as clergymen in it for years and yet they most shamefully betrayed its reformed faith. As to the use of the bymes of such men, their is a derision of sentement. Some commu s, strenuously, as a general rule. forbid all hymns, written by thou they does errorists, to be sung. This is the case, for the most past, I think, of the Greek church with what is Latin, and with what is Protestant. and with the Latin in regard to what Greck, and what is Protestant, though not universally, and this is the preference of some strict Protess regarding what is Greek

few times, as in Acts vij 59 60 . Rev. to the fact that some of Nonle's hymns are in pulling the load whom it goes and surely hearts of thankfulness voking party in the eighth century

the Trinity was lost eight of, or where bymn is good, it is from God, th source of all goodness, and that while there is danger that some may adopt the error of the hymn writer, nevertheless it ought not to be so; that us Christian Church, book viii, chap. 2, God commanded the censers of the and conceinly sec 5. their company, whom he destroyed

to be made broad plates as a covering for the alter-Num. xvi, 38 39-and though those evil men were destroyed while using them wrongly, yet because they were offered to the Lord they were to be considered hallowed (id afterward in the pure worship of God; so may the hy of a sunner or an errorist in modern times he used. But others reply that this does not prove all that its advo-cates wish. But my limits forbid any discussion of the matter, and I there

fore, leave it. I would add that I was uttorly 1gnorant of the peculiarly christian verse at the end of "Nearer my God, to Thee," until some years ago I saw it I chanced to find it on a gentleman's

invocation of the Spirit-2d Con will very little known. 14-and one or more instances of the thing exist in the Angelican Moreover some may object to "of his traits. He was determined to do the drains" in that last verse as of du-

bious import, and questionable pro-priety as pamilting, at least, that we me joint beirs with him of devinity. How then would suittine do ce of divine? Or some better word or a line can be easily made In a little while I will give the trace lation of two old and beautiful Greek

hymne - Rahiray Thomorest Rabway, N. J., Sopt. 27, 1879

A FEW OF MY TROUGHTS .- NO. 23-

GEORGE CHORES

It is the andomicable will which has achieved such great and grand results in church and state. Even in our health institutes it is made a gromin motive power for the attainment of health. Get the will interested and the battle is more than How easy and Non.

what disnatch the work is done where there is a proper amount of will! How hard and drudgingly, where it is went ing I It is the mulu point in repentance.

All the rest are merely the adjuncts or results of represence. "A change of mind" is a shore but pertisent definition point to eav. "Get the will turned in the right direction

Seaso me more will power than others. They also do more work. Of work. women it but particularly, been somewhat pithily, but, no donbt, truthfully,

If she will, she will, and you may describ upon it

Now I have no fault to find with the woman for help somewhat differently onstituted in this respect than the man. I have no obsections

in the first garden. I have heard it said of some breth. ree, and of prominent brethren, that appropriate remarks by Brobber D. E. they have such a great will power.

Price and S. J. Harrison. or They are resolute, determined, immova-

driver can recerve Tom's motive power

until it is needed. In secred history, Abraham and our Lord Josus stand pre-eminently at the beed of the will worthles. Does it not

seem strange that Abraham should make a three days' journey to Mt Morish to sacrifice his only son Isase when be had the promise that through him all nations should be blessed ? Abraham might have said "What's the use? Two adverse points can never meet. Having the promise and now kill him.
What good is that going to do? And. even if the thing has to bt done why can't I do it hero? Now it's bad enough if a father has to kill his coa, his only son, but to think of going a three days' journey yet to do the dirty job is too had. It is absurd! I can't believe it, and I won't do it." But there was the indomitable will Abraham was determined, resolute, steadisst, immovable, even stubbern in

his will, and that will was to do the will of his Heavenly Fasher. Grana and glorious indeed! Not one has ever lost stything by turning his will in that direction. Every one that turned his will in that direction has gained much every way. Abraham had his is an illustrated copy of it published will turned in that direction even when by Lee & Sheppard. Boston, in 1876. there was nothing to hope for. Where ing to make a sacrifice and so should am I? and where are you? Some of us table. But I think that even yet it is are bossting that we have Abraham for our father, and yet we do not show

> his Muster's to the last point. The same trait was preminent in Jesus "When Jesus know that his bour had come when he should depart of this world unto the Father," (John 13:1) he still sent two, of his

disciples, Peter and John, to prepare the passover. It was the indominable He was faithful nate death, even the death of the cross.

All good fathers and mothers make provision for themselves and their offspring. We menure, and plow, and sow, and reap, and thresh. We lay up suring. in store for a future day, Suppose there was an assurance beyond a doubt that after the ingathering of the present scason were consumed, there would be an end to our corthly pilgrimage. How many do you think would then continue to plow and sow? But "Jesus Anne his hour had come" and our had come," and orf he stat and took place at Cherry Grove. had the passover prepared. If Jesus

had not cafes the prepared passover with ly of his discuples the beauty of the faith and sm have been so well exhibited. Prepare a passover and not eat it? over which he know he could not

before he would die on the cross? Yes. of repentance. Get the will changed, born of God. They do se much, and as or perhaps it would be more to the long as they can long as they can

## From Laugak, Illinois

On Saturday afternoon of the 7th, we had the pleasure of attending the Harvest Mooting beld in the Cherry Grove meeting house, three miles north The day was delightful and quite a respectable congregation won't ste won't and that's the end kild saids temporal matters and assombled to return thunks to the give of all good for the bountiful barvest they had gathered in. Brother Wm. Tcoter, of the Mt. Morris College to file to the fact addressed us from the words, "The to are no coperious to use to use man anomalous as from the worse, and till she will, and if she won't havest truly is great, but the laborers the woo't." All that is to be done is to are few." He endowored to show she woo'." All that is to be done is to a ro few." He endoavored to show get her "will" and her "woo' turned that, our temporal harvests are great in the right direction. Most of us men but thore is a spiritual harvest that. are too indiscrect to do that The rule concerns us much more, and Jenns, is apt to work the other way as it did who is the author of the text, is the proprietor thereof, and for Him we should all labor. He was followed by

In looking over tac broad prairies and beholding the golden shocks and

Fig. 111.6, data Acces via 0.2 60°, 1847. To the part can be only of the state of the part of the part of the part of the state of the

temporal supplies. And there is another thought that should concern us all. God blesses us with health and all God blesses us with health and strength; He sends the rain and sun-shine that the earth may bring forth abundantly, and all our wants he sup-plied; but he gives us more than we vant and expects us to divide with those who are not so favorably situat-ed. In order that the Lord's cause be

carried on successfully, means are needed, and we should be ever ready and willing to respond, knowing it is more blessed to give than to re God loves a chcerful giver," and only such will receive a reward. such will receive a reward. There is too much solfishness and cold formality among us, and not enough of that warm benevolent feeling that should characterize us as Christians. over we do, although it may be only to give "a cup of cold water." to thirsty traveler, should be done ches felly as unto the Lord. The great Husbandman of life's barrest does not overlook our little doods. The poswoman who east into the treasure only two miter, in the sight of God, cost in more than the righ because they cast in of their abundance, but she gave all her living. She was will We should feel it a Christian

duty to sid, as far as possible, every good work, and not do it grudgingly. Every enterprise that is intended to basefit mankind, and extend the hoe ders of Zion, should receive the I ty support and sympathics of those who profess to be the children of God If the means that are wasted for to hacco and other superfluition were cost

into the Lord's treasury, what a vast amount of good might be accomplished were we to practice a little more self denial we would have more to give and in the end, would be very much bappier. These are thoughts that concern us, notwithstanding we may try to evado them. The time but me when active, self-sacrificing forts are needed to further +6.

's cause, and every noble heart should feel to labor to that end A FUNERAL. Yesterday, 15th, the funeral of si Mary, wife of Brother George Long a daughter of Dr. S. M. Eby, former

Pennsylvania. She left six all children to battle with a cold will of the children of God would not and unfriendly would, and who, no doubt, will very much miss the tender care of a motherly affection. Soud two distiples to propare a pass funeral services were very largely attended and the deepest sympathy was manifested by all. The scope

this is a trait of all those which are touching in the extreme, and surely no one can witness such exhibition sorrow unmoved Death, upder all circumstances carts a gloom over but when a group of little inner

children weep around the coffin that contains the cold, lifeless form of a mother, the stroke seems more severe Sister Long was a cons and devoted woman, and har loss will be deeply felt by all She possessed an intelligent mind, was of an amiable disposition, thus winning the asteem of all who know her Sho united with the church when sersteen years of age, and remained a

iember until ner sent we are having consider-sev. Wenther is At present we are hav able sickness in the city. rather dry and during the past we rather warm. Our meetings are well ded and a general manifested Wratery A County

What unthughfulness it is to forget

Jad., will hold their communion meet one olations and look only upon ing on the 23d of Sept., commencing at of matter grievance; to think so much 2) o'clock, p m. The usual invitation a two or three crosses as to forget a is given. a hundred blossings.

Latin. They ascert that by disage [bb, even subborn, but if they are is and absoluting the guitten sheeks and in remarks or appearantly hyan, seen the significances for warming them. For event, we have the lower in the lower in the contractive opposition by hyan, seen the significances where she middle of the significance is used to the lower in the lowe

#### DIED.

GASHAW.—In the Milledgeville church Carroll enunty, Ill., July SI, 1888, brother Moore Gashaw, aged 40 years, 5 megalis and 4 days.

Disase, consumptioe. Functal services in the Militageville church, by brothers II. Martin and J. Honger, to a large and approximative congregation of breaved and sympethiding female and noighbous. He leaves a wife and four rhiddren in neural his departure. Two children have gone before. Thus "The children have gone before. Thus "The children have gone before." Two children have gone before. Thus, death has get another victim, and the church of earth boroft of one of its we trust the family of the redeems on has been enterged. To God as Jama Christ be overlesting praise. the redeemed in heav-To God and the Lord MICHARL KINNEY

EIKENBERRY.-Ja Uss Cold Water con gregation, Butler county, Iowa, August 5, 1889, of majorial fever, Mortes Aug. steam of the county ter of brother Levi and sister Sunan Eikenberry, aged 5 years, 5 months Funeral occasion improved from John 8: 22

In the Root River congregation, Pilimore county, Miss., Oct. 9th, commerciar at 16

In the Wades Breach church. Mismi Co. Kan., Sept. 16th, communing at 5 o'clock

In the Lapinco thurch, Pigtt county, 131. Oct 20th, commencing at 10 o'clock In the Clear thursh, Woodbery congrega on, Belford county, Pa , Sept. 17th In the Flat Rock church, Va., Sept., 18th. In Caldwell county, Ma., Oct. 8th. In the Nishna Valley shows Fre

univ. lossa. Sent 18th and 11 In the Boar Crook church. Christian Co. Pi., Oct. 1st and 3st, at the house of breaker John S. Stutzman, 3j miles south east of

In the Monticello church, White Ind , October 15th commenting at 4 o'clock

In the State Centre of Jown, October 4th and 7th, seven and one balf miles south cast of State Centre In the Deen River church, Powerhi custy, lows, Sept. 17th and 18th, clock a. m.

In the Weshington Creek elegah, Donela enty, Ean , October 14th, commescine at 5 o'chick, p m.

In the Libertyville church, Jefferson Co. Town, Siptember, 24th, o'clock p. m.

In the Jecob's Creck congregation, Sept. 18th, commencing at 5 o'rlock in m In the Gowlet church, Nich . Oct. 2d. com

In the Iowa Biver church, Marsh wa, Sopt. 20d and 21d commencing at one In the Salver Creek shough, Comis county

In the Beatrice chorch, Gage county, Nob.

Sept. 23th, comprending at 2 o'clock, p. m. In the Plott Valley shouth, South 51 and In the Lower Fail Creek charch. Mad

onsty, Ind., Sept 18th, enemoveding at 10 In the Des Molors Valley church, Iowa, 11th and 12th, commercing at con

In Lothrop, San Josquin county, Cal., The Indian Creek church, at the reside brother John P. Hays, five miles porth west of Green Castle, Jasons county

Sent 16th and 17th, commencing In the Websah church, Wabsah on Indiana Sept. 18th and 18th come

There will be a lovefeast held at the Warriorsmark church, Huntingdon

county, Pa., on the 9th of October, to commence at 2 o'clock, p. m. A gen-eral invitation is extended. By order of the church.

The brethren of the Antioch church

D. LEEDY. The brothen of the Unner Pall Creek church, Henry county, Ind.

#### Correspondence.

Aug. 9, 1880.

reckly visitor to our tome, always filled with good and profitable reading, and as it solicits church news I will try to respond to the call | ber and member, let us bring it hefore Since our last, Sept. 29, 1879, our ship the church and not talk about it so mied praceably on. While its much. over has not increased as rapedly as

rage have enjoyed prace and fellowship the good cause by extending an in- Dorr Prantice: vitation and means to those who are jet out of the ark of rafety. Our comrutation and means to those who are attendance, splendid preaching, and ered breaker to come among them as onnected with the spirit mani- make a living for a wife and child. feast of love. Elders James Quinter, would there be a chance of getting a Landon West, and others were with us farm for \$1,000 or \$2,000. giving us a strong ministerial force, about that ranch money. I am work we do not always have on these ing a small farm but wish to own one, who do not attend our communion

very good paper by the young field would say to all purents who prest 50 cents in this paper for the lucese carele. God has again licesof us with an

vest or thunkegiving meeting, July 3d. our dear brother still no carmestly con-Brother J. W. Sine was present and tending for the faith, and that too, preached a very interesting and practical series from 2 Cos. 9: 6, and form to the pinis order of our beloved educes to him, the giver of all gifts. We are often made to feel sail to see enness to nim, the given and general we did not feel'to stop here but doors to many of our evangelists trample od to make our meeting a practical this under their teet. Our time-house church, numbering but 175 members very much if our evangelists can my responded to the amount of \$30. Last nothing in favor of it, they would say year, by taxation, we paid \$2, this year nothing against

How to Spend the Sablath after Church.

think of what James says: \* Speak not evil one of another brethren he From the Keston Church Mioni Co., Chin, that speaketh cril of his brother, and Bakur and Samuel Kokensur

judgoth bis brother speaketh evil of the law, but if then judge the law, thou art not a door of the law, but a Deer Brethree .

The dear old Paimitte judge "The law the apostle has ref. erence to is the law of Christ, and that s, if the trouble is of such a unture that it can't be sattled between men

Taron Microry Information Wanted.

can do common blacksmithing. Also

and was bastired by older the 5th of May, choosing the writer as Testament for roy guide and have tried of you. My heart reported when I der, and brother Wm Barker, bear from brother P. R Wrightenan

.....

Frem Carington, Ohio.

Aug. 13, 1880.

Brother J. W. Stein abmadantharrest from the fields of gold- was with u- a few weeks ugo, and vis in to the berry in the woodland, itself the said some of the adjoining of which we appointed a line churches. We are made glad to see were made to feel our indebt- brotherhood without any reservation. one, so we held a collection for the ed order is good enough for me in all consery cause, to which our bitle my vocations in life and I would like

Brother Wm Howe, of Pa., is to Let us here by this to aban- be with us next Saturday evening and hearts when thest-ands of precious bath-ordered is progressing nicely south are starting for the bread of All seem to be in harmony. Health eternal life around as and we shat our of our concurrity as good. and exteemed brother Rudio Molder is still in delicate health. His desire

Nyp Rock, Lt. 1 Aug. 16, 1883, 1

each month, alternately by brother Geo The weather has been extremely

hot here for a few days, the mercury stood 100° in the shade. It is very dry. Water is getting very scarce and egetation suffering for r ain, Crops in this section of the country are good, except late corn which will be in jured by the drouth. The health of

our neighborhood is good. And now, after summing up all those blessings we have great reason to be truly thank to the Giver. I ask in behalf of our hitle hand of Christian softhers the prayers and well wishes of the church

> Away Mooney. · Epistelary. La Dre. Mo. 1

To Uharlin Gilbert and Rachel Gilbert

It is with much pleasure that I embrace this opportunity of addressing you a few lines Through the reserves of our heavenly TIVE CRISTIAN OR ARTICLE from YOU, II come out there, that you would give hum a chance to make a Dankard out

turther think that your olgest in comore fally the grand panciples of the am very anxious to come to you, and find a way of coming to you rome by private conveyance, as I have no team fit, and I have not the means to spare to pay my way on the mailroad. Could you and perhaps a tew of your neighbors do a little towards defraying my expenses if I come? do not want pay for my time; only my

raponers. I think they should be p Perhaps your lather-m-law could help a little I will see him about it. Now dear brother please write to me soon about this matter, and de-

oud fire might be both ways May the grare of our ford Jesus on of first and the communion of

#### HONEY LIST.

ochens Hendricks 82 00, Jonus Fuke 4 00, G W Thomas 7 10, Sarah A Chevalin 50, Barbin Miller 50, J F Ross I 60, E R Suffer 10, Jne Smtecox 50. J M Metagar 50: Then A Miller 50, John Ksisor 2 00, D G Rusekart E-rie Bessermen I 00, Barbera Miller 50 Peter Garber I 20, Peter Mouneau

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# QUINTER & BRUMBAUGH BRON VOL. XVIII.

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#### Sermon Department. SOME OF THE CHARACTERISTICS OF

beard the word of truth, the geopti of your privation in whom also after that believe ye were scaled with that Hely Spint of promise, which the estimate of our inheal-tence until the redemption of the purchased to the peaks of his glory --

in order to save time. They may be read intelligently without reading the context, except, perhaps, one my not be so readily comprehended day of retribution of by you from the simple announcement that the "wicked shall be which I have rend "In whom you! hell, and all the nations gently, I read the preceding verse. That we should be to the praise of 15, in Christ, "ye also treated, after that ye heard the word of treth," or pri, as we have it stated in our text, in sight, and shows us how to compare

Our subject will be some of the of its effects as here represented. be the word of truth : "In whom ye also trusted, after that ye heard the word of truth." This is one of the Reported by T. C. Helicaberger, for the the displements of the Almighty? No

a distinguishing one. It is the word nature of angels to make atonemen or, if you please, it is the for them, but he took upon himself our troth, the expression of troth, the nature to make atonoment for our

world. Solomon said, as drawing upon bis brothen at Ephone-goor salva-bis vast resources of human experi-tion-perhaps intending to make a disand human knowledge, Times Page-Epistolary-C. II, Bals- is vanity." He looked over the world Gentiles. The church at Ephesis was that he had bumanity presented to him Gentile world. The Jows at that time in and there saw so much coupliness, endeavored to monopolize all the bless there saw so much falsehood, little that was dignisied and grand that it was for them abone that sulva-among the race that he said "all is tion was provided. Paul, to excurnot to conclude that he had lost all that the Gospel we preach is the gosconfidence in humanity. But when pel of your selvation as well as the he used the phrase "all is vanity," we leave. It is to offer salvation to you. he used the phrase "all is vanity." must conclude that the predominating to the Gentile world, as well as to the tendency of things was to vanity, emp. Jows. And I say with complanis this ness and evil. ror and falselsood in the world, that we to the congregation assembled here, should be careful when we lay down that this is the people of year substitution. that we do in receiving those of the

> Lord Jesus Christ, young men and sons are studied, it will teach maidens, children n there is outside of that Book, in it here is the truth and the whole truth, did we learn that we needed salvat nel is the word of south man character is true. Every charge prophecy that is to be fulfilled in the minds would be as void and as blank

luture is true. Every historic fact is of the dectrine of Christian truth time, concequently all a true. Its theminds of the wild men of the West and important natarents are all true. It is a truth that received from the geopel that we learn there is a solome future for us all, and ed we were bad boys and girls, and were stemm of creat truth that there is a impressed with a sense of our guilt. It day of retribution coming. Te is true has made us feel the need of sulvation, that the "weeked shall be turned into How dees it do that? It does it in It is important that we "cod", and it is a truth that the rightso trothed two experiences were the second of the second o bering them, let that remembrance is not to be done. chick from you the attention that you the will

heard the word at truth, the goopel of respond with the wall of God?

representation of truth, or, to drop guilt; and in becoming our Savior he overything else, it is the truth. The land given us a goapel of the salvation of verything dws, in the truth. The had given me a goopel of the nabusion shows how far we are wrong, where I want you to fool that it in the Book copied in truth, 170m, at I have said, he has provided as with; and in the we no wrong, and shows that we can be the provided to be given in a great state one of the ordinarceiveles of the four the goops is collect be given in a great state one of the ordinarceiveles of the four the goops is collect be given in a great state one of the ordinarceiveles of the four the goops is collect be given in a great state of the Goopel is truth. Now, as I have said, he has provided as what, we have a global of guilty, that is one of the characteristics of the text the gospel is sailed the glospel of guilty.

These that camba. Abother thought. The groups does

There are many things false in the sized. Paul used it when talking to "all tinction there between the Jews and in all stages of somety, in all the forms mostly made up of converts from the and so ings of the grapel, in the mistaken idea We are not to conclude that age his Gentile brothron, says it is There is so much er morning, in direct personal application

the nevel or newspaper of the day, or You may well assemble in our chapeven a volume of history, with some ci here on the Lord's day morning to doubts of the truthfinless of all their lear the Gospel, you may well resort statements, and take up the Bible, that to such places. And why? Because we do not feel the same hesitancy in you are interested in literated i ed in its unnouncement, for it is the gospel of your salvation. It is man's former. We should be very careful gropel of your salvation, when we turn to the hely Book of insulvation, the salvation of our rare, of our community, and of individuals. In spiration, lest we open its pages with the same hasitation, and with the same what sense is it the gospel of our want of belief in the authenticity of its vation? I embrace myself with those contents, as we often do in reading to whom the thought comes addressed. the productions to which I have alled. It is the goopel of our salvation because Open the Bible, the gospel of the stits instructions are headed, if its less nd porents, cames that we need salvation. This is one and sinners, with the deep and strong reason, and it is a good one. If we reconviction that whatever falsehood gard the teaching of the gospel we will discover that we need sale ation. How It is the word of God, and can be to ? It was by reading God's word and be-Is is the word of holy inspiration, and cause we were horn in a land of Bibles. that cannot err, consequently the gos- If we had been horn away out among on the heathens of our territories, would in section. Boary definiation of his an character is true. Every charge church that we are? Would we be man contracter is true. Every tames buppy in Christ and in the enjoyment be makes to unjus sinners is true. Every of the Christian's pence? No. Our

Its the minds of the wild men of the West that forget various ways. I example tell you them out the right- all hat will mention one, and that is

It presents unto us ought to give it Knough upon this right with showing us the way of salvation The next characteristic of the ges- it presents us with the standard of pel, as we have it stated in our tens, in light, and shows is non to compose "the gespel of your substation." "In our lives with that standard of right, when ye also trusted, after that ye Do our conduct and our principles conon." It is the goesal of do not we are guilty of a departure.

Whose solvation? Is it the gospel of talvation to fallen and even mey between our lives and conguilty angels, who have departed from duct and the drine law, that discrept you all know. We all get them for a proper brazing.

But that cannot be will we are guilty. That's the idea school-books do in our public pol of our salvation.

not only show us our guilt, or prove God, our guilt, but it ofters us pardon, too. way of salvation.
It ofters us salvation. It does not on show? I will co som for our sins. It shows the reme-While it shows

While it shows the wound it prowound that sin has produced at pro. I do to be saved?" vides a cure in the Balm of Gi my people!" So he spoke when sur- ed, "Believe on the Lord Jes 19 not the health of the daughter of darkness to their lightest interests and source est to be saved?" and they replied,

holds him up Do you remember that accept truth on its generality. of Acre, where a new mass sense of the evil spirit? sanctuary or house of worship, a odge. sometimes tell the truth of a demon, said, referring to Paul and will find a division of soutment

minister and of every reformer who inhors to spice the stambard of the when he said, "believe on world's moral excellency These men are the serrunts of the Most High God that show natio us the may of salvation." A very preety in God with all his house." I want to thought. The way of salvation must know how the jailor knew anything way of satestion." A very povery in too with an my nouse. I was so thought. The way of salvation must be showed to us. Suppose some of us were traveling away from home this led him to baptim. Paul condessendmorning, or were in pursuit of some ed to preach the truth in its minute person with whom me had business, and we knew not the way to the place before him. He had individuals before of our destination or where to find the him that needed much instruction, and

we defined. Just so in region to the state and of the thought.

In the next place I wish to notice the easy of salvation. Why, you all the enty of salvation know that had we had no tencher in the use we can and the different branches of literat ye heard the word of truth

the standard of right, and in us and teaches us religion. It arow want you to revere the Bible more

because they show unto us the show? I will connect my subject with ly show us our guilt and sins, but it the case of the jailor to illustrate my shows that God has provided a ran- point. This occured in Philippi. No what about the Philippian failer? He the He said to these men, "Sirs, what must men sent by God to the Philippian The old Prophet Joremiah, an looking jailor, and he cries, "Sirs, what must I The our Freighter sercentian, in receiving juntoe, and me even, which asswers at the moral diseases of his nation, do to be saved?" Did thoy asswer? exclaimed, "Oh, that my head were Yes, they did. They know their bust-maters and mine eyes a foundain of ness, and I would to God well know the contract of the contract night for the shin of the daughters of must I do to be saved?" they ansure raying the deployable condition of his and thou shalt be saved and thy house. And on another occasion be There they made known unto him the rice. And on another occasion by There they make another once that and the second of t He saw no mye of light or my people recovered?" Ab' be knew prospect of parlon, and overwhelmed there was power in the Metsinb. He with the sense of his lost resultion, there was power in the measure. As with the sense of an set remains, from the depths of his distressed men and women could be so indifferent heart he cried, "Sire, what must I do of their moral conduct as to go on in sin, subject to the terrible moral dis-was the dectrine in general. Why eases of six, and destined to meet the did I say in general? because a do tains Christ It is the gospel that but we must not always be satisfied to

interesting account in the 16th chapter truth is too often left in its generalized of Acts, where Paul and Silas dispose form. You may go into any religious Bad spirits have a good deal of knowl bear the minister preach, and you will though terri-the Bible. As a general truth we all sometimes certain the trace insugar certain participation of the Bible, but when it comes woman, though under the influence of down to the details of the Bible, you Silus, "These men are the servants of truth in its generalization, the Bibbs as the Most High God that show unto as a general truth, will be accepted by the way of salvation." You will probable all. But it is not enough that we But it is not enough that we ably remember it, but perhaps it meror preach truth in its general character. struck you with such deep force. Oh, but we must come down to details that is the grand character of every And we have reason to believe Paul did so is preaching to the juilor,

higher. Jesus Christ," what followed? said that "in the same hour of the person for whom we nere scaking as a master (eacher, sent in making We would have to inquire, and some- known the way of salvation, he came body would have to tell us; somebody down to details and specifications. He would have to give as the information preached Christian caption as a part we desired. Just so in regard to this of the way of salvation. But I must

our childhood to teach us the sciences. "In whom ye also trusted, after that ture, we would have it all probability should first hear the word of truth. grown up in ignorance. It is true, we Give the Bible a respectable hearing might have learned a little ourselves. Whenever you are brought into content how much we needed a teacher the with Christian truths, give them going alongs, were accomplished using local and the drifter last, that discreptly you will have a reason got usons not a proget secondary. If the first the hard hardware for and fallow market interpretable you prove our gradit. It must prove of the sublikes, in order that they may the Least, Why hard it? Home it has been also also also the proper our gradit. It is the goard of the sublikes, it may be that they may the Least Why hard it? Home it has been also also also got use it is represented. I want to account it the goard of your relations. The lightly of the exhation frogists on the goard of our advantage. The lightly of the exhation if rights to the got are truth plumply before you. The lightly to their shades in right to the got the truth plumply before you. The lightly to their shades in the grade of the shades in the grade of our advantage.

can to be indufferent, and sometimes of the characteristics of the stuped, apparently and is wrong and very improper. lost night there was a political as any down here, a democratic meeting, ye also trusted, after - known to be a political meeting the word of truth; the george of your tolerably large crossed was gather and salvation. in whom also after that yo prof there, and for what purpose? believed, ye were scaled with that Why, to hear something about polities, Holy Spirit of promuse, which is the to be encouraged in carrying out their political creed. And, I presman, neare interested. They were sion, unto the praise of his glory."

That's many of at here a remainer of the whom ye were scaled." That's peruls; and if it been a republican. "In whom ye meeting, republicans would have been after you hear, after you believe and Now, my friends, I address you after you trust in Christ norms republicant nor as democrats, are saided with the Hoty Spirit of but as drung men and women, and I promise, which is the entract of our bear a message that ought to interest in hishest interests, and in which your highest interests are involved. And "Men and brethren, what shall we do not you be inconsented." It is the The answer was, "Repent and be lap Hear it burness it is the gospel of your salvation, and because there is some thing in it which greatly concerns you. Hear the gospet because it comes to wen individually, and then believe it cranse it is the word of truth. How How intional and philoand it is: Now Introduct and particular God's wood, so plain and clear, what will save as from the rom that pressoon of the Christian character will must inevitably follow? of connot believe," says once. That's the way
people talk. But abel are we to be.
We must be scaled. Our county has the Word of God. Can we not believe the officers are nutbentic, the seal is

The third sten in the use we are to that we first get. make of the gospel as that of twest, of the Spirit. What does that mean 'In whom ye also trusted " First hear I have a definition here from Webster me concerned belove, herause it is ment given as an assurance, of correct the truth; and trust, he muse it is the or serious purpose to discharge ou enpel of your seivation. Trust, it is gagement or fulfill a promise, a take mighty power al God. Trust, it is of what is to come." It is a produce is the Son of God inviting us to rouse. God to us, of all that we will enjoy at of mercy, and the compassion bis forever, he says. "I and benevolence of God are concerned pay you a certain amount down, and I guilty heart- and lay them at the foot that in due time I will pay the last of the cross on which the Suxior died installment that is due you." That's Trust, put yourselves in his bands, the carnest of the Spirit that we bot him (ome into your hearts, get when we enter the sorries For he says. Behold, I stand at the of God. door, and knock if any man hear my sentiment sentiment from one of the ancient la voice, and open the door, I will come ther-, Josephe. When he looked upo into him, and will sup with keen, and the enjoyment the Christian experies ers in the world be mid "If the care Can you trust the Sa-Ought you not to trust him? ust is so great, how great must the Must you not trust bin on be guilty possession be!" That's a beautiful experience is so great, what must the full presession be! that is, when we him? Now that's just what's to be First bear, then believe and then tenst. That's just what the jude did, When Paul come to enjoy what God has promised us. That's the idea, and it is a protty cenched Christ to the jailor, and said, one. Thes let us trust Christ that v may receive the Spirit, his installment now, and may God keep us forever to enjoy the final installment in the great and encouragingly. He brought before the judes and his house day of Eternity

in his humanity in his proexistent or as connected with Christ. And he trust was a trust of the simplest form. It was a tract in his practical characelst to trust bira. Why cannot we all trust bim?

other a proctical. The feature can My Trons books, I unconterted triciols why cannot you be tuest in Christ! Why cannot you colli-trust him and be exed. Trust and ical colleges, seminares and theolog-ical seminaries. But the latter conand theolog-Look only be obtained by a humble subthus trust Chest and follow hom in his dwise guidance. The latter is the they as refer as because you just per a second and the second of the sec

otssan.

"KNOWLEDGE OF GOB."

TO DANCEL BESTER.

The knowledge of God consists of

times go to meeting and don't neem to exe of a proper otherwave to the word chalf when compared with this veloc [For argument that. The Bibbs says [the farasites for mingling with the go to hear and they don't hear. They of the Lend't I have given you come [tha] gift. All the arbeintical, scientific we must be temperate in all things. Meahites, and offerine arranges water word of and worldly wisdom, combined with oncerned. That God and our reception of it, and the next point would be the consequences. cet I will read the text again "In whom that ye heard Gamuliel and his honorable privileges secording to the Abrahamic covenant, extract of our inheritance until the redemption of the purchased postscounted all but loss "for the excellency of the knowledge of Christ Jesus," he Lord Phil 5 7.8

God is such a character who is known only to be loved. Love begets Then you love, and God being love, overy are scaled with the Hoty Spirit of that facer him cannot help it, they So sinner on the carth must love him. ? or devel in the lower regions, were be The reception of the oner a message tour engage to interest indextoner. And reseption of the lower regions, were be you more than any pointing speech. Holy Spirit follows trust in Christ, to know God, could remain a devil any more turn may permise speece. It they offer the teaching on the day of Pen-longer "This is eternal life, that they tecost, when the inquiry was made. might know they the only true God and Jesus Christ whom thou hast sout." John 17: 3 "And hereby do "Men and brethren, what shall we do? tized every one of you in the name of ing in it that concerns as Jeans Christ for the remission of your his commandments. He that saith, sins, and you shall receive the gift of know him, and keyieth not his command-

ments, is a flor, and the truth is not in him." Hence the practical individa and Christ our comes. Then we are ealed with it. ual knowledge of Go When the pendent and broken hearted Ford is the only true foundation that receive Christ they become new even will held our religion unshaken three the fierce trials, tribulations and temp When the seal is applied to wax or tations of this life. The theoretic knowledge will not stand the storms chry, it makes its impression. The word of God must be applied to the neither will a sensational excitament, heart by the Holy Spirit when the im religiously called, cause us to cleave to God when he lave the chastising be deliniated in that beart. and heavily upon us. This practical knowledge of th We must be scaled. Our county has obtained only by a life of

We are to believe the truth- its seal, and when its actions through faith. To learn to know God we must first believe that he exists; next, used. It is the comfort of the Spirit what he promises he will surely keep, This is the carnest and that his promises are for us, "Es on me." And we must whelly dedicate ourseles to his service: take him by which I will read as the meaning of First hear because we the word series: "A pirdge or payly led through this life; trust in hum with child-like admildener, believing with the assurance of faith, that he will not possit anything to happen It is a pardire of unto us that will not be for our go loss that he will everywheall things as When we enter into holy that they will contribute to our Living such a life of corporate with tied and promise to be faith, man will become sequainted w. his Maker-will learn to know his Simply am going to give you my Holy Spirit Lord. If we give diligence and add

to our faith virtue ; to virtue, knowl edge , to knowledge, temperance , temperance, pationce, to pationce godhness, to godhness, brotherly indicess , to brotherly-kindness, char ity, we 'shall neither he burren norm fruitful in the Anordedge of our Lord Louis Chast" 2 Pot. 1 · 5-8. But

we shall have that experimental relig on, that we can say with Paul of old, We door that all things work togeth er for good to them that love tied, Rethirhem Pa-

INTEMPERANCE. BY B. BUSTON.

When we come to look around us we see a creat deal of intemperance indulged in, both in and out of the churches. And I have often been made to wonder how professors of Christianity could run to grog-shops and saloons giving them God speed in their cause. The Christian should, and will, if he is

two kinds, the one is theoretical, the to his children and all who may look drankard, and if don't hort him, the God's people were not to "the drunkard shall not enter into the lievers) because

to take gift. All the atheistical, scientific we must be temperate in lithings. Such these and offering securities of and worldy window, combined with Some argue they must drink a little to their idea that he slow 24,000 of the all the college bred theoretical knowle be temperate. A drowning man will at the coinge heel theoretical knowly be temperate. A drowing man will rebellions feraethers. Sampson was ore dops of food is like dong when come catch at attents to avera himself but dished of God, was codered with the particul individual they do not save him. Neither permutate power, res Judges 18:247, knowledge of the great food, and being will this argument justify the professional profes high education received at the feet of justify enceives with as good argument as this with all other ovil doing that we are arous to. It would break our hearts to see our children running to the saloons, leading an intemporate life. So let as all renoive to set a good example that we will not be ash

to have them follow in our feetateur. South Bend, Ind. ONLY IN THE LORD

"He ye not unsqually yeard tegether with onbelowers, for what following hath right coursess with unrighteemners, and what on bath light with derkness

The great apostle of the Gentile in writing to his brethren at Corinth. is cantioning them, not again to mir ie idolations ≥lo with ti ractices of the Gentules from wh they had but lately come out, who boy down and worship idols, made by their own hands, by the crust of wicked The apostle points out various forms and ways in which the believe can again become ensuared, and entic ed into the boggarly elements of the world, if not upon his guard. There is to be a great visible separation be

tween light and darkness. If we hav come out from among the world, must lot our light so shine before the world that mop may see that we are truly the people of God. The Savio says, "Except your righteousness shall exceed the righteousness of the Scribes and Pharison, 'ye shall in no case en-ter into the kingdom of heaven.'-. 20. Our profession may b as long as we are yo o are not the true followers of Christ As already said there must no ossarily be a separation . Therefore come we out from awong them, and I ye separate, saith the Lord, and touch

not the unclean things, and I will re-Gentile unregenerated state, these Corinthians had been unclean, polluted with idolatry, serving their own lusts in all kinds of wickedness, see 1 Cor 'If any man will come after ne let him dony himself, and take up his cross daily and follow me."-Luke

9: 23.
The true Christian must necessarily my himself of all ungodliness, of every thing that has any appearance of ovil Christians must be a poculiar and soparate people. The world looks upon us to be such. Paul was so sonsitive upon this point, that he would sooner eat no flesh while the world stathan to oftend his weak brother. There are a great many things that may seem lawful for us to do, yet they

may become bindrances and mares to our spiritual progress and welfare, and ing us in contact with unbelievers. All things are lawful unto me, but all things are not expedient," &c .- 1 Cor. 6:12. "Be we not unequally goled to-Under the old spensation the Lord's people were Nor was it known until 500 years after

strictly forbidden to mingle among whether it is as the management, and the management of the managem people say, it don't hart me to go into over cite the gentle render to a few of is neither in the Bible nor any other proper say, it could not use to go the could be seen that the second seen and the second seen as about a second seen as a second seed seen as a second seed seen as a second seed seen as a second seed seen as a second seed seen as a second seed seen as a second seecond seen as a second seen as a second seen as a second seen as a

rebellions Israelites. Sampson was or tility and intringues of an idolatrous. wicked, proud woman, he was brought low, bis locks, wherein his great ength consisted, were shorn off Solomon the great, powerful, majortic and wise king of Israel, who at God's command built a house for the Lord and silver, and ivory and brass, &c., is

the most magnificent manner, per formed a great many wise, powerful and wonderful deeds, yet this great world-renowned king was led away from the true worship of God, unto idolatry, through the marrying proud, idolatrous strange weapen. Thus loar render we see, how the great, the wise and the mighty have fallen, and were brought low. by being unequally Should not this give warning to the

meck and humble cross-bearer, follower of Christ, not to become en ated and engaged in marrying as un-Beware my believing spouse. ron sisters and Christian fromds how you marry ; needer the matter well; it worthy of your powerful and most so-rious consideration. Also, how often to we see that in marrying an unbe hoving companion, the believing one is not only burdened and perplexed for life, but we frequently as a shat such an one is lead off from the symplicity and truth of the Gospel. Do not barter your Christian ruligion for an unbe-lieving spoure. Paulenys, "What port has he that believeth with an infidel," An ifidol, is simply an unboliever, one that lives without God and without Christ in the world, according to the "Just of the flesh, the lust of and the pride of life; this is not of the Father, but of the world."—1 John 2: 16. Paul says of the wife, "If the hushand he dead, she is at liberty to be married to whom she will, only in the Lord"-1 Cor. 7:39.

Is it not wrong for a Christian mar troman to marry, so it is done, only in the Lord. But that an humble fol lower of the Lord Jesus Christ, car marry an unbolicying spouse, one that is of the world, and sets with the world, and gots with the world in all the foolish fashions, and styles of the world, is more than I, your enworthy brother can comprehend, and more than the holy Scriptures warrant, at least so far, as your unworthy writer understands the oracles of dirino truth. "Be not unequally yoked together with unbelievers

INTEMPERANCE. BY SIMON MINESELL.

Answer to a letter of credicism received from a brother in Missonri

DEAR BROTHER

is at band. You say the traffic is ardeat spirsts is not condemned in Bible To this the answer is very obthe Ribbs was completed. This modmingle and markable in a code of laws would have to her Word, and an implicit treat in Bible made a mixtake when it says, intermerry among the Gratiles (make been such a declaration as you domand. it would lead them You would have it to road. acron." Some justify into idolatry. We have connectors said shift not deal in a refeas spirit their parents before instance of this throughout the Bible. dreds of years before the as

the profound marriage and intimacy of the regenerate life with God. All real

genuine friendship in the hiding of one

beart in smother. There are external

friendships, where one beart toucher

another as stone topches stone. Is more

ly ontward contact, because society o

it. Remore the external press

terest, or convenience, may demand

se hearts roll spars, as stones do. But

when two drops of water come together

each hiden itself in each All ship i

is a life so joined to him as to be lost

in him. It is laid away to him. It is

n sharer in his belog and

protected, guarded, pourished, in him

recoming a Christian-we are

and yet alive. We are dead to the old

and lower-we are alive to the new

harm can touch the wethdrawn sand

tuary in which its real existence finds

be thus alive with God and Christ, is

to have chosen down to the deepest

Such is a life which shall find a gle

If a mar

Such is a joyful life, certainly

roots of being, the Supreme

bliss

This is the

and higher.

spiritual unions are hidden ones.

manning statute. But further it is not the practice in the Bible, or any other book of laws to specify each shade and degree of wrong. been, there could have been no end of legislation, and no end to books of law. sk you dear brother, where is there a formal prohibition of paracy, or bigamy, or kidnaping, or snicide, or drinking, or the sale of observe books and minimum? And can you or any moral. Do you believe that the Bible will countonance them? Will you dofond the trafe is audent enisits bethere are not exceifed formally and nical precision in the 3tho smith is the Rible has laid down great principles of conduct on all these subjects can be eas ily applied, and which are applied, and under the guidance of equal honesty, may be easily applied to the trade of which I am speaking Still forther, the Bible has forbidden it is principal, and with all the pracision on be demanded. Tell me, dear brother, can a man engage in the traf-fic, and do justly in it? He cannot show mercy by it, he cannot seek to alleviate human wors by it; he cannot do as he would wish to be done unto he cannot pursue it to clorify God. The great principles of the Bible, the spirit of the Bullo and a thousand texts of the Bible are printed against , and overy step you take to i the traffic, in any form, you infrince on the spirit and bearing of some declaration of God. O dear brother ston Think of the business for gain that scatters inevitable wees and death that accomplishes more destruction than all the exariots of war and the descintions of grappowder on the field of Hood; that sends more human hones to the grave than five, flood, pestilence and laxone together; that bears on man society some burdens them all combined: that wade straigs on armies in a form more ap-

ob, how will it be with you, if you say to your edildren and your neighbors, follow my example, on the prin-

## EPISTOLARY.

BY C. B. BALSBAYGE

Bella Myers - Beloved Syster in Christ Your bushend's lotter, written after a return home from Dr. Walter's Mountain Park,, came duly and contents laid up among the precious things

I think of you often, wonder whether and how fast you are improving, and tracting from the descipling of "general We are such mysteries to es, and bearmed in by the mysteries from the core of our being into infinite space, that faith becomes a necertify, and yet a necessity, we know not how to grapple with. George late as 1872, in Wayne county, Charles Cullis, of Hoston, have breams James, 1. wonders of the world by their grand faith institutions. But they are n M 60 set apart from the rest of mankind in by way of distinction are so designated. The great spessle of the Gentiles to the poor" ?-Dan. 4: 7. doubt, Rom 14:23. Fairb is the only in the case of the

please God," so less in the physical than the author sends many well directed great salvation? If yo love me keep touch of the Apostic's pencil, to express in the spiritual economy.

destructively. But faith means not simply intellectual assent, but commitment to lew to bermony with its intent Here is the rock on which the theologic, philosophic and scientific world solite Agnin because they receive not the love

the truth that they much be saved God shall send them strong delusions that they should believe a lie, that they might all be dammed who believed not h truth, but had pleasure in unright councing 2.2 These, 2. 10 11 12. are of body or soul me only an indicaning counter to His order and away from His onds. Your stay at Dr. Walter's must mean faith in ti e large, deep pure conce which shines in every item in the life of Christ. "Walk as be walked" in relation to every law instiuted in your being, and radiating out ty and scusual enjoyment. at manifold points, into objective nature and you will be as well as your or rapic capacity will allow. "Thy will be done

of life in Christ Jesus, makes ree from the Jose of vin and death! Rom. 8: 2. By this God abides and so must we would we be in God's mesu and reach his ends. To live as God res, in the line of his purposes, and in his arrangement for their consummation is the glory and heatitude of our being, as even in our best estate and in the noblest possible use of our swers, whether our organic resources are large or small. Have only one prayer and one sim, "Thy kingdom ome," this will keep your body and and boxy here and forever in labora asirations, and joys, which the ongel share, and allow you the friendship, fel-lowship erea of God.

prescription for health, physical and

God's self-respect.

piritual. The immutability of law, is ind's self-respect. "The into of the

TORACCO BY JESSE STUTION OF

The Annual Conference has always decided against the excessive use of tobacco. In 1877, Art 7, it decided that if a member was conti with st. unless certain conditions were supled with, such members conti not be elected to any office in the huich. In the Minutes of 1822 Art. 5, we have the following, cor the use of tobucco: "This has been be

fore the meeting before, and ways considered a shortefully bad hal-

What! Christians indulging in a shantefully last halet! I thought we had all, while on our kness in the wa in the most solemn manner, prostnonnee the dovil with all his pernicious how much speritual good you are ex-ways Bratiness, God bas not forgot ton these promises. The above deci never been repealed. And although Annual Neuting has of lare shown a disposition to allow a little more intitude on this subject, yet 1 has ever stamped it as an evil, and as Mueller, of Bristol, England, and Dr. it was clusted with other superfluitten 21, says, "Wherefore lay apart all filthiness and superfluities namelitiacs; and precipe with mock new the enginited word which is able et apart from the rest of ammaniation to not the originates who we have been symmetric as in generally approach. Dr. to sure your souls! Why not been switch the properties of sestablishment us the two which
y of distinction are so designated.

and thise iniquities by showing mercy to the poor? — Dan. 3: 7. Herchoon, on the walls of Zhou, uhy not rise pe, "whatevever is not of faith in it moses against this crif? Do we and applies it to the comments of four the Demotriness, who are afraid all things, even pronouncing demention that their craft is in danger, and that ct of eating when poisoned with their "Diana" taught be despised? Or

arrows at some of the devil's nets, but Our went of faith will not arrest the when he comes to the one under conoperation of law. The unseen power is sideration, be closes it with the use of still at work, if not restonatively, then the burr with gloves on, fearing h would stick his own fingers.

We know that opposition so popu lar an ovil will bring upon us some persecution. Paul says, "All that will ive godiy in Christ Jesus shall suffer secution, but brothron jet us try to walk worthy of the vecation wh ith we are called, and quench not the Spirit. 1 These. 6: 19. give place to the devil." "Neithe Enh 4 28 But reprove, rebuke, and exhert with all long-suffering and doctrine, for the me will come when they will not en dure sound doctrine." 2 Tim 3 : 2, 3. But if God be for us who can be against And if God he against us, where will we land? May we never trade off our berth-right for a poor mees of notage, in the form of a little popular-

# OREAT AND SMALL SINS

Crimes are nonished by human laws cording to degrees. Divine law has no degrees of nameshment. The Narunkard, thicf adulterer and murder er are all excluded from the kingdom of beaven which alone would be a at misfortune if not a severe pun ishment. But we find there is a few greater punishment in store for those ho forget God and slight his proffer of morey. I would call the attention who think their small size, as they are pleased to call them, will be o the following facts.

We find that man was created but a tite lower than the angels, and no doubt was looked upon by his Creator with love and satisfaction, as far ex ceeding in greatness all the works by making him Lord over all his great this great, good and beloved boing, with has creator was well pleased,

was driven out of his beautiful and longly home to return no more for Who has only one sin? not. Go to Jesus. Dolay not. Death come in an hour when you think Death will magnify small sine to

alarming proportions. Think of it Loss than two years ago I had the following incodent from the lips of young parents who had a beeeghter of five summers, who had all the care and affection that was possibin for parents to bestow upon a beau ful and loving child. She sickened and in a few days it was apparent that so young and promising, she must leave this world. A few moment

efore her departure she complained of being tired. To the question as to whether she was willing to die, her answer was, yes, when she folded her little hands and asked God to forgive her

little sins and take her to heaven The sins of such may be termed little sins of which God takes no account. The most and perhaps only security inst the commission of great and small sine is unfeigued love und proveneration for God. We are careful not to insult, but honor those we love, without which no man need hope to make progress in the divine Love of God includes love of all his attributes. Holiness, justice, mecy. In order to obtain such love we must consider the testimony of what God has done, and is doing for our

it is in God is possible, because it is with physical comforts, which are truly Christ. Christ is the bond uniting God and man. Ohrlst in at once Delty and great and undererved, but sink into Humanity-Ged and Brother. insignificance when compared with the sacrifice of his son for our redemption comes to man and carries up his life with him into God. That word tracefrom the consequences of sm.

DEAB. AND YET ALIVE

John Howard is just entering St. Pe tersburg. Years before he quietly be-gan that sort of philanthropy which has put a crown on his name, and hunged the prison methods of the world. Just now his fame in widely blown about. He has finisha difficult tour of priots inspection in Sweden. He is approaching the capital of Russia. But his fume himlers him. It cats up his time. It blocks his path. Like a carrier pigeon to it nest, he would fly straight and swiftly to his. So be leaves his carriage in the neighborhood, and enters the city pro-

hun to the palace. Here, men of the usual sort would say, was an opportunity. Here was italy, a perfectly pardonable chance for public praise. Monating the ardes tal of the palace-who would not see bite? Public praise and public fame are not uppleasant. Most men hopeer for But John Howard is evidently a feastic. His head is set upon on-God's voice calling him to the de ard looks at the invitation with cool, pierceing English eye." are the Empress may be won to special interest in prisans. The fires of But, as things, are now the chaptes are employs it. Trying in in the palace will hinder more than help

plunge into the prisons. "But yours dead" John Howard, living in his duty, in dead to every mou, to opplanse, to the glitter of high He would rather be in prises with duty, than in the palace, A very uncomfortable sort of life, you will say. But you cannot belp

millions of rootlets.

and with the down, and rains freshness

the tree is in the soil, and sir, and rain,

and light, and dew. So this life in God

and vitality out of them.

scknowledgeing it to be the truest and noblest seet in the light of conscience abould it be required in the light of God. 3d. When you select a text, meak This is the meaning of that Apostle from it mere perticularly, and don't get

to those Colorsians. Thus they are dead and yet slive. There is a lower. so far away from it that you cannot get back to it again. deshy life, rooted in pleasures, pompa 4th. In your introductory res rapities in uncleanness, inordicate of if you have any, don't apologize any fection, evil concupiationes, and covet re than is necessary. ousures, which is ideastry. In which 5th. In your discourse don't quote pessenges of estiptore as you heard othye also walked some time, when ve

The life of

red in them. But ye are dead to such or preschers quote the a life now, O Colorsian Christians have read them yourself and know in another realm-your life them to be correct. The preachers heard may, possible, have made a The preachers you had with Christ in God.

Think a moment of a life like this

It is a life in God. Here is a tree. It 6th. Don't beast too much of your is rooted in the soil, and pumps up the nowledge of the Bible Preach Jesus and him crucified, and determine to bathed in the atmosphere; and its innknow nothing else. merable mouths of its leanmerable leaves, breath it. It is immersed

Be sure always to give Bible doctrine, rebuke error, and prove points the sunlight; and it guthers robustness and not theorize too much for so out of that. It is wet with the rains

may make you trouble 8th Be careful that you do not pull down other people's spiritual beases antil yon build them better ones, for that ld be uncharitable

is a life that subsists in him It gathers 9th. When you have said all about ite vitality from him. It is swayed by your subject you know, be sure to ston motives which etream from him. Its 10th. Let your actions be such that source and sustenance is in God.

It is a life with Christ in God. That your congregation feel that you are is rested to them, both to professor and

> 11th Be cereful in all your dealings and humpess transactions. 12th. Be at all your appointments

promptly, and regularly, and if you fail to be there, give a lawful excuse If these rules are complied with you are sure to have a good influence and s It is a life hilden with Christ in God. good success wherever you preach

my commandments North Corentry, Pa.

DY WAYLAND HOYE, D. D.

Paul says to the Colossians : "For we are dead, and your life is hid with Christ in God."

but the faintest possible illustration of the word "bid." A life hid with Christ

rately. The Empress has marked him. though and sends a mesospe to invite

There is no such sunshine as the Right streams. It gilds poverties. It bless es sick-rooms. It illuminates solf as thing. He believes himself to have rious revealing, certainly. There ty he is doing. He cannot rid himself from the dominion of that duty. Howmore in it than we know. form no conception of its width and To be wealth from the seed. So it is with this life with Christ in God. It is a philanthrophy may be kindled in the the barvest "Now are we the some of He cannot wait to accept the invitation of the Empress; he passes the palace to

God, but it doth not yet appear what we shall be."-Ciryston Union. ETIQUETTE FOR PREACHERS.

let Select such a text for your dis

aree that you feel yourself comprent

to handle 2nd. Make use only of such lan guage as is adapted to your congre on, and that you can readily define

#### The Primitive Christian, POBLISHED WEEKLY. SERTINGDON, PA

Sept. 6, 1550, D. ) ELD JAMES QUINTAR. AND E B. SEUMBAUGE PROPRIETORS: J. B BRUNDADGE

BROTHER and sister Kurtz, of Water loo, lows, take charge of the boarding hall of Ashland College. THE brethren of the Hone Marror, Longmont, Colo , want a printer,

member of the church preferred. Enn. John Knisley informs as that he Rast scon. Privirive family will welcome him.

Buy. Wolf informs us that the breth sen of California will hold a campmeeting, to commence the 8th of Oc-ELE Issue Price informs us that he

is improving in health. He has been receiving treatment at Dr. Walter's Ass operactions in the ministerial st for the Brothren's Almanuc should

Bro. S. C. Keim, of Elk Lick, Pa., informs us that his health has been his sufference have been severe.

be putde NOW.

Buo J. W. Beer, of Oakland, Pa says they have a acceting in progress Two made the good choice last We keep to have a good meeting

ATREADY can be seen the effects of another summer past, and as the gold-en supersons of Fall energoth upon us, they should teach us that we too are

Bus N. C Workman, of Bell, Now work among them. Souls are conung to Christ and there are still others de-

No. Edward Moson known to our coders as the writer of a series of atrevently elected to the ministry in the Beach Grove church, Ohto

Sasren Amanda Eby, of Lanatic, Ill. spent several days with us last week. he started for Magadore, Summit Co., Ohio, on Friday evening last, where she intends stopping to vivit relatives ....

Jusy now one office is minus a closh. Sister Ress, our former clerk, is now in the East and expects soon to return We expect to bur bome in Missouri. to have the position filled in a week or

In the way of educational news we will not have much to say this week, This even dents are just coming in. ing and tomorrow will bring the greater part of them.

Oce Minutes of A M are all sold Those who have not been supplied can have Reports in their place by scading us ten cents more. net satisfactory, let us know what we shall do with the money.

to B. F. Darst of the Beaver Creek thurch, Greene county, Ohio, says they hold their quinterly council and two more precious souls were added by baptism, one aged 82 reference to the matter was arrived at, years and the oth

community a goal, and that cast less passes, they are much the same or shrow the passes, they are much the same or shrow the passes, they are much the same or shrow the passes, they are much the same or shrow the passes they had the bestord, the corner laptic (Danders), the laptic three some to exist material she domage to the former.

If the same of the same or shrow that the same or shrow the same or sh

Those who are indebted to us will confer us a great favor by remitting as soon as possible. st as wrong to defraud an editor as real, in places at least. anybody else. Presuptness in paying os will enable us to b ing others.

Tue second edition of the Report is new printed, and just as soon as we can get them bound we will fill all un-filled oplers on hands. We now have a good supply, so that all orders con tilled and have a number left over so dood stock

for to-day, and us a result we care give much time to editorial labor. A Dible injunction is, not to be forgetful to entertain strangers, and we be in Bible dectrine, therefore we take pleasure in being obedient, especially this so in this case as we enjoy talking better than writing.

We had a number of strangers and and minutaring brothron, with on Sunday, but as they are yet with will have more to say about them next week. Let it suffice present to say that they were all welcomed among us, and that we did the best we could to make them feel happy and eojoy them-cives.

In unitem in No. 34, page 200, re forming to the late committee sent by Maryland, we Annual Meeting to to the Benver Dara burch." Maryland, but by a slep of the We sak the parden nen, omitted it. of our Maryland brothren, as we are informed that the committee was kindly received by all the churches except the one above named.

Ir is autonishing how bleak and dreary cloudy weather makes the world around us appear At times we teel wearied and oppressed by the hot rays of the sun and wish for the shade lighten and give life and warmth to the world, so necessary is it to have supshine in the heart to give life and vigor to the soul.

The Predatoress thinks that "it is not a healthy toudition when the ching is not found fault with bereaching is not found tune was inquisitions into the soul's serrets. there is unusual life in the pulrit, men

will get provoked and imagine them selves as especially pointed out and unmercifally conteriord." There is a yein of truth in this idea The word of God is a sword that probes deep into sur, but as to whether it will accompoints of the weikler. If he aims mere y to strike some one for his own gratation, it will not likely amount to much, but if the heart is burning with

## THE RIVER BRETHREN.

"The "River Brothson," although in stence as a church organization for shout one hundred years, have rece ly for the first time, had the minutes of their conference proceedings printed. They have as yet, no church or can or periodical of any lond. At their late conference in Canada, the propri ety of publishing a church paper was discussed, but no definite decision in and the matter was left over for future

The River Brethren claim that the with of the Holy Ghost should be recived prior to baptism, while some of our brothren take the position that it annot be received until after baptism. This, however, is not hold as an orthodox opinion by a large number of our people, they believing that the whole process of conversion and reconcration s more or less the work of the Spirit, he so

great concern should not much mice we get the Spirit, but all or not. hether we get it can be determined best by our william ness to comply with all the require

onte of the Gospel. Another difference is that the River Brethren eat their supper as a mon meal, while we accept it as being sacred, or the Lord's Supper. are other shades of differ are other shades of differences of minor importance, but not greater than exists among some of our own congregati We are often made to think that a lit tle exercioner of Christian charity ould so modify and harmonize these lifterences us to make us one people at Why not? Wi we should be. we make bones for contention about things that are more matters of opin-Just as soon as we all lears know more, practically, about the dif-Street workings of the Hely Spirit, the

time of its recention will be no longer a nuestron. We differ in regard to it secause we have been differently taught or not taught at all. It for quently happens that we believe things because other believe them, and as a result we make correlves mare duple cutes of other people. This is largely the reason why some of us are Baptists und others Pedobaptists. We do no suppose that a phrenologists by feel-ing our heads could tell whether we believe in immersion or spreaking as There is nothing or after baption. or after baptism. There is nothing about our physiological construction any particular faith. If this is so, then surrounding influences and education to do with the loos: religion extant in the world. This fact ac cepted, it must accessarily make us very liberal towards those who differ from us, and it would be very little trouble for us to unite on the only true

## TWO PINTS OF BRANCHES

1L B. B.

basis.

Jesses save. "I am the true wise. Ev ory branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth. By this figure he means that source of life, and that all who are truly united to him will receive lite a the branch does from the vine.

them in the persons of such brothren The following we clip from the Got- and staters as do nothing for the sol- apparatus were busy, and things g vantoment of the cause. They go to easily the weather is pleasant. The prayer meeting and Sunday-school have no attractions for them They like to see the work go en, but as for themscives they can do nothing. They called on to take some part in the work, they stay away. They say they "can't pray; haven't the gift of expressing themselves," yet on some by the ladies and gentle cular subject they can talk with case. When it comes to giving to the church they have nothing to spare, but alsacondary natter.

will not interiere materially with the Sora are unfruitfal branches and of sphool work. The students will not

added to us wall. Some of these maternal differences (them its said, they shall be taken [is instituted with a tracer rooms and fonced by remitting as ducing between as and the River warry. Architectocleavers efficiency like solid by longer forget that it, Brothers are nown imaginary that all deal branches that have no first, so day, one-lay inter-than manescent. It of confirmates and them, and, in places at least to the difference will off the form its election, and in our to be offered to the first and the solid by the companion of the first and the solid by the control of the first and the solid by the confirmation of the control of the first and the solid by the control of the first than the solid by the control of the first than the solid by the control of the first than the solid by the control of the first than the solid by the control of the first than the solid by the control of the first than the solid by the control of the first than the solid by the control of the solid by the solid b in various ways. Sometimes by the discipline of the church, seasotimes by offering them to fall into temptation and then again by the "descittulness of riches and the cares of this world. rsons that full in the performance of their Christian duties soon become en grossed in the affairs of this life, thus step by step they sever them arrives from Christ, the source of spirit unl life. These branches are i enthered and east, into the fire any surned. Should not this represents tion of the entruitful branches around the dead and inactive members of the

The fruitful branches : alode in Christ, and are alive to every good work-those who are willing to ork, who are always present at to do all they can to promote its inter Such brothren bear the fruits of righteomeres, it is seen and felt, and though their prayers may not be so logont or their talks thetorical, yet there is a power about them the nakes Satan tremble, and encourages and builds up the saints. There are many branches that hen

uit but are not as productive a

they might be. Many Christian broth muke up the entire furniture. on and sisters (cel that theer contlemen's rooms contain nearly the do good are very imperfect, and at same, except that there is no carpot times feel almost discouraged. But if in the rooms. We advise all to either we are in the vine and are receiving nonrishment from it. there is no caus fruit, he purget it that it may bring forth more fruit. This tenches us that God purifies the Christian so that they buy be more useful. This purging a ic in various ways. It is done by he Solid which leads into truth, pu the materes, and opens our cyc to him. It is also done by removing act on our gronesty, and in order tha our thoughts may be directed in a difterest channel, God takes our property from us. If our affections are set too much on a friend, God 1cm that friend and thus we are untried fruit. This purging process may not be pleasant, but we should know that sed doeth to well done. ~Whom chastening for the present so joyous, but afterwards yieldeth the

# neuroable fruits of righteensness

TO THE PATRONS OF THE RRETHREN'S NORMAL SCHOOL

ove for sonls, the result will, hually, dead and fruitless branches, so in her of students came in to attend the Christ there seems to be some that some mext session of the Normal We were mittees. There are hundreds of such sorry that things were not in a bette condition to receive students. The sally were in a "topsy-turry" on. We should have had the could be done even when the subou We lummover, ent the triged on the work as much as we could, thinking that we could get things in good shape by the beginning of the Pall Town. The halls, proppler dents, but the first and accord balls were still hampered with hoxes, preson use. We repretted this, but after

Some of these material differences them it is said, they shall be taken be interfered with in their rooms and work, and will be but liftle e about their surroundings. we want to make an explanation to those who expect to be or no patrons of our school. Some of our brothten's children, and others who have beer raised in haxary come here and are disappointed. desappointed. They come ex-pecting to have things like they have them at home. They expect surray beds, marble-topped dressing bureaus clothes messes, be assel carnets, etc. and when they are taken records and do not and things as they expected, instead of accepting the set outlon and getting to work, in so instances they become disentuded, get in order that none may be di-appointed, we will make a plant statement of what may be expected in way of accommodations in rucous. The indicrooms contain the following furni ture as nearly as we can now tomem ber. The floor is covered with rag enroet, the beds are of the regular cot

three order, and are fittinished with

, washstand, bowl and pitcher

looking-glass and a few other articles

They also contain a ta

mattresses and the usual appendant

sheets, blankets, haps and

spread.

bring carpet with them, or make culdone very chemply. The rooms are small and a few dollars will get enough arpet to make the reem cozy. the school term closes, if you do not expect to rotain, you can either takit glong home or sell it to your sucres Now whole our rooms me rickly formished, yet we class the clean, they are next and comfort and pleasant. In fact our accommo dations are as good as in the generality of schools. We went to school some marling, 25 cents per week for wishing, and \$1 per week for tuition. Our with cords to make it suffi strong to hold its contents. This was the State of Penesylvania, and its students were men and women who n work and that is the kind of students work, and that is the Kind of surveyor that are wanted at the Brethren's Normal. It our brethren want to

to have a pleasant time, we tell plainly. Haotingdon is not the place end have plain, comfortable is and neat and clean unes, too providing they are not too laxy to keep them so. Then, too, the motto of the school is WORK, and any punil Normal the place for him. If our broththeir children, they ought to send then to some institution that makes style a snovinity and he willing to pay for at the Normal plain, next and comic willing to pay five or six dollars per that have but very little better across modations an might have some of the w .. write this that parent

It may know what to expect when they

send their children to a school when

#### Literary Rotes

The Senitarian for September 18 46 pecially rich in seasonable articles; the first in "The Education of Girls, as Connected with their Physical Development," by Nathan Allen, M.D. LL. D., which should not only be read by all educators, but by all parents who would appreciate the importance of physical and mental of e ned the just relations to each other in both the school and the fansi It is a journal that should be in ry family Address A. N. Bell, every family M. D. Poblisher, 47 Lal'ayette Place,

Sections for September is already on our table, and is a superb num every respect. It contains choicely illustrated articles from popular writers on subjects that ca The article on "Peter the Great" re 'Mr. Picknick and Niekolas Niekleby," "When the Woods ore Green," "Jean Francis Millet-Pensant and Painter," "The Loss of the Oscids," and a number of other that are full of interest Terms, \$4 00 per year or 35 cents per Addi Scribner & Co. Broadway, New York

Harpers Magazine for September still maintains with unabated strongth and dignity its high rank among the ticles so finely illustrated make this ber a feast for the mind. Among the contents are "The Americ Fish and men in the Maine banks " o'The Paulity of Groups III. By Paths in the mountains," the third of a series and a number of other in

Oer old friend the Charless Lineau know how we could do without it stellagence secular and religsome and in subdition to all this a conment on the Subjeth school lesson generally by Lymm Abbott which must be highly appreciated by Bible students. It, of course, occaby any means underso, but every readuld have individuality er to separate the chaff from the wheat Address Christian Union, 22

The North American Review for Senof articles on "The Rollin of Central America, by Desire Charney, a memmonuments of autiquity to abundant nous states of Mexico. The excedition is now in the field and The North on Rerice is the medium series of articles fully detailing Its on The papers will be continu ed until the labors of the evolutor buildings themselves as well as the entirely free from sensational matter. Prior, 85 90 per year. Address The North American Review, New York,

# Western Department,

KINER R. H. MILLER, EDITOR. We have some work on committee

yet, which we will attend to seen as We can. absence from home delays as

woring some letters, which should have been answered scoper THERE is some probability now that

Acres Walker in Indiana Wx hone our brethren will make a rong effort to have the Stein and

Ray debate published in book form. Wz shall return to Ashiand again hout the first of Soutombov, and remain there a few days on special husi-

Wa will receive all our mail at Ash hand, Obio, from the first to the fif-teenth of September. After that personal matter should be sent to Lade

Iv is a lamontable fact that nearly our church troubles are caused by the officers, growing out of their taking too much authority, or in some diarogarding the rules of the

We are ived home sufely on the 21st icat, at 3 o'clock, after being on the cars two nights, of course not feeling very well, but in good spirits. Hopeed will bless our labors for the ge of the church.

We found the country in New Jersey tter than we expect With in dustry and economy is maker a pleas ant home for our brothren. It is difficult to survail our dectrine in there old countries, because the people are ets, by hereditary influence.

natural kindness and friendship of our with good things. In fact we hardly custors brothson, made our visit east a Our processions with them wen our affections there more than we had experted, giving us a strong desire to visit them when our business will be preaching, instead of commit-

> Tay and nern your education to see, but to use some of it all the time

We put in most of this week the ast in August) writing for the Pauxiot promise you good things as we nught it some one else had done the writing. But you will ndre for yourselves when it comes and probably think more of it than if ad been praised. This lumbate beforehand mucht raise the expertutions too high and then comes disupprintment, and estimate too low

To present our doctrine in a kind and pleasant way, that it will not would or hurt any one; to reler to the manner, showing respect for their feel ings is the surest way to success on by fear, won by the heanty of rath, not draves by ridicule and

brothron making some commondable calls them the communion

efforts to sproad the sespel around They are doing a g preaching on the outskirts, but it takes series of meetings or some such work to make impressions strong encurb to induce the people to turn from their former faith and habits, Concentrated efforts make success in preaching as in any thing else

Ova committee work in New Jersey was in a peculiar way similar to the brothen in Tonnesson, and have another debate with the Wolf brethren in Illinois. They been cut off from the br about thirty years ugo. The trouble was a personal matter, between some of the officers of the church, which grew into a serious trouble and home the cause of parting in the church; one party expelling the other

without calling the assistance of the elders, and the expelled party forming themselves into a new organization in Santrook, continued the faith and or der of the old church, as much and even more in the order of the general brotherhood than they were before They bantized a number into their body, and continued in the same order as our brothese, there with no special our efforts should be harmonized to difference except the relies of the old trouble. The officers of the church, all labor to be one in true principles. as is concrelly the case, made the and harmonize as far as we can in poltrouble. Joslously, self-will and some iov. evil got among some of the officers. and church rules were not followed, things grow worse till expulsion be ron without adjoining olders, then a

The work done by the committee was to restore them to followship, on the ground that the expulsion wa is illegal and hence invalid and as they had changed in faith or practice, we th the brotherhood again.

Custon and habit are strong to set-

without evident: or symment, simply Brother Jews Roop accepted our rewithout oridenty or aggument, simply because there as not cooling investiga-On this ground the bread and up of communion are called the relenged one, netwithstanding its la-ed after supper by our Savior, and the broad which was broad as it not the ommunion of the body of Christ?" He does not use the common phrase and say, "Is at not the supper of the body of Christ" Hence by divine authority it is the communion. But by popular custom it is changed into ing useful or it will be urcless. Bogin the support. It becomes us to seventime to make it practical as far as gate everything to see whether it be ounded on coston or on the truth. You cannot use at all at It is evident that our Savier had a supper, a full med, and the communin studying, writing, speaking work- ion after it, and it is equally evident ing, and you can make it a blowing to that the sportly bad a full meal or munion while they were yet in the primitive church Custom but not the supper aside but retained the name and angled it to the bread and cup. The arguments or made to sustain this change is probably the most feebloand fur fetched o my theory assumed for changing the primitive order and practice.

like this "Except yo ent of my firsh, and drink of my blood, ye have no life in you." John 6: Not about supper or full meal of any kind. But if a man be allowed to suppose a supper, or to supperbit is here aholished, ho can as easily suppose infant baption, or spricking, or stantistion, or anylhing clay where UNION

cannot be expected that a perfect union in every matter of policy or expediency will be attained. In such matters we must allow some liberty until that liberty infringes upon some of our principles. We should be united in principle or rather one in principle,

harmony may be maistained among us. If our principles are the ame we may have a good deal of forbearance in our notice ses. Hence our investigation should first be to set one seinciple and one doctrine, then try to inruonize as far as nossible our source of policy. To illustrate: We all can agree in the duty to preach the gespei and spread its truth in the world, but the best policy, the purest way, is a matter of expediency, about which there will be some difference. In some localities one way will be best, while in other localities another way may be best. Circumstances vary and the different modes making one better mited to success that another. In this one should not conflict with another and one should not oppose the other unless principle is violated. And all

OUR PROPERTY IN MARYIAND

Wo do not know that it is best to umber withdrew, as before stated. Publish an account of troubles in the thurch, but when they assume the form of a schoom, and brothren com bine against the government of the its nutborns, and set up a party indecould see no valid reason to deny their possiont of A. M., it is not unies to request to be restored to fellowship given true statement of their procordings. The report of last Annual Conference gives a report up to that time of all we could get, and since then we have visited them to carry

We again heard that the Beavered's suppor. Newhere in the gos- dum church would not accept the compolis there may allusion to these as a mattee. Isane Pfouts, D. B. Sayler, suppor. They were evidently institute and Heavy Saylor were condemned by the committee a year ago, for going spestle afterward speaks of them as into the Middletown Valley and trying the communion not the supper. "The a case is an illegal manner as seen in said'report. They tried to get the church to protect them and reject the committee. I went to their meeting on Sunday to have our connect an-They told me we should not have the house for our council. I then wanted the liberty to announce conneil ned they would not give that

w I could not preach there. I told them I should sunounce our appointment for council after they ed the congregation, which we did, but one of their inspirers cried another man took up the protest and told them not to come. I told them we will be here if the Lord will hold our meeting in the grove if we nemot get the house. One of their their power to have their dencons forbid us to come on the meeting-house grounds.
On Tuesday, the day of our council,

there was a funeral at the church in the formore, and we deferred till after the funeral. When conneil the funeral was over and they dismin ed the congregation I announced our could not get the church we would go They said we could not get the church and began to shut the window shutters and close the house saying if we did not go out we would suppose must supply what the Setip- be lecked in, and they hurried the settle all our dather tures do not say. Is a very water to goodle out and looked the door with a satisfied all our deficulties. They are seasing to suppose the eating and large congregations driven to the desired of the body stoods, which without any seates or crossvens. runk, not driven by rifficine and has a support, when he Schighten any fewer are the skelter from the heat of west to Midditons, and tried a case of the first thing. She increase in personal than the same and by the forest. Their with but one party modeled any personal continuous support anything we also cell. They are not the or their respect, and respect, and respect, and respect, and respective making some commondable until them the containing.

ence of brothren and others turned out in that manner, just to keep them in a brotherhood so large as ours it from having a hearing, while a number of their own members wanted to bear the committee, is the most desperate course of conduct over known among our people. It called forth the condemnation of the community outside of the church and made them anxious to hear our council in the grove, which consisted in a lengthy and detailed statement of all the testimony which sustained the charges against then ministers for their unjust trial and decision in the Middletown Valley church, where they went without

proper authority, follows: "First they were not adjoin ing clders; second, they were not call ed by the church, third, they did not notify the parties appeard to Gibban, fourth, they did not give any actice to the committee whose work they designed to investigate; fifth, went on and tried the case in the ab sence of all the parties interested but mand his friends." showed how the evidence proed they had beld such an number

unfair trial in snother church which led to the calling of this committee from A. M. We found their course in to us strength and success. Let us that trial so unfair and tyrannical that all rules of instice and of the charel were set aside to serve their nurness And muce they would thus the printiples of pasters under their were not surprised at their prosent desperate course to defend themselves, by setting aside all rules of civilization and reason by sbutting the house to hide from the church and in office which caused this trouble

> tion, as desperate as the preceding trouble originates from the A M de parting from the ancient order, which as nothing to do with it in the least, because they accent Gibben and it was for him they held this unfair and illegal trial, and he is in favor of Sabbath things they now pretend in the en of their resistance. But this bolding with Gibbon is but another step of the same determination to main the church es in Eastern Maryland if they connect They have got the parrow view of ruling everything or trying to rain what they cannot rule and have dereived some of their members by misrepresenting all three who will not subs cribe to their course Spring this was their determined most of defending their deings, we expelled the offending ministers, and appointed brothren to visu the whole church to ascertain how many would go with them and how many would stay with

the brotherhood
We now expect they will publish something in defense of their course. but when men have even refused to have an investigation, shenned to out to the brothern not to come, and have their conduct tried with their opposors and complainants face to see, it is an ovidence to every reasoning mind that they are we worse still when they do overything in mouths shut, even locking the house against them and trying every means to keep the church from coming to car these against them, shows to eve

ry lair minded man that they are BYOT C. they ch um to be following our old fathers. Who ever heard of our old fathers locking the brathron out of our meeting-bouse, to keep them from being heard by their complainants They are not like our old that. Our fathers hold that a fair trial in the church was the proper place to wouble before they tred it. They

## Some Department. THE CITY OF JERUSALEM.

BY JAMES COINTER. History is a very interesting and profitable kind of rending. There are many countries and catics which have ry interesting history. The city of Jerusalem is one of these. a very famous and ascient city, con nected with events both of good and of an evil character, and it has been the home of both good and bad men Jernealem was formerly, in the day of its prosperity and greatness, the capital of Judea, a province or comtry in Turkey in Asia. It is situated ween the Mediterraceus sea and the river Jordan, about eighteen miles east of the former. It is built on high d or hills, with mountains arous it. Hongo is in said to encourage wood people against fear, "As the mou round about Joruselem so the Lord is round about his people from

honce forth for ever," Pe. 125 - 2 The early history is somewhat un certain, and we shall pass it by as our young readers would probably not be til the times of the Gentiles are fulested in it. It begins to become an important place in the time of King s; at this point in its history we mi commerce a more careful study of it When David was yet but a youth, a oung renders will remember, he, with his sling and stone, slew Golinh, much

larger than any we now usually see And it is said, "David took the bead of the Phinstine and brought it to Jeruralem," 1 Sam, 17 54. David now Jerusalem the capital of his kingdom, and as the Jewish nation became great among the nations of the Jornsalem, its cupital also be-

After the death of David, Solomor became king of Israel. He did much built the temple there, which is called "Solomon's Temple." Here the Jews "Salomon's Temple." assembled for worship, and here God came down in a cloud of glory and met them. This was a derful Perhaps some of our young renders can form name idea of it, when we tell them it cost about four thousand millions of dollars. But if this amount is too great to be underste we will give it is another form. There were used in building it, 46,000 tons gold and silver. There were 183,-000 men employed seven years to building it. As the temple in which the Jews worshiped was in Jorusalom and as it was the place where the kings of the nation lived, it was at its streatest power and glory, a great city The population of the city in the days of its greatest prosperity, is variously inhabitants is not thought to have ex-

creded 50,006 In the wars which the Jews had ith other nations, because of their wickedness and unfurthfulness to God they were frequently defeated, nezzor, King of Babylon, who dest od it and carried away the inhabitants 2 Kings, chap. 24, 25. It was then rehuilt by the Jows, under a grant given them by Cyrns, King of Persia. From persenced many changes. We want our young readers to remember that though the Jews were God's peculiar people when they were obedient, God gave them up to their onemies. When he Savoir came into the world, it is said, "he came unto his own and they at receive him And when Pi isto proposed to the Jews to release hey cried, saying, eracify him very wicked of the Jows, and ourglord ment within the forecoing what wickdozen the Jers' whou among children and among production and among ready.

See a supply that wickdozen the Jers' whou among children and among ready.

But mather no onger took any in- glass framed in high green mountains and down the shore gathering publics.

they would bring upon themselves for ways uplifting and inspiring that littheir wickedness, his boly heart was him, "When he was come near he bethe city, and wept over it, saying the most save even thou at least in this thy day, the things which belong unto thy pence, but now are they hid from thy eyes. For the days half come upon the, that thine eno miss shall cast a treach about thee, and compass thee round, and keep thee in on every side,, and shall lay thee even with the ground, and thy chil-dren with thos; and they shall not leave m thre one stone upon another cause thou | inewest not the day of the cigitation " Luba 19: 41-44. After

all the troubles which Jerusalem had direction it gives to their children, experienced, the above words prophet ically forted a still greater. They were led about thirty-seven years the death of Christ, when the Roman under Titus, their general took Jes salem and completely destroyed it. The suffering which the Jews experiably near a mord was torrible, prob half's million perished. It was near rebuilt and again destroyed. its destruction by the Romans it has been tredden down by the Gentules and will continue in this condition un

filled, Luke 21 24. Jerusalem at present has a pop on of about 11,000. This is made up of Mohammedens Christians and Jours It will probably become an imp place is the future, in its connection with the unfulfilled proplicey.

#### WHAT GIRLS OROUT TO LEARN

than to see the idleness of young women who are not compelled to work for a living, and to find how empty headed they are. This, may mousent a woman is married she has to learn how to be interesting in 'her home to her husband, and as seen us she is a mother the training of her children is the foremost duty of the hosir. In these two spheres of life, which are essentially the goal of wo man's existence, everything depends upon what the wife and mother brings to her several paritions, every thing children's happiness. Women araporthey rely upon evanescent personal charms to unhold affection, but the surest way to provide against the deof the early enthusiasm of married life is to cultivate these mental and moral qualities which make womon always charming and attractive Nothing is surer to do this, aside al manuers, than the im provessent of one's mind, the prowth of literary testes, the interest of what canarie new and wholesome attractions into one's home. It may be the materoscope, or French or translation, or hotany, or English history, or music, but, whatever it is, the culus of knowing one thing thoroughly, is worth immensely more than the knowledge itself, but because it gives one the power to know more and to enjoy more. These studies, even in themselves are reaning, but pursued in the genial atmosph ome, they are more than simply refining; they are sgencies by the spirit of the home is chastened, mode moral, even made religious. Relurion in one's home is best wh least insisted upon, when its life is the unconscious poetry of the household, when it seems to be the natural comreceived him not." John 1:11. This bination of the amonities of life; and means be came unto the Jews but shoy religion and culture go together in the well ordered life of every woman, But it is when the wife becomes a mother, when the religion and culture crucify him !" Luke 23: 21. This was tind a congenial sphere for develop-

erary culture and that genial red with sorrow, and it as said of ment of a woman's mind and heart, "Lucy is going to the subbath school scem to make life awestest and best. Fortunate is the boy or girl who have such a home. It is from such openters, be they a log but or a house with a brown stone front that men and wo cien go forth with the idea that con quers the world. Every leading peron has had a start semewhere, sually it is traced to one of thes mothers whose native or accuired culure has been imparted to her bright children. Here is the true importance of literature at home. It pays for it self hundreds of times over fluence upon parents, and in the carly

#### THE RESPONSIBILTY OF ONE MAN

Not long ago there was in a certain an explosion by which bundred hves were suddenly buried amid shattered ruine into herrible death. It was caused by a single who had opened his safety minor lamp to light his pipe. To that pipe of tobacco were sacrificed 400 preves of fathers, of husbands, and of sone, and also on the bodies of not a few of those who persolated in the blast, were found duplicate keys by which bitherto with impunity, they bad done the same. Alas! my brothron the United States are such a minethey are full of the explosive firedamp of intemperance. In all societies hance doses around us in the perilone and postilential air. Do not say that there is none of this flaming peril around you that you may ough your afoty lame, and no barm will come of Nothing is more painful to one who It may be so; it may not be so. knows what mothers may do for their You could not, you would not do it if children, or waves for their husbands, you were sucre that there was danger, iniquity. O, brethren! this nee for that—ne you see at once—would element belongs to you all. has deadly aelfishness and an atracious the risk? Is the transicut and animal indulgen a worth the 'permanent and eternal peril? ... No byrm may come to one . but if harm comes to others who are reassured by your example, you, ate a frightful curse, whose effects shall be flapped in cchocs of ruin, and of misery too late for penit es yet unborn. The fetal and the istally common key of that safety lamp, is what is called "moder-ate drinking." If in this particular etrapple you would be patriots, if in Six D atter you would show your true love for your brother man-fling it away. Like the Nazarites of old, like children of Jenudah the son of Rechab, drink neither wine our strong or cause to stumble, or tempt to ruin. and minery, the soul-the price of a brother; the soul of your brother for whom Christ died .- (

#### "GO BEDAUSE IT BAINS."

## "I suppose you won't go to Sabbath hool to day, Lucy?" said a mother

one Stormy morning, settling hersell Please let me go to day, want to go because it rains"
"Why, Lucy, that is my excuse for staying at home. How can you make

Our teacher sivays goes. in all weather, although she lives se far away. She toil the class one Sab bath whee she went through the storm, and did nothind even one scholar, she was so discouraged that she could not help erging. She asked us, too, if we did not jo to our day schools in rainy weather, and she said, that t us no, they

torest in her book, but said to her husnd, who came in from t to-day because it rains, so that her teacher may be encouraged by the presence of at least one of her pupils Suppose we go to the chapel for reason, if not for a hetter?

#### THE POWER OF INFLUENCE. The stone fluor from my esteless band

to the lake, spinshed down rate the deoths of the flowing water, and that was No, that was not all. Look at those eccentric rings rolling there tiny ripples among the seday reeds dipping rhanging boughs of yonder w and predocuse as colleges slight but conscions to the very shore of the lake That hesty word, that word of pride or score, flung from my lips in tesuel company, producing a mo depression; and that was all. No that was not all. It despend that man't disgust at godliness; and it shorpened the edge of that man's surcesm ; and shamed that half-converted one out of his penitent misgirings; and it prodated an influence, slight, but eter

on the destine of an immortal life. Oh

power of influence; and it clings to me I cannot shake it off. It is here, with me; it has grown with my growth, and ogthened with my strength speaks, it walks, it moves ; it is powerul sa every look of my eye, in word of my line, in every act of my life. I cannot live to myself; I must ei be an Abel, who by the immortal rightconsuces, being dead, yet speaketh, or sa Achan, the raddest continuo whose otherwise forgetten name is the fact that man perishes not alone in his C. brothten! this procesury Year sphere may be contradicted, your is them at the lower part of the cirll up crime. But you cannot be sure that finence may be small; but a sphere and til they made up there is not danger. Is the gain worth influence you have - II. N. Passeon. their ransom-which, I should suppose

#### THOU GOD SEEST ME.

The even of the Lord are in er All things are unked and onen unto the eyes of him with whom we have

This is a truth of vital importance every period and condition of life terfall on which Wordsworth flong a An abiding sense of the presence of God stimulates our energies to m the varied responsibilities of this life. Lot this truth be indebbly writted upon the heart of the parent and the obild, the teacher and the pupil, the master and the servant. We ough thoroughly to impress upon the mind of childhood, that the eves of God see not only the outward life, but the so eret thoughts, the most delicate emotions and acceptives to action are marked and opened before him. The unwraten history of our lives which will be revealed at the judgment shall prove a blussing or a curso as we are governed now by the admosition

Thou God seest me."-Guidley Star. TERODER SOUTAND.

# Dr. Books' Third Eventran Letter.

The "Lady of The Lake."- Visiting the Resource made Powers by Scotland's Orest Bard. - The Peetry, History and Scenery of the Peers. EDINBURGH, July 10, 1880

One of the most delightful exemp one in the world is that of Scottish We left Glusgow on Tuesday, Lakos June 29, by railroad, and running down by the de and many of

est and beauty. We reach Balloch, near the head or foot of Loch Lomond, will likely be writing. Mamma, will o'cleck. Lock Lommond has been cause you pleane let see so to-day."

"Woll, I am willing, my dear, if you is worthy of its name. As we came the pearl of the Scottish Lakes, and it annetities of home, wear your school seit. Go and got around a turn in the read, the lake

a picture of marrellous beauty. Stor ping on board the little were soon on our way up the lake. It rained all day, but what cared we for the rais : we were in Scotland, and or Look Lomend and would have encoved it under the most unfavorable cir stances. 'Pho air was evol our elether

were damp, and we stood behind the large smoke-stark, new and then, to keep warm. There were clouds of mist on the hills and a learnet of bary cloude on the mountain weaks, which would occasionally be lifted to show their green summits. Around us were islands that somed to float by us as we passed them, and on every side the mountains reared their high needs to ward the blue sky; I say blue b occasionally there would be a rift in were blue above us, though the must would fall, min or shine.

A HOYAL BURYING PLACE scon pureod Inch Callinch isle of the nurs or old women. It was the burying place of the MacGregors families, clausing des from the old Scottish King Alpino and is as pleasant a place as one could lect as a residence for either the dead or the living. It royalty could not ston a terrible power that I have, this well here after all their crimes, 1

do not know where they could, ROB BOY'S PRINCE We were a little disappointed in not getting as good a view of Ben Lomend we desired, on account of the Scot tish mist, but what we saw, touched with the wand of imagination, make it a mountain worthy of the praise Scott be-tows upon it. The steamer stopped at Tarbet one of the most lovely spets on the lake. Nearly op site to it is a chill called Rob Roy orisen, where the chieftain is said to bave kept his prisoners. He used et them down with a rope, and kept

after hanging there a while, w IVARSNAID AND ITS WATSBYALL After several other stops we reached Ivorsesid, the place where Rob Roy once limit before he turned volume It is near the head of the lake, harmingly situated. Near it there dashes down from the mountain a wa-

their minds

garland of porsy in the words "The lake, the hay, the waterful

And Theu, the spirit of it all OF OWNERS ADDRESS ATRINE.

As this point we take couches Stranlarbor, at the head of Loch rise. The ride is through a wild and romanaic revies, full of historic and legendary associations On our way the places where Rob Roy's wife wan

born and Wallace's wife once I wore pointed out seve whether true or not. the mountains of the lake lifted their dark summits to the sines, force among which was the Bee Voorlich of romance. It rained a Scotch rain nearly all the way, but we had a glor loss view of the mountains with their vells of mist about their heads, veils and anveiling again and again, the glory of their summits. At last cached Stranlacher, and there lay before us in all its transparent beauty the poetic and remartic sheet of war known as Loch Catrine. You may be sure we not only repeated over and

over but felt Scott's beautiful lines "One burambed sheet of Heing gold Loch Entrine by begenth kins

Koch Katrine is about nine miles long and receives its name from outress meaning wild robbers. It is the scen of Scott's "Lady of the Lake," the island where he met Ellon Douglass being at the lower and of the lake. SAUNTERING ON THE LAKE SHORE

We stopped at Stranlacher shout an

which we were sure to lose, and flowwhich most of us would throw away hefere we got to London. Wa then took the little steamer, Rob Roy. for the lewer end of the lake, pathe gate of the Glasgow water works oly a short distance from Stranlacher. The afternoon was bright and sunny the fog having rolled away, and the lake it before us a transparent mirror of glass framed by dark and frowning netains. We had a sploudid view of Scott's two mountains. Ben-venue Ben-an, and repeated over and "High in the south, huge Ben-veuce, lown on the lake in masses threw,

For an heaved birth his freehead har-

TALKY'S 1ST P. We saw Ben-nn "heave high his forehead bare," und shall bereafter know what Scott meant by the learforehead for the mountain has a bar hald, hend with a point or Weah on the top. As we approach the two moun tains which stand nearly opposite each other, they reveal new and years, ing points of sublimity, while between m lies the transcerout water with its waves sparkling in the softened sunbeams, and just beyond we read the charm of the luke, Ellen's Isle word can portray or even suggest the beauty of this scene. It see like a floating field of verdure, with solet and cove and graceful rounding at the too, while two or three islands the air beside at makes a victure such a oye soldom sees. I can never forget the impression it made, and shall car the nicture in my memory forever.

Here at the lower unrt of the lake Tessachs. The term means "bristled ory," and in a wild gorge through the mountains from Lock Katrino t och Achray. It was been in Scott's "Lady of the Luke," that Fitz James ad climbing a precipere, at last reached Loch Katrino. Here was fought the buttle of Bool An Dwin, described in the poets. How many times in boy hood I had repeated the words.

"At once there man so wild a vell Within that dark and narrow dell, As all the fouds from Heaven that foil, Had pealed the battle ery of bell! And now I was repeating it in the

very gorge itself amid the very acond cott had concurred it. I must admit that I was a little d'sappointed in the grandour of the Troop-ba. s grand and beautiful gorge adorned with trees and made musical with a rapid stream of water, but scarcely approaches the grand idea that the reading of Scott gives one. A SCOTCE TRACITION.

At the end of the Trosuchs we stop prd for dinner at a botel, situated just perposite Lach Achray. Scott's de-Where shall be dud in fareign is

scened to us not inappropriate to the crystal waters that, like a marror, ie flooted the dark mountains that by hundred persons were drowned here sing to attend a funeral, but though willing to believe a great deal

I had studied this route through the lakes quite excefully, and no we pro- and escated a panic among the troops reached Duncraggen

buried. He carried it to St. Bride, and | the city and a good general idea of its the man who was to carry it from there plan, and went to hell at 11 o'clock had just been married, and he leaves his bride and carries it forward and days of my life -Lancaster New Ere

THE BRIGG OF TURK Near here is the Brigg of Turk, the place where Fitz James found himself separated from his companions. It is the bottom of Luch Actray

names over the Finless water, which Scott alludes to it in the Chase, saying "And when the Brigg of Turk was a

The forement horseman rade along We next come to Langie Mende, ated at the head of Lock Vennachar This was the mustering place for

The musicing place in League Meade It is a fine, large, meadow, sloping gently down to the lake, and is a surable place for the gathering of a clan

We ride along Lucis Vonnachar, also forred to in the Chase-

"Few were the stragglers following f It is a beautiful sheet of trampurent water, and I learned from the driver whom I sat, that the accent was not on the last syllable, as we usually place it in accordance with the shyme nd the rhythm, but on the first splin-

Next came Codantosis Ford, the lace where Roderic Dhu promised to being done he challenged the latter t For this is Collantogle Ford.

Two or three places are pointed out our choice and imprined that combut so graphically described by the next who has bung so many garlands of postry and tradition on the bills of

eunu. 'earing I might not be able to iden tify the rock where Fitz James and "Come one come all they reck shell fin Pean in fire base as a I asked our driver if he know who

it was, and be said he did and would show it to us. It was a big rock distance from Cuitortorio Ford au that it is clear at does not correspond with Scott's description: but

and this one will do us well as any At last the town of Cullander hurst.

upon our view, a charming sight as we rounded the hill and looked down open it-a bowl scooped out of the mountains, with its sides aloping with verdant beauty, a stream through the center and the wood rowned bills of Ben Leds rising bigh u the northwest. Here we took cars for Edinburg, but some of us stopped on the way to visit Stirling where we saw the room in which King lames stabled Donglass, the window out of which his dead body was throws the memorial window presented by Queen Victoria, the field of Stirling. the hridge, where Wallace cut the forces of Edward into two purts and caused their defeat the Abb where stood his reserves and from which he rushed upon the royal forces the field of Bannockings where Bruce won the grown of Scatland, the woods out of which the camp followers came

battle, the beautiful

of Biward II, and helped to win the strebel Bussengere a mell closer James for England six on low-visit to go dware, Montgomery county, III., never the first first fill of the close of the county of the cou oburch, Montgomery county, Ill., have

having spent one of the pleasantest

lies, near the place of his former resid

SLOUGH -in the Borlin congregation

(Brithren at Work please copy )

ANNOUNCEMENTS

East, Sept. 10th, commencing at 5 o'c

on, Bedford consty, Pa., Sept. 170

In Caldwell county, Mo , Oct. 8th.

In the Nishma Valley church, Fronty, Iown, Sept. 18th and 19th

, commencing at 5 o'clock, p. m.

In the Gratet church, Mich , Oct. 2d, 4

11th and 19th, com

The Indoor Creek church, at the resid-

brother John P Hays, five miles a

In the Webarn church, Wabash es

The brothren of Contral Ill.,

at Sparlon, where show well to

north-west of Snarlon.

us, Sept. 18th and 19th, comm-

I will continue one week

fil., Oct. 1st sed 2d, at the

In the Washin

5 o'elsele, p m

## DIED.

New Entage ...
Dear Brethren:
We have not given you any church news for some time, from this, the Yellow Creek, congression Somerest county, Pa., July 21, 1899, Ja. cob, infant ern of brother Daniel and sester and hence will do so now.

We have had several additions and I last wrote, and two of them are from nays. Fuderal ecossion improved by bretbren what is known as the "Dutch Corner ettlement, as a result of brother Hob SCECHLEY .- Also, in the bounds of the

Correspondence.

From New Enterprise, Pa.

NEW ENTERFRISE, Pa., Aug., 19, 1850.

ler's besse mission labor, last March. Mrödle Creek congregation, Somerset Co., Pa., July 20d, 1880, Tobins Bucchly, aged d8 years, 8 months and 7 days. Further, we had our Quarterly Council. ast Saturday, the 14th inst., and organ-Dis remains were conveyed about nine ced a committee to locate and lot the building of a cherch in Datch Corner," 35x40 feet, to be comshited this fall. We also decided on a congregation. Funeral occasion improved by brethren Michael Werund, Geo. Schrock me for bulding our full leveleast. for which see another column

The church is in union so far as I know, though we were obliged to dis-Franklin, youngest son of brother David and eleter Mary Blough, aged 5 years and awa an aged sister, and a young brother who had formaken us, and desired no 12 days Functed occasion improved by brother George Schrock. J. Blacom, longer to walk with us. We trust all wever, was for the honor and glory of God, by the church

Adien for the present R. Z. REPLOGER A Trin to Englet County Mich.

ounty, Mine , Oct. Oth, commencing at IC CAMPBELL, Mich., Aug. 21, 1880. In the Wasten Branch church, Missel Co. Dear Brethten As you denre church

In the Lapince church, Pintt county, 111. iows, I will give you a few items from this and other parts of Michigan. In the Clear church, Woodbery congrega On the 4th of August brother Hon In the Fist Rock church, Va., Sept., 18th ry Hullsberger and I started for Peterky, Emmet county, Michigan We were met at Lowell, by brother Geo Long, and at Grand Rapids by broth

In the Bear Creek church, Christian Co. and sister Smith, took the train in the morning and arrived at Petosky at 16 P. M. There being no room at the temen, 3; miles south out of we lodged at a private house In the Menticello church, White county, form) well. The most a d , October 15th, commencing at 4 o'clock boat across Little Traverse Bay. for Little Traverse, a dista otro church, Marshall Co., Iown, October 6th and 7th, seven and one half miles south east of State Centre. Hondershott, who conveyed us to his the Deep River church, Powerhield home, a distance 14 miles north, to: are called Muddle Village. This vil county, Iowa, Sept 17th and 18th, at 10 nge is almost entirely inhabited by In dians. We went one mile east of Mid die Village, where a communion meet unty. Kan . October 14th, commencing or

ing was appointed for the 6th of this month Services commenced in the evening. The ministering brethree present, were Geo. Long. —— Cos-In the Liberty ville shoreh, federate, Co. September, 18th, begowing at 2 In the Jacob's Creek congregation, Sapt. er,of West Virginia, Issuah Horner,of Indiana, and the writer. We had good meeting. The congregation is ot very largo, but as large as could denting at 10 o'ctors, a. m. In the lows River (hurch, Marshall Co. reusenably he expected, for a new and lows. Sept. 32d and 23d commencing at o wild country. We bud the previous

of prosching to Indians, as well white people, but with what effect, the pt. 25th, commonolog at 2 o'clock, p. m. In the Lower Palt Creek church. Madage. lord only knows There were about unty, Ind., Sept 18th, commencing at 10 twenty-four communicants, who par ok of the sucred emblems of the In the Des Meines Velley church, Insta. ken body and shed blood of our ador This communion was

In Lathrop, San Jeaquin county, Cal., probably the farthest north of any seld in Michigan.

There are twenty-three members of Green Coaffe, Jasper county, Iown, 16th and 17th, communing at ten lly and spiritually, as well as could be expected, bring isolated from the two descoas, but no speaker. Is there

not a Shepherd somewhere among the brothren that could be spared to watch hold their lovefeast on the 17th and 19th of Sept., in a tent in Whatefield over the little flock of sheep in Emcounty. The horvest truly plentrous, but the laborers are few. Any one ramwith conveyance by notifying me in ters on the same bench. Brothese J. think the ministers are not divided

rightly. The communities 'Go, preach' 'Oh," says one, "Michigan is too far north, people can't have there There are people bring in Emmet bein vain.

scott. Land is cheap yet, and I think or sugar maple, beech, cation of the country north

of Little Traverse is somewhat h and in some places hilly, while in some places it is level. It produces wheat, orn, oats, potatoes, and in fact almost anything you plantadapted to a northern clime

The health generally speaking is good. No malarial discasses such as guo , chills and forer, &c., exist thoro, ple look healthy and robust. It will doubtless make a good truit

marry, as the waters of Laka Michigan modify the west winds, and the broeze from the lake will provent early frosts. Western Michigan farther south is perhaps as good

cation.
On Monday morning, 9th linst, we seek the train for home, and arrived there Tuesday morning, and found all well, for which we thank the Giver of Fraternally, J. G. Winey,

Frem Salem, Greron Salen, Ordoon, August 9, 1880.

We are still trying to light the battle of the Lord, but are m ing slow progress. Thank the Lord. one more soul enlisted in the army of the Lord, lately, and two more, by let-

ter, making in all for this season, soven by haptism, and ton by letter.
Brother John Forney, of Kansas, is still with us, helping to carry on the great work of the Lord. We thought t good to have mother brother or dained to the Eidership, and the lot fell on our dear brother M. M. Bashor,

May the good Lord bless him in the a. in general is good, with a very few exceptions. Crops are good

morally, weather fair and pleasant. People very busy cutting and threshing By special reunest i made a short visit Washington Territory, last week. Found

well except sister Mary Bothrock, who has bad poor health for some time past, and who much desired so obey the ordinance of ancieting When we parted she requested to be embered by all the brethren and sis tero at a throne of grace. There are ome six members in that county and are without a minister. Could some nunistering brother from the East one and settle among them? They are 175 miles north east of us. For infor mation address Bro. J. C. Shermer, Goldendale, Washington Territory. Yours fraternally

DAVID BROWN

From Clinton Co. Michigan Erstr August, 24, 1880.

Our commonity was very much shorked off the 20th of this month Early that morning one of our neigh bors took his gan, went to the harn and shot himself, and before 10 o'clock, the news came that two more men had been killed by lightning. One was our neighhor, the other was a cattle hover how important it is to be ready when death comes!

esterday we had the privilege of butying one more with Christ in hen We have two more applicants for hantism at our next meeting. It creates joy in the church to see sumers d, and try to make the nece sory arrangements to be ready when

Brethren lot us all labor for the good to God, knowing that our laker will not

As botings is not so much up attribute of God as the glory of all the home Davine perfections, so love must be not

From Brother Symuel Murray.

August 6, 1880.

Dra Elitora -I came here to brother Jeens Oblinger's a few days ago, and felt very glad to get hold of the good old standard paper of the Brothron. I no shock, it is your Father's good pleasure titled a few mistakes in my article, to give you the kingdom." The quest will let that go. Also setted a was asked, "Lord shall there many by short article in regard to my coming to savid?" The answer is, "Strive to on-Minnessota to preach, so which it was ter in, for many shall seek to enter in, stated that there were some prospects but shall not be able. Done brothern for some additions. I am serry to say and sisters let us strive to enter in that the supposed presented somed to. My health has been very nour be a mistake. The lady who, at was sup-nessed would built with us. did not in the State where I have been. We so, a to have fully made up her mind, had some of the hattest days I eve or at least there was considerable in experienced. I was much desappointed heer and whokey, and was a free man, and if he joined may church it would | bless the Parviring and the obtors he the Universalist. daughter. By some entreaties on my any work may be made heely. It part, I got him to go and see some of needs life and energy. the pricipliors and make arrangements for a few mostings. I preached three

with seemed very kind.

moves slowly on One more has been ame to this State. All the while I added by baptism. The temporal harhave been here, farmers have been very busy baying and cutting grainaron on Sunday I see mon and wahonce not a sestable time for meetings. thrashing commences This will hat for a couple menths as there is a great deal of it to do. Wheat and outs is the principal crop in Min-I have traveled over some are counties have visited some old nequaintances, and tried to make some ow friends. Visited the city of St. Paul and Munneapolis. They are large, the their cities. Both cities are suusted on the banks of the orest Missis. The Mississoppi runs through midst of Minneapplis with the soted for its manufacturies, esp for its flouring and saw mills. Twonrolling taill claiming to have one hun-work. I shall transcribe you dred pair of bur- whon running its full few notes from a convent held this capacity. They manufacture awenty- year in the State church: five hundred barrels of flour a day. in fell capacity manufacture seventeen that overflowed the country

The city only twenty-four years clergy preached only morality. Many fine buildings going up they Also which Lake Manetampsy, a coly about hoptom, salvation and faith place of rest for pleasure and health, on the menus of Christ. The magis-Had a bost ride of five hours on the trates do nothing to stop the flow of You are sight of the green forest around the as have put away the Bible command oued over with errors shrulsery, and on was fearful of thoses going on in all one, a nice little house around which the churches. Adulturers and drunkthe bonts sail with hundreds of visitors and s were admitted without heatation.

It is indeed a grand sight. On the to the lood's table, and the church is banks around the lake you see many as a common mature where all can tests. People camp out for their belong and not as they please without health from different States, but mostly having the least understanding that from the south. Here I saw the large-ost man and women I ever saw. The The boy, as she wills him, 775, and he knew no condy, as old regulations is 19 years old. After excise and were put out of force, and nous in rehery the world is, and what expense

people, and not one brother or siste I often felt and to think that so small a unmiler of the torean family, are willing to take up the cross and follow so it will bu. O, how sweet the bles

My health has been very noor fo

Her hashant said he drank in this respect yet my health has been whirkey, and was a free man, good until the last few days. Goo So said his thoronf. God grant that the misei

#### From Denwork.

PREDERICKSHAVN, July 31, 1880. the 13th of July. Preached but seven Deer Princing and B A. II

they can to gather it. Oh that people of Gospel truth and the great harvest that is approaching for all mankind atirred no to relation to lignors, and sorm to think it is time to ing becomes. Another massionary and I have intely established two temforty-four and the latter forty three I was out last. Sunday in a new field a blow at the frothy bottles, and seven grand Stanthoine fails. Minneapolisis toon give their names as helpers in and help come from far and near, and come next to visit as in lov we cannot fill balf of them. The cler ning five pair of burs. The largest wa gy here are sile and oppose every good

claim all the mills together and pointed to the vast, immortality They have thousand children were born the last sixtors saw mills. Several of the large ton years outside married relation est out on thousand four alogy, best do not be liked Fa, and drunkennes shingles nutlath. If any shoold doubt increased at a fearful rate. Our pres swindle and debonesty and promote Minneapolis has a population of 47, the immeral state. Not long ago the have turned round and angula It is indeed a grand place for immerality. But the church does teme in do her share at all. The church-Two beautiful small islands cov- on ex-communication and consequently

eman claims to weigh \$77 pounds, had been said was a pitful truth, but were put out of force, and none in re-

good substantial foundations to build picture is drawn by her own clergy. In No. 33, page 250, 3d column, 58d 8 their hunter hunter on. I was made to think, We will add the clergy are no better line from top, rend wider liberty instead. then spiritual Isildings, what a hies-wil thing it would be While visiting that they love every hone that they prove the proof of fortific in the solution, 23d the from the phase I are thousand of Early at a free around bit wineyard.

Brethren pray for us in sodom that we may be kent clean P. S. August S. 1880. The Nove

reaches us thut one more was buptized

showsh here is in love and union a as our knowledge extends. Health is The Subbath school is doing well. Causet report many accessions to the church during the summer, though the prospects are for quite an increase during the fall winter, if the proper effort will be pray carnestly that many may be add ol to the fold. Let us all dear haeth ron and sestors, consider our duty, and not stop short of faithfully doing the

The church has decided to held on communion on the 5th of October is and try and be with no, baring a desire that Zion seny presper.

From the Bush Greek Church, Adams Gonsty, Ohio

Valley meeting leause is among the past enjoyments of Christian fellow ship. Had a good meeting, though Jose Colvert and P. J. Brown were with us, and fully neet every argumen offered by medera skepticism. er Landon West was president older this church. Brother A. J. Hixso was ordained at the New Lexington church, Highland county, Obio, as c der at that place. Brethren Won, Calwest and W. O. Calcart were installed

ion encompass us here. Who will

From Martinsburg, Va.

that lovetenst meeting is now in the past. We had a good turnout

and also wood order. Wo had members from lour States, and the ministering brothron that came to us did not come to pacach for money, but they come to as Paul commanded Timothy, to prouch the word, which they The ministering brethren present a Eld. Nicholus Martin, George Bricker and Jacob Keller from Md., and Geo. S. Rinker and Jacob Rinker, from Va.

JOHN BRINDLE.

Mold to the Troth

Door Brothson . I am, in a general way

pleased with the way you conduct your paper. Sometimes I think you ure almost too timid to say what you believe, but on the whole, I must compent of the truth My advice is to adhere strictly to the truth and not follow and ma ony farther than the truth will uphold thous. I see that there is evidence that

Trusts

Same column, 26th

ASHLAND COLLEGE. AND LAND OUTHORD,
AND LAND OUTHOR TRAINING NEW TOWN TO THE TOWN THE LAND OUTHOR OUTHOR TOWN THE THE TOWN THE TENT THE TEN

Exceptions Possible to Done to Provide From the Union Cherch, Marshall Co , Ind.

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ker; The plain Pash, Waste. For Boye, Bog and Lettle. Temper and Good Lucks : Pence : A Dangerous

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# Sermon Department. THE PERPLEXITY OF COOD MEN'S MINDS AT THE APPARENT VAR-IANDE RETWEEN GOD'S ORARAOTER AND HIS WORKS

Text . Hebakkuk 1 . 12-17 . 3 - 1-4. My subject will be the perplexity of on's minds at the apparent issnes between God's obsractor and This was the perplexity that this prophet folt. You will per crive by reading the Scripture to which you, that the propher after alluding to God's purity and linces, says, "And thou canst not look wherefore lookest thou soon them that deal treacheronaly and holdest thy tongue when the walk od developed the man that is seen to and holy, that they eagst not ook on iniquity, how is it that thou the world? This is the proper's reahave often felt this Joh felt when he word. He loves to fellowship it, and and, "My feet had almost slopped and time, my hearers, you will understand

#### HUNTINGDON, PA., TUESDAY, SEPTEMBER 14, 1880.

I remember to enjoy some of the pleasures consecommunity in which he lived.

man of some standing in the him. his Works-Sermon by Elder James works in the affliction that he permit ted to come on his tamily.

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 bave not my prayors been answored? Why has not my plans been surpossful? There

danger of us teeling so. seen the dawn of such thoughts, and it would be well for us if we would mip them all in the bud. There is a tend as the difficuly with the prophot. Such were his feelings.
First I call your attention to the ex-

alted pointon the prophet had of the moted, and it is more or less familiar all, "The art of purer eyes than ed : From the South Buffelo Church, to behold evil, and canst not look on Does not God's eres be-

nucleace forbid him to close has eyes to evil? I say yes. He cumnet help From New Hope, Va.; this passage, thon? Simply that he Notice. rable feelings are not ed when beholding it. He takes pleasurn in some things, he experiences none in looking upon erst.

doing. In one passage of Scripture we spoken by Godz To that man will ionic that mof a contrito spirit. broken heart, and that trembleth at thou mit so on heart, and of a contrite spirit," etc? anst look on in insquity around me in to him. He takes dolight and pleasure in looking upon the heart that is you.

herefore do the to draw next to it, and be loves to initiaful to their duty as subjects of the David felt it when he bace such draw near to blas. From government under Then men me treacherous when visus of the prosperity of the the subject we have before us this evening; that when it is said God's the destroy of their relevant s too pure to look upon c.v.i, it son. The prophet had two classes of more rightness than he. God's people

The precision is the world among layer are too jurns to look upon at Al. It less. The prophets before we discuss of jurns rightness that he discuss were three are in precess herefore, included principles and the specified in the principles of the principles are in the principles and or disapprecise. The principle is the principle in the principle is also given to the pr

Cases of this kind have come years could have banished sin from the of the age of the world to which Hab (ed and personated? That's the quesearth, it would have been banished akkuk refers, and there you will find tion the

Afflic. it. God does not want it so. We can he instone child, and then another, he takes no pleasure in the death of That man lest confidence in tind. He the sumer; and we can see still more. ould not reconcile the affection in his and with perfect consistency we may family to the goodness of his Maker, say, that he takes no delight in the and he became an unbeliever, because life of the sinner. Our first thought reet the Jews, and they were all wick-

> The prophet had a very clear view of God's purity and holmess, but he had not such a clear view of all the cl. oments that constitute his character. It is the case with some of us, teratics of God, but how many are those among us that have such a full knowledge of God and his word, that would lead as to submit at once to any to bie will and kiss the red, though the strokes may be very psanful? without hesitation or a mur-

We then said that good people trust bold evil? Can be close his eyes to be God But these are a good many dealing with men in this way, and living that door't treat in him. A tergishering them into their drag. There-What are we to under-tand from to holiness, and, must I say, more to and spread devastation and ram over excit- lent Savior and kind Father could iniure us , as if they were not interest

not make evil objects and persons the very clear view of the parity of God. But now his perplexity. On canct not look on iniquity wherefore contrary it is repulsive to him. lookest thou upon them that deal But I have and that his peculiar nat treacherously, and holdest thy tongue made by countless numbers, and cities a da tore forbids him to take pleasure in when the weeked devoureth the man beliedding evil, and that he does not that is more righteous than he?" Why turn ande to look upon it. Does he look upon them that do avil, and why turn his head to behold maything? I tolerate them that deal treacherously will tell you what he is represented as 'The first crime that the prophet allades to 19 unfaithfulness. "Whore have the following beautiful language fore dost thou look upon the mafnith-1 fat?" Who are unfathful? Men and women may be unfaithful to their do-Now I said just awhile may be unfaithful to each other, and ugo that God is compelled by vertue of children may be unfaithful to their paas possibar nature to behold every, rents The unkind hashand thounfaith. thing Then why does he say, "I will trill write, and the disobsticet child are look upon that man that is of a look- noting treacherously. Men that are unfaithful to their government are Why, because that's an object worthy treacherous. The rebels of our cou-It is an object of pleasure try were treecherous to their govern-Men that disobey the laws of the govornment are guilty of trembery when They are un-

But God there facts substantiated. The Jawish prophet. a professor of rollgion, and was thought has his method of working and accordination was corrupt. They were turn-world. He saw the Chemre of the Ro ing to that method he caunot destroy ed to idelatry and away from God, and man Empire persecute the early Chris quest upon the service of God. He sin at once, though it is so offensive to us a means of correcting and punish tians. He saw the personating pour Somers indulge in sin and fove ing them, the Chaldeans were permit- ers of France. The history of France ted by God to enter the land of Pales con finally came upon his family. First see in the language of his word that time and inflict the calamities of an invading army upon the Israelites. He

had a nation of Jews, fatter nate sup, and the Chaldeans sent by God to cor-and the Chaldeans sent by God to cor-and the Laws and they were all wick. Chugsh seems to be terrible, at sooms he could not removel (off) changed was a long salter and his disince of the could not removel to the second to remove the salter was a few bayes it in his word, and his climation to behold sin. Our next one middle Why God would use the bad believe to believe the salter when the could not remove the salter was a salter when the could not remove the salter was a salter will be the prophet's perplexity or nation to afflist his own people, he who are ready to by down their live could not understand, and there was for his noble cause, murdered. unfaithfulness all around, and he won- they die the death of martyrs.

dered why God tolerated it. them be so dischedient? "Thou art of ity and the world knew little about purer eyes than to behold evil," why them. But persecution brought them ot, in the majesty of thy might, strike many have some pretty that views of mon and wickedness from the face of the place of marryrs. The prophet saw divine truth and some of the charact the carts? If those coast not look on the great wirdedness and woodered iniquity' with pleasure, why suffer why God tolerated the crime of perso such a state of things?"

alluded was that of murder. makest men as fishes of the sea, as the igh the crocping things, that have no rule over They take up all of them with many of us have so studied God and the angle, they satch them in their net, many of us move to some uses and gather them in their drag, there can enter to fully into the restitude of fore they rejoice and are glast." Ref. his government as the hill he occafishermen and to those who use the net.

mur? Our subject this morning led They raught men; caught them in us to talk about our trest in God, the net. It contains the idea of mur-It is the crime of murder. Men rible thought it is! There are men love they rejuced and were glad, and women trusting to an more than When the Chaldeans killed the Jawa rejoiced and were glad. Satan than to God, fearful as if God the city and country, they were made would injuse them, as if our benevo, to rejoice. They were sind and exult. ed in their crimes; glad in their yourder, like besieging and devastating ared in our welfare?

The prophet, as I remarked, bad a of their operates, and at the sterefor of Because we have get a "Thou art of joice. Murder is a terrible crime not turn solds in the ownerd enter of purer eyes than to bi hold own, and Why does God allow nations to go on to our own notes.

countless numbers of lives, they re-collection and wealth, we want to be in this way " That's the quastion and vain hearts with this adulation Why does he permit widows to be am plain, and I want to be to be devastated? The time will come when it will be explained to us. God let us seek our ends and nims at a sacannot according to the principles of refice of Christian right and truth his government, by absolute force parties wrong. The prophet wondered at reat it. It would be contrary to his it way of doing. He don't the hattle fields of Gottysburg, Water in colleague with the devil so and Antictum, and the valleys of mg themselves, and God apparently Europe flowing with blood. The wail- passing it by ! That was too much for mester druces. Henhands and wives in may be unfaithful to each other, and caphan do not constitute muse to his not isolding his tonge. He is follow. sympathotic heart. No; far from it mg it with denunciations against these But it must be tolerated according to things, and he will not forever hold his the principles of his government. Lot tongue an he developed; lot sin become ex. God's law is to be expounded by ceedingly sinful, the time will come, solf. however, when there will be an end of will vindous his law and character

> especially to the sm of persocution of want men everywhere to hear crously, and heldest thy tonge when gauge is written on the pages of di more righteons than he?" profes- ed desire the life of the some

NO. 37. God saw it in all agus of the is the history of bloodshed.

had those two classes before him. He holde his tongue. How can he do it's had a nation of Jews, fullon into sie. He does it but, as I have said there is the bad children, who love and serve him and "Why let of the early Christians lived in obscucution. It is a great wrong to p

which the prophet cute; and we ought to be very care to be eased on our part against God and ments. It is a great offense to God how God could hold his tengue, he has threatened to execute the pen

of sin that I call ishness, and harn meens on the nitro us, for I want to include myself there vaulty and profe. Burn insermics are, when thirsting for the blood our own drag-our own characters worshiping ourselves, and sacrificing

> neer of vanity, that dread erime Why was it so Look at more The day is rooms

such a state of things, and sen will be He will not forever hold his tringue "Wherefore look- have it and trust it, but some will not vine truth. Men will not been They

The wiele would rather worship themselves ar

And submit to God. Sometimes we cannot lived thus long in the church. In fact to everything that tooks a little like to grew in grace and in the knowledge it was I propopl to tell you what he "I will stand more my wut band not me upon the tower and will watch made plain and right, and we will have The control of the co and reprove hom for nothing him why goal, in the light of eternity and their not only withdraw their on a practical he held has tonesse. He was a little

Where go to. Go in prayer and on your knees Paing your moral powers in living cutact with tool and be relievements. There is the place to mercome you had habite. We know sold. No weighty matter uttained

number wand the principles of God sign litted up react apright on him but the just shall live by faith." No soul shall live by fath. God unglet have sand to Halmklank, Halmklank, go to your people, came down from your latter, rome from your fatter, rome from your field of labor. ask me nov tonome, have faith Habakkuk, lahere et is all right, be patient. The time will come when I will show you why it as that these clearly reveal the principles of Hire by Lotte "

presented in the case we have not then by the process a stated provided in unit. In Law years then, that explain not neither provided in the case of t

#### ENERGY ESSENTIAL TO SUCCESS.

In whatever transaction or pursuit tind to, and may appropriately be tree could, but the blossoms all blow termed the insignin of success. In away and the tree never bears my whatever held your lot may be cost. fruit. So with these professors. Evbeen essential in stamping the noble hope I am "or I think I am."

name of Circon non the rarebment roll

In this risance of heart, productive with the most benered of Rome, the resound back in accusts loud and clear

military affairs of my country." Coming down to the present age. with snocess the labors of these and

Energy also deploys its wonderful in the various inventions and at the world is stamped in living letters the inscription,

energy. It was this generative force against the wall and cut our eyes to and old convent, that is with joy and brought him safely nerses the wand heaven and say, 'There is our stormy deep, and enabled him to diratinent, though attended to precipitate an ordinary mind into are to lay aspering for literary bon when you have reached the finis of the collegiate curriculm will only be per-mitted to cojoy these desired honors, to the extent that you have employed this creative energy when pussing things are telerated, and when I will through the ordeal of study in the respective branches of the course. While The just almost all are probably willing to ad-The way a kind mit the pertinence of the foregoing of soluce to be mind. It was a kind facts, there are a number in the church

of key to unlook the saysteries of God es who are ready to denounce this as being incongruous with the worship of In consumment I would say, that this tred. Hence should be abounded from dence and his character as accorded in his word, will be removed by acceptters para aweek, or once every two worked in the beript tree, that God's government extends over unto the other er norld 'llere is a department that preacher says, and when he getever in the other world, and you through then go home and attend to the large than both in the government principles are not seen to see any principles and principles and the principles are not principles are not principles and the principles are not p

enthusiactor in the exercise of Chris-AND THOU, WHEN THOU PRAYETH.

Then there is another element in the

church almost akin to thee. They pass And those, when then prayeth, enter into the closes, and when then has shot the door, pear to the Pather which is in secret, and the Father which seeth in secret shall along with the tide nominally, and along once a year they apparently en joy a weaderful spiritual beautiful apple-tree which blooms every year with as fear property for an about

which there is not this Spirit, as it the attendance is carried on which there is no breath Prayer is blood we have no life in you. the earliest ages shown to the present closes and the blosson, alast like ment, A real Christian most be often. The sermion in the house of God must these of the ill-fated apple tree, tails alone with God. No reas can make not displace the Bibbe from our hands song your mum porsessance and the second point of the midsted applicate, into a fine with field. No rate or as make just displace the Bilde from our hander and the second point of the bilde of the bilde point of the bilde of t they are Christian: They reply, "I nixays kept in the broad sunshine of

Is this rhange of heart productive of friends that increase their friendship of no greater results thun this? Are walls of the old. Runna Forms would me unable to determine whether me but this private commission. There executed the care the control of the The untring energy exercised by Christoner with 1 Let also, Job, another une numerous associated by Cheero, as a philosuborphit and true electronic and the second of the Cessar, why thy great name? His unto life, because we have the berth. There is nothing about which a young masser would be, "Tawavering real ren." These persons knew that Christian should be more anxious than and decisive energy is conducting the they were Christians. There was monutaining the Spirit, the love, the

Aspesy or thinking about it practice of private prayer, and noth-This heart change was positive, following which should more seriously alarm We have some chartty for these hop- this. He who makes any excuse for warm authers accuraced trees mount. We have some chanty for these logs [this I fix who eakles any excess for lands of peneral Grant and others; team is expected to deadly arms of the them a realization of the lands of peneral Grant and others; the contraction of the lands of th We believe that the religion be observed. You must "remember Jessas Christ has something letter, the Sabbath day to keep it holy

discoveries. On every great invention something higher in store, then to sit. How necessary a right, though not a once a weel, and stay at home the rest this stay is to the preservation of out party, as attested by the expensence of the week, repose in our cusy chair Columbus when draiting the plans and just ask God for our daily bread for his future discoveries magnetisted a (And semetimes this is no much work) it is true it is not a fast day, and disposition preminently acasened with for us, so we write it on paper, tack it should be kept in the Spirit of the near

Incologo, and not with gloom and

commot expect

swifel thousel

Perhaps there is no ordinant

dage. Still it must be serious joy. He who passes his Subbaths in frive-Now please supply dage. sur wants. ) We believe that this new lous conversation and levity of Spirit with difficulties sufficiently protracted both prepares our hearts to reach out the gulf of destruction. And you, who when and is a lead for a missionary pronity to improve his religious condiinto the porket and produce the help tion, who conducts himself much so indispensable to the progress of this on other days, except that he does not noble cause. Depend upon it, a religion that costs no speritee, is a farce, buy and sell, and goes once or trice to and will never pave our way to the the house of God,

make much progress in the divine life whostial cury Sestial cuty.

This lack of energy is not however. Tell me how a professor of religion. O. spends his Sabb confined exclusively to the latety. on in what state his soul is, spirit no, we have listened to ministers who ly considered. A Christian ought to were as usterly devoid of this abstract he and I am supposing he is, a comforce, so essential to spiritual as well as temporal success, as the characters he is not, he ought to be. Apart from om we have already referred. in consequence I wrome say, that this properties of the property that good near get into in the property that good near get into in the processenting that says in the properties of the propert andible to be intelligible. Of course senses, no are likely to be affected by the symbols of the body and blood Talk about the infidels made by the

public declaration of the athentical

doctroors of Col. Ingerred

polaritation to ones result. Intercepts the base of the second is bounded by the second of the second is bounded by the second of the second in the second of the second o powerful speaker."

Thus they feast sputtually year at lamentable hat that the Chimitan there by the increise of God, present

brusly behave that such slow, inactive. Him who is thus set forth emcified be

shilds and generalizy comes for through God's providence, but you hardly have whather lay are progress. Progress a general control of the providence of the of the same by true of things spirit-

TO WELL COURSES.

of the cornly " Matt 6 6

offered for you upon the erors, you might be "strongthened with all might the Spirit in the inner man," the bart panteth after the water

brooks, so panteth my soul after thee, O God," Pen. 12 - 1, 2. It is the man who loves the house of God, who put himself to some little income nience, and will make some sacrifice and not those who are only occasion ally there, and then how much deoF. may be of the body that is a corper in copt yo cut of my flesh and drink my well God-the converse of one heart essential to salvation. We should not much you can practice. Study the nord of God with prayer for divise "Open thou mine eyes, that I may be

> Prover is the breath of God in man. lee Romans S 26. SIMPLICITY AND SUBLIMITY.

BY C. D. BAINDARDS.

Relating facts and writing lefters .this constitutes that marvel of the ages and the Eternities—the New Testa-The looks very simple, and so it is; and yet the munest effort of Om-nipotenco is in it. In the artless nurratives of the Gospels, the personal familiar utterances of the Epistics, the of the Apocalypse, we find the father loss, measureless, unscalable wonders and beauties and grandours of the Ur-

created I AM. This accounts in part for the general neglect of God and the ing and seiting sun preach the Creator the Redcemer, the ever-present ever sustaining God. The event is too mon to carry moral impressions How seldem does the voice of Jeboval reach the beart through a rain shower, or a dew-drop. How more that we hear a sermon fresh from the lips of Jesus in contemplating the seed that grows, the thoras that choke it the the stones and binds that crush it, or the loaf in which it culminates. God is as near in all these familiar facts as in Emmanuel and the Eucharist, at though it he in another way and for a different end. And yet the mode and the purpose of the Divine Presence in everything that we see and handle are not wholly foreign to his manufesta-tion in what we document sacred, and wherein we are wont to believe Him most near. Because we have lost sight of this solemn truth, we are apt to feel very deferently when seated at the Lord's Table from what we do no our daily board, and daily work, for getting that the bread and only symbolic of our dady life as cop ies of flun who "died for our sins and rose again for our justification." Some

prayer, and even if they pray beter hypken of idle tattle between of the great wants of Christendom

tion of the sacreduces of common

I seen ministers manufacture crocodite tears white addressing an audi- resurrection will complete our joy. the tears of irrepressible laughter in a Mighty Spirit-quenchers and conf-destroyers are jesting, smickering ministers. Often bare I beard Scripture quoted to give edge turn from their size unto God, but will not hold us guiltless for such sacrilege. This is making a football of the heart of Jesus, and knocking it you be at an onl. Suppose you could hither and thither in the devilled bur Every word of fore you on a single hor, and you of nuivers with knew that when the bair broke your ter of tille word play. inspiration grouns and quivers with death-agenies of the Almighty, All-holy Godman, but because it is psinted with cotomon ink, on common bair very great, how anxiously you paper, in common letters, it becomes or emmon itself, so that in open be that the hair might break any me-Bibles we are no ment! Well, just so precarious your

longer constrous of the awful truth of life really is. You are breathing regu The tall of Jesus ever runs time forever cease to breath. Oh! why de The word me represents all that God is in our nature, and job for embodies the entire capacity of the -Brother Balabaugh has been re woods ure an epitome of both different quarters that we cannot help They constitute the but sympathize with him, and are Testaments. kingdom of Heaven around the sometimes ready to exclaim "too bad." one and on the feetstool-the law He has done much good service in the of angels and mes. Higher communidmy of the Lord, and the daughters angels have none, more they of Zion might sing of him, as the woannot do thun obey the Supremo men of Israel did of David, when they "Thy will be done in earth," came out to most Saul's army, "he o in beaven," is only turn, bath slain his ten thousands," ing this all comprehending injunction there came a time in the bistory of into a prayer. God will fulfill the David when he said "Let him curse," mly a- we fulfill the command. "It may be that the Lord will look on moral the exects our wades in the miss infection, not that the long will bringer or quench thiest sport from have no doubt that brither B into of those things ten been calm and still under much wherein He less placed the properties physical suffering, let him now mainto cat when single for est when hongry and to insurence and Got may organized and in more time, or more time, the insurence in the primates we come who, yet, and to replace his for good, but a separes writer can, or ord? What of they University will need of our nature occurs a matter of not expuse to advany a plane. Even ornse, but we most God secrely in this insignificant scot-bushet of ours our deep concern absolub to temper from the proposition of the proposi sensibly at the tuble as at the altar, a sister in Virginia. The sister chasserving as the faces as as & attan | assect as a higher as which is a big on the face as a serving as a serving of the face as a serving as a serving of the face as a serv It is only a mark to hide us from Progressors. But she took advantage terrous a mark to make its from the processor. Dut sure took anymatage and the condition and other series and give the world a false of the occasion to lash around india. case and the Cross. It climinately, and perhaps the major

from the manger, from the carpentershop, from every footprint of Jesus, sorroing a congregation. If any were from the Cross, the tumb, the Throne, "Here walk in the high to Mr is in the words not know, or perhaps a more like is it quiet benediction; whose perhaps the silicity of the first the two great therib involved answer would be because were is annihus and whose abscures in migrates of our individual and outpool or here denominations do, and we are similarly said to the secret two transfers of the migrates of the denominations do, and we are the secret two transfers which are minimation of the secret two transfers which are minimation. ou with God, and sout-clasping, soulpeople. New, brothren, one of our mone the less meeful, I John 1 . 7. Without this our hope distinctive features as a separate pro- unpactending , belyful to livends and is a dream, our life a fullure, and o and our plo (and a good feature it is too) is "Follow that we like to give a Bible command example a saure and a curse. hour simple it sounds, how much or prevolent for all we do; and as we enlists all our powers, cor ld do that in favor of a benedic. includes all our acts and words and tion, why cling to the old way murely thoughts, demands all our time, conbecause we are afraid to change the axe and the plow, the What could be more beautiful or apbed and board, body and soul, to the commence the besting which G ing the congregation of leach? d. of , but no lower goal can left human nature above its corruptions, and fash- Lord make his face above upon ion a character for everlasting fellow-ship with God and His angels We lift his countenance upon thee, and must be fully committed to Christ's give thee peace."

are at all times, in all places, on all oc-

alling of God" that issues occusantly

believer, and the conversion of the im- ble since "Follow wi" is the high

Yours to the pealer, it manked noise to funy communities to course a specific to further sometic to such appropriate is that benediction with and transfused and ingrown with His which Paul closes several of the cusrightconsness, hereg kept is the apple tide: "The grace of ony Leaf Jesus of like eye, and keeping Him as the Ohrist be with you all."

"We noted in many leaf of the grace of one of the control of the

If there is anything we despise it is plagiarism.

ever-gladdening, ever-growing

SISTER M'S SEED BASKET.

PACKAGE NO. 27. Most people intend some time

they defer it supposing there is plenty

length of days, the next moment you

tion.

of time Oh

# UNWRITTEN LIVES.

ROBLET TEXAS.

ni o blest whose it was are figithful are your Whose loves in higher toye ender Whose souls passess themselves so pure, r is their blescodness like theirs!"

you be at an end Suppose you could Perhaps no department of literature always see your heart suspended beis more lateresting than begraphy If "Bistory as Philosophy teaching by example," then is biography pre-uni life would end, Knowing that your ently philosophical, for it don's di beart was beavy and the strain on the ectly with the examples themselves History crystallizes around biogra-phics. It is with individual lives we have to do, if we would grasp the conts with which they were connectntral part of the history of

my; the memous of its statesmen or the personality of its prime to is clearly outlined. Hence it is that of libearies group beneath the weight of brographical works. "Dives of great men all remind no

that biographers have not been idlethat events and principles group themoleas have ever sought some incarantion. Men, no may severently say, have ever tried to find the form in

written lives, the days of vehose years hered upon our mouth to keep that is not what we are here and there, now part of the strokes were not intended a sucle, perhaps not large, has been Sabbath-days, at prayer for us. We don't know that the chasmade the happier for their baving the to all men, meetings and lovetenets, but what we tisement we received from the brother. izved, and sudder, infinitely sudder, by or the sister, did us much harm. In their baving slied?

s-lone, that counts for the glory of was bard enough to bear at the time, In our dusty experience, it is not the Redeemer, the sanctification of the but we hope we are a little more hum. great author, generals, centure or -Persons attending our public as-it is anth men and woman who make semblies cannot but notice the awk-home-tireles happy-who go from ward way our ministers have of the bouve to bouse as business or social u to inquire why they do not promounce press of truth and kindness to every word not tenow, or perhaps a more life is if quiet benediction; whose preour distinctive features as a peculiar tions of goodness; inconspicuous, but beating no malice to the unfriendly lives written not in tooks, but in the It is to there simple bood, when the light of love breaks Well does Matthew Arnold speak of

their bouls, and bell roar with an in ling" in this passage is an errepresent. Every scrap of poetry found in our the with those who have had less. Such delights, drifting softly, sweetly three We could not lives are indeed the incarnation of the the mother-life, Death will and our sorrows, the compose a line of our life depended on rery spirit of Christianity. It is well, like a plant, this love grous, The child groves, and ubt, to therish lofty examples-

to have biographics of the great and to rear imposing monuments over their Still mother link is bound upon the to rear imposing account with the case unwritten here chain, welded fast with leve! More more precious to as than all these, for love! The see easils for that portion let us remember, us George Ehot so of affection which must cluster around well expresses it, that "the growing his his, to be its safe guard, its guide good of the world is partly dependent up to numbood, the sunshine of his upon wakiforie arts, and that things we not so ill with you and with me as timet. ble, and rest in unvisited with a fullness of heart, such has its topoles,"-Soleted by Wealthy A. Chad., peculiar distinctions, yet blended to

MEERNESS CLARA PREDERICE:

The rule is generally that we must show all meckasses; but it will be of use to observe some special note to which the Scriptures apply this rule. We must give reproofs with meckness. It is the sportle's direction,

if a mun be overtaken in fault, ye who are spiritual restore such an one in the spirit of meckness. By the spirit nel mun, to whom he gives this rule, he means not ministers only. Hould. less it is a rule to private Christians light up the darkness of death, and Ye who are spiritual if ye would by the Holy Spirit, and mieding the things of the spirit, be careful in this

matter. Though it is needful to reprovo with warmth, yet never with wrath, for the wash of man worketh and the righteousness of God. Paul's to England. From the locture we give directions to Timothy was not to strive the following extincts : but to be gentle. We must also re colver reproofs with meckness, if we do Dritain, and it is or will be the curse attemp to grasp abstract truths, or a that which descrees rebule, though, of this country nales at a put down while range of events. In a word, true perhaps, one reprover supposes the philosophy has even been taught by foul greater than it really was, and

though the reproof he not given with manyle, and he can strike and smash But what of those not considered all the produces we could wish, yet things as he pleases

What of of it. But it we are innorent of what

undue or unbecoming long mode It so prescribed to ministers to be gen

instruction. They serve the prince of Peace; they preach the gospol of peace, they are the ambusuadors of peace, and therefore must be sure to keep

Modesto Cul

# CROWING LOVE

Strangely mingled with its deprayity, the human heart has the divine atbonscholds, which are atmosphere almost heavenly seemed to perrude, where love brantified and ballowed every soutiment, every deed. How true, sources and painfully apparent is the difference abon saitish hearts beat around the In the sweet, fresh days of marden-

> others, her love is full and complete. She grog-shops where you can get brandy, vs for mother. Self is set aside, and day by day the impulses of the heart

Hain not seyer as its mare.

Fainted and fallen and duen.

It is, and it has been, the investment little feet to guide, a little sont to force. ere are two

The mother's lave for her son

yow, of purp and gladness, trill many hourt would broat with its would of totolermess, if tears did not steal thou Thus it is with the Christian's love

for both. Through tender ings, by daily services, growing pures, gentler, more perfect, till it is brought in you, and yo m the. upon our hours, shine upon our livewaft us up, up to the Glory Land,-

#### OOUGH ON BEER

John B. Googh recently lectured in Brown is they most come of Green

deluning influence of the com-drinkers argued that an evil like the one he has It will not do to touch it round the

edger, but to strike at the very ten

If he had a son he would rather take than to here him go to one of the se-

called fishionable drinking places of Boston, where his mother drinks wire This may seem to be intemporate larguage, said the speaker, but it is

In the first locality he would sen the squalor, the fifth, the indecency, the profanity, the leathesome rights, and There would be no faremation for

bim but dirgust, and he would not stand the charge of becoming a drunkard as he would where draking is fa-kionable and male fascinating

and one drawing room turn

In England young ludges toos off their glass of wine, and carry us ore which as it is in England, so is it fast getting

The people will have to be provided.

Oralism's Protest.

#### The Brimitive Christian. PERSONAL WESSET. HUBTINGDON, PA

Nept. 11, 1880.

AND SECTIONS OF SE The typhoid fever is raging to some extent at Lanurk, Itl.

THE Rome church, Ohio, has had ie eight or ten additions since has Spring

General Garfield visited Ashland ecently. Suppose he was there visiting the editors and professors.

WE are having annusually warm eather just now for the time of year. ----Sous correspondence that should

bare appeared this week arrived just a little too late. Will appear next Ban, H. B. B started for Ashkund on Friday evening last. He expected to spend the Sabbath with the brethren

Bao, H. B. B. must be enjoying his visit to the brethren of Ashiand as he

longer than he expected. Passons corresponding with Daniel 8. Brather will address him at Altocns. Blair county, Pa , in care of Robert McParland, Box 962, nutil further no-

Tural, are a number of announ rate on hands that came a little too late for insertion, but they occur in week we will get them all re-

Bao, T. C. Hollenburger goes to Chicago as a reporter. Brother H. is just cut out for this business and we prophear that he will become one among the foromost reporters in the country

Tax brothern of the Beach Grove church had a visit from the editors, They had two sermons on one Sanday se casual reader would hardly know who did the preaching.

We are daily adding new subscribers We do not remember of to our list. civing so many new subscribers at this time of the year since in the basi-All say the Paintry is an in. teresting paper.

Bao. J. J. Fansnacht, of Onley Richland county, Ill., Aug. 28th, says mmer erop there is burned up by the drouth. The corn and potato even will not be an average one now almost impossible to plough.

J. S. Snowberger, of York, No. lander sacs they had their harvest on the Saturday before second Sanday in August. Had a good meeting. Raised \$17 for the sufferers in Kan

ELD. Samuel Murray has returned from his visit to Minnesota and is now in Illinois. He thinks our young ministers shoul go to Manucaota and the other western States where they bave soom to saread themselves.

10, Jacob Craft, of Elk Creek. Johnson county, Mo., says the church is small, only eleven members.

ey, had a children's meeting on th the Brethren but nevertheless very good. If it is important that we have adults, who will say that the children should not have similar meetings?

SISTER Surah DeLong, of Texas Henry county, Ohio, says they have weaching every four weeks only, and and take the Children of Bork. There are only six members, and they have n, but still they are working patient "May the Lord bless the

Bao, D. L. Miller, of Mt. Mosris Col ego, says they have 142 students, and there are still prospects for more. He are spreading, and many who, in their further mays, "We are glad to hear of conthe prosperous outlook of your school. fauts, in their practice renounce it as a There is plenty of work for us all May the Lord direct the educational work of the school so that ereat 200d

---Ora prayer-meeting on Wednesday realing last was well attended, and we had a good meeting The parable of the sorrey was the subject, and the flort was made on the part of our pothern and sisters to sow seed. Whether any of it fell on good ground

Sisten Jennie Eby, of Camden. O. says, "At our council meeting, three weeks ago, there was one added to our combor. Business passed off pleasant-

Younce, is still in very poor health and anoble to labor much. Brother J. C. Ewing is with us in the valley, teaching sanging"

ELU. Isnue Price gives the following occipt for making wine for communion purposes

Select perfect grapes, press and train well, put in glass vessels; place el, in cold water, heat to boiling, let benefits the former but always the the seum flow over, and then seal tight and place in a wooden boy and fill the

smace with rison and, set in a rool cellar. It will keep any length

Ir is said that a Southern Methodist rence declares "that church fee tivals do not develop the grace of lib evality, but are detrimental to the spiritual interests of the church." The Index is glad that the Methodist brothren have taken such a stand, and says it will use its infinence to mduce Buptists to follow their example. think the Index ought to circulate among the Baptists up North. It will ble work to do in that direction up this way.

Bgo. J. B. Landis, of Ephrata, Lan easter county, Pa., stopped with us on Wednesday of last week. He was on his way west, but sister Landis, a few hours after they left home, breame iff and they stopped off at Huntingdon to rest until she would got better. Thursday morning she had sufficiently Re Landis is a stockholder in the Normal and says he feels glad he put a hun wish all the contributors to the Nor mal could come and see the school. We don't believe any of them would regret what they have done.

ministers dumies the congregation. We too have felt that the warmth of to general acceptance will have a broofseat the 24 and M of our sectings is seasotime destroyed terms brought his desighter and no loar friend the productivity of sees of |we cannot have a positive spinion, not Ordober. They desire uniforming by the shript at matter on coty or this can be allowed in the wild be and predict by the limit to study or this can be allowed in the collisions are considerable with the control of the cont

The brethres of Croton, New Jer- the benediction is not formally pro- tance of these brethren and have them brotherly leve ced, it can still be done in a way labor for us. We also had the pleasure 4th of July. Something new among that will ranke the people feel that of baving brother Lawshe v your best wishes go with that you are interested in their spirit- brought a daughter and nephew meetings for the spiritual benefit of ual welfare. The house of worship

heats that we are glad when the ser-

BAPTISTIC MOVEMENT - Whatever my be the cause, the fact is undenia ble, that the denominations of the Reformed type are not scalous in the use and maintenance of infant baptism At various times we have in our columns, printed statistics howing that, among prominent sects the proportion of children baptaced in Anabantistic notions sions, insist on the baptism of in-

nseless coremony.—Lutherns Mandard. It is cortainly commendable on the part of Pedobaptist churches that they are disregarding the confessions, As soon as this is done orne infaut baption will rouse to

THE following we quote second-hand from the Christus Index.

LET THEM GO DOWS -Coaking the may not be known for many days devil to support the gospel is a modern device. The primitive church know When Paul was collect nothing of it. ing fands to aid poor saints at Jerusa lem, he used no tairs, festivals, "re sociables," kissing games, or other sac religious sucres to necomplish his ob ject. The Christians paid their our bills, and did not expect Sutan to pay for the weapons which they the warfare against him. When the devil does support a church, he does s in his own interest. He carries on his operations with a full knowledge of the tast that "a kingdom divided against itself cannot stand." For evo re dollar paid out of his coffers to the much he receives full value. Church partnership with the cyil one never

latter. Hands off!

Untold have comes to the church by the use of eyen questionable men ures to mise money for the support of God's work. It preates an impression on the minds of the worldly that the hurch is a kind of a pauper, dependent for existence on the charity of the community, that it is a sort of genteel ggar, which it is proper and tushionable to support, that it is an object of and contempt, which is erateful for the telerance the people that let it live. The angedly regard such thurshes as engaged in seaking money rather than souls, as exalting wealthy members more than poor saints. To stand before the world in this light is humiliating and degrading beyond expression. Such church-

es ought to be cleaned or closed, cared Churches that are doing the Lord's work and are worth supporting, can be

supported without the use of questionable means. Others deserve no vop port Let them go down.

ministers from abroad with us, but did not fell who they were. We now We attempted an explanation state that we had the pleasure of a had reflected and moralized upon the or that they have done.

Javey, and herether Bridt American discrete leave and recitive bright American discrete leave here as discrete as the store of the Store erman in the evening. Both preached

thers, and another brother from New Jersey. He tion of ranctified Christian friendship ual welfare. The house of worship is him who are now in attendance at the which we observe us a form of Christian character in the place were Jesus has premised to Normal. Brother Lawshe lives in tian salutation, our non-resistant print meet with us, and if we are in the pro-per spirit ure will neither feel now in-the church, but notwithstanding all this, he remains loyal and desires to another, and our refraining from doing have his children upder the influence so, were all alluded to, as influencing of the Brethren He could, of course have sent them to a good school, and nerhous would have had better accommodations, nonrer home, but he preferred to have them at end the Breth-And surely if our principles and practices, designed to form Christian We admire this feeling ren's school. and think it is the feeling all our breth feeling and character, have anything ren should have. Our country is full like the degree of influence upon u durational meditations, and of them can, perhaps, offer better inducements in an intellectual way than our Brethren's schools, but the onno should be a consideration. we can to have our youth fellow as in the way of Govnel truth. This is the central o our educational enterprises, and from

> make considerable saurifice to encour-Poulson seemed aged with his visit to us. ather on need man but is quite acavo and seems to be alive in the work of the Moster Brother Ausberman is young in the ministry, and taking inconsideration his ence, expounds the truth nobly. his fort rather than exher position is stion. We enjoyed the visit of all how these Christmas love one moth these brethren, and hope we may, if er the Lord spares them and us, have

SOME REFLECTIONS UPON THE EF-FEOTS OF OUR OBRISTIAN PRINCI-PLES UPON OUR CONDUCT.

There was present at our last Annual Meeting at Lanark, a gentleman had considerable expenses in the work of deliberative bothes. He was not a member of our Fraternity. In council meetings, or on any other or a conversation with no be express some surprise at the good order and in language, and with an angry look good feeling which, upon the whole, or scoul upon the brow, they show haracterized the proceedings of our Annual Council, though we did not attempt to adhere very strictly to parliamentary rules. It stemed to be some-

what of a mystery to him, and he Hostated that he had been present at a Methodist conference at which bis Suppose presided, and, though they simed to be strictly parliamentary their mothed of doing business. binbop had considerably more difficulty in preserving order at times than officer had, and he slar or presiding thought that the Mathedlist brethren at times, when in warm discussions, showed a greater want of brotherly love than our brothern mamfested who they would differ from one another. But he said, in justice to the Methodist brothren, he would say, that although they became considerably excited, and as to the necessity of faith and

out of order, when the warmth of the disensions subsided, brotherly love them apparently returned. But the general kindness and order that prevailed among us in our General Conneil, when so much liberty was OUR VISITORS given to all to speak, and when we made so lettle use of parliamentary Last week it was stated that we had

same thing. We have wondered ourmode of Christian haptism. to the manner in which some of one on Sanday meening and brother Anth- have when we do our business in our tire opinion in reference to the duty g. Both preached General Connects. As a solution to of preaching the gospel.

3. Brother Ausbite apparent mystery, we explained to how this can be dose more an brought his daughter and an our friend the peculiarity of some of we cannot have a positive opinion or young lady with him to attend our Christian practices. We alladed til we have tried every method it

love-keast, a Christian family ith us, which we cat together, as a manifestawith The salutation of the kies of obstity which we observe as a form of Chris for Christians to go to law with one us, and as producing brotherly love us, if their design as at all reached in our practice of tiscus. Our friend saw our point and thought there was some truth in our reasoning.

We also named our

which they ought to have, the necessity of rules and order will not be alto influ- gether superceded, yet they will not be so much needed as where there is the in the 13th chapter of 1st Coul aus, is an excellent substitute for a great many things And if it abo od more among us, its heavenly fruits would lead many to think as our friend was led to think when he saw the manifestation of our love at our Annu al Council. The divine origin of our Christianity would be more readily as knowledged, if its golden fruit of class ity was more seen and felt. The love of the early Christians broams spown

mon expression from the heathen, "See

Our profession and principles require

that we should "love one another a pure heart fervently." And love, rekness and torbeurance should char acterize all our intercourse with another, at our mentions for worship and at our council meetings, congrega tional and general. And with all our practices indicating love, to show a want of love to one mother in any of (telligence and observation, and who our connections, is to show a great in consistency between our principles and our profession. If brotheon, when in sion smak unlandly in tore, barels plainly that whatever they profess they do not "love as brothre should be very careful that we do not in any of our words and actions deur and contradict our principles and pro

# DON'T RETOO POSITIVE.

There are some persons who are very firmly set in their own epinion and if it was in their power, would ernsh everybody that thinks different Now there are some things of which we can have a writted cours olan of sulvation and our Christian du lies. For instance, it is said, "He that oth and is baptized shall be say We can have a positive opinion We can go several steps for We can have a positive opi ther. as to the subjects of he otlam. He that believeth and is haptized shall be saved Then, too, we can have a positive opin ion as to the mode of haptless was haptized in Jordan. This is an in-disgutable fact, which in connection with the signification of the term durtico, is sufficient to give us a I

says, "Go into all most effectually

onlinion in reference to the primitive

one, whether it be by means of the home or seneral mission offerts. Some of our brethren form positive opinion in reference to this matter, and be cause efforts are not put forth just in the way they think is right, they do nounce the whole thing. This is wrong because we have nothing upon which to buse a positive opinio The gos nel is to be presched but how this is be done must offeetually is left to onrown judgment. are very positive that the missionary ent among us is of worldly or They feel very sure they are standing in the old ruths and are look ing for the good "old way." They tell us that the old brothren did not have own expense, etc., and that is the good "old way": it don't sequire any money sacrificing of our men be made to the Lord. But brother ought not to be tee positive that that is the good "old way." Our aged brothren did what they could, perhaps according to their advantages, the we are now doing, but when we look back further than to those who are usually denominated our 'old breth We should look to Choist a elder brother who went about contin wally doing go ed, and to the ancient aposile Paul who went through "nearly be preached, and als to all the other tent barbingers of the storious so Those that are standing looking for the good "old way." anght not to the proper source. Our research for be governed in the performance or co-command, "Go ye," should go further better the cycles of the past than merely to our brethien who lived when we were young. Then, too,

We also have the nyunction "Bring up your children in the nurture and n of the Lord We can be positive as to the duty of proper disci shoe, but we cannot be positive as to the most effective means of accomplishing it. It is left to our discretion ow employ the Subbath-school as n belp in this work; also our educ tional institutions are desurged to aid in directing our youth into the path of tight : but some of our brothers are positive that these means are wrong. ebanse we do not have a direct Bible precedent for them. They, however forget that they meknewledge some other things as good, for which we do not have my direct. Bable, authority. Some who are so positive that Sunday ools and colleges are an evil, are very positive that we should have a certain style of garment. And why? of bocause, we have any direct promoted. In like manner we have handay schools and colleges, that they Two as helps in bringing up our youth in the purious and adm of the Lord. Those, too, who are opposed to form in apparel should not be may not og and perpetuating that principle? For our part we should ke to be found fighting anythine a gospel principle. In short, let av priety. Anything handible that in the performance of a Chris- he feels that it is I, and you can do tion duty or the maintenance of a this duty or the ministenance of a come grown. It your presentage may now how mo type in these around a more control the first this principle, should be recognized with farror.

J. n. n. particular, it is but a chance if it does control or put it does control of ours instead of using the others. But we should which care joint southers where recognized with farror.

base your conclusions upon.

#### Western Bepartment, PLOPE B. R. MIGLER, EDITOR.

Ir you can, give us something in the namer that has never been told before or give us some old truth told in a new way, and it will do about as well

Ir editors could always write some ing good, and ministers preach some thing good, and people talk something would not cost much, but still would make the world better than

Tax Christian duty too often neg lected is visiting the sick. To visit the well may afford some pleasure, but t is evidence of a better heart to mingle the daty and pleasure together in visiting the sick It may a blessing to them, and it may be on honor to the name of Christ and est bonefit to our own feelings and To neglect the sick is wrong, an injury to the good name of the church, to ourself, and to the sufforing. Then try to not neglect this important duty

orthare assumed the feet-washing in John 13, to have been at a supper in If it was that would not change its facts. It was no less the command and avample of Jesus on unt. If it was in Bothany that would not change the negate pronounced on Peter if he refused to abmit to it. That could make it no less an ordinance among the disciples It could only make it an ordi nance of feet-washing to the disciples operate from other ordinances. there is nothing of evidence that suppor was in Bethany forther than not observing when we were young. Then, too, those that think that our missionaries the ordinance. It is evident that Ice was in Bethany at a suppor, but it is

uld not be supported should cousid oust as evident that Ho or what Paul meant when he asked the significant question. "Who worth a Bothany to Jerusalam hefore He work scipley' feet And the only evidence there is for His going back to sethany comes up in supposition, for Do not be too nomitive that you are ight about this mentior of support unthe Scriptures a ing about it It is like bousehold baptism. We may til you have something tangible to uppose there were infants in it but the Sermtures say nothing about there being any. To suppose there were infants in a household just because there could be, or to suppose that Jesus went buck to Bothany just horause he could have gone, is too much supposition to called evidence.

To improve our manner of pres ing and cultivate that power for good we should grow more experimental and practical, not so much theory. It in appropriated only by the few it. reactics but a small number, and re mains but theory to them. While the experimental and practical is more powerful to all, it tends to make then not only stronger in faith but better in heart and life. It makes preaching a message to man as he is, turning him to see what God world have him It takes hold of his own life and feel ings, and turns it before the divine mirror, that he sees himself as God dealing with him. The experimental and practical preaching makes m see that he is the object of the gosp ching makes man the object of God's love and providence, while theory alone is gener ally preaching above the audience, up in the vision of mind instead of the oo positive that they me doing right. life. Theory is often not applied as it was intended and it is worse than lost, a plans neat form of apparel be an aux- because some wrong application is made in preaching. Do not full to make the application that it may reach the practical life. Preaching that does that is intended to sid in maintaining not reach the sinner or the Christian individually, is too much theory f.r much good. Make your preaching ng to reach the individual, that

perimental, giving what some have seen and heard and felt and suffered with God's providence and grace work ing in it, you have done good preach-ing. It may not be perfect, but may some perfect work, because it re as the heart by sonding God's truth to the individual

#### SELP-DENIAL-WHAT IS IT

me persons are good illustration it is not, when they this ory wish and desire of their mind and government is to govern one's solf. ngs must be gratified. The gratification of self in everything, in preference and want, in all their onin one and notions, is the opposite o self-denial. It is seen in a self-will, self-praise, and all manner of self-sh-It is seen when the min wants all the praise and boson to him It is seen when the officer wants all the authority and rule in the church It is seen when a member wants the whole church to submit t him in overy matter of expediency Bot it is far from self-denial making making trunble to one's solf and all 'arou

m. Solf-denial is the noble disposition : heart that seeks the happiness of oth ors, and finds contentment when the plossures, and wants, and preferences are given up for the good of others. Soif donial does not only consist in the kind of dress we use but in the mind and spirit within, manifested in a the sand ways, seeking the happiness and good of others at the expense own efforts or enjoyment. Self-der makes the best companion, the greatit exalts others and humbles us in all that will give proference to those around you. If you want all the bles sings there is in self-denial make it h to all things you have to do, us well as to dress

#### CHURCH GOVERNMENT. In this it seems that the importan-

ained and taught well enough.

blessing of baving the whole member obje of a church working in harmony ver appreciated until it is lost. I keep the church working in harm it is important that the officers do not take too much power to them They should keep the church siway ing that they are to rule in all the interests of the church : that the offiors are only to bring all the business before the church in a proper manner, explain it, and lot the church common n it and decide it. If the officers of the church would aton down about one half in the authority they take, and got the church to go up in it power and interest in ruling, we would ave less troubles to settle. Some church officers seem to think they nust do about all, and rule the church as if it was their a evant. to think they must have all their man and do many things, decide many things and bravely sak the church to

sgree to what they have decided.

Another thing about officers that seds reform in many cases is, that of ten law members are straid to say any ing in opposition to the views of an officer, be see the officer is ready and apt to give some short rebuke to any ve the beart to speak in favor of some other course. This harsh nding way of reproof is too com mon with som n officer s. Mildness ar indness is the ovidence of Christian love to all; rough, unkind expressions are the evidence that it is wanting Offeers lose their influence over the church by it; they lose the noble qualities of their own disposition by it and become almost wo ing proce in the church. It is so not ural where there is a little spark of the come good. If your preaching is for old Adam to get it into a fisme when

cors need a mild, kind, calm demeaner in their ruling or rather serving. A der att circums his own nature. To improve and train urselves, in cultivating noble dispositions, is the great need of all now is a peacomaker, always at work for good, A disposition to huste to wound, to care not for others' views or feelings, is always trouble-making, and and of Christian char acter. The first meaning in church

#### OUR VISIT TO PREDERIOR OUTY. WHILE we were in Muryland broth

D. P. Sayler took us to Proderiol City, the county seat of Frederica ounty, one of the best counties in Maryland. The city is a very nice, home-like business place, and will conpare favorably with our best county towns in the West. We visited the orn canning establishment of Mr. Murray. It is a place of int enterprise, deserving the praise and thenks of all, to have such a man as Mr. Murray with his capital invested in a great industry to give employ ment to hundreds of laboring people He has two thousand acres of swee core. He employs a thousand hands n his conning establishment. He put up pearly three million cane in this stablishment, while he has another in Baltimore still larger. How much bot ter for the world and for the laborenclose is such a man using his capital in this way, than those investing their espital in honds or putting it on inter est Such enterprising Murray never get the credit for all the sings they bring to mankind. all the men of capital would do as be does, invest in some needed enterprise and give employment to the thousands the ultimate of such or. of men women and children who want labor, peace and plenty would find ing of the Savier should be ignored their way to thousands of homes that are in want. And such commandable ises builds up the moral characof church power is not maintained as it should be The power of the laity is not esteemed high enough; not tor of the country, by giving honest means of support to the poor. To pass through the establishment and co the hundreds of men, women and children industriously employed give the products of our own soil to many thousands, even multions in the richest luxuries, so choap that it is in reach of all, is one of the most lauds ble enterprises to which capital can ever be applied. Such were our thoughts when viewing the corn canning establishment of Ma in Frederick City

We also visited the Asylum for the Deaf and Dumb, another work of true barity to bless the poor unfortung of our race. It is an excellent buildwell arranged, giving light and tilation more complete than any ventilation more ec building of the kind we have som Brother Sayler seemed to be a kittle proud of Frederick City, and we thought well be might, for those noble enterprises are worthy of more praise that marble buildings and broad streets. When we turned homeward we felt glad we had visite Frederick City.

#### FEET-WARRING.

Fost-washing is based on the plain est principles and reason of the pel, because the procept and example of the Son of God is the highest thorfty is heaven and on earth. He gave it in the assembly of the apos tice, in all the plainness that is possi-ble by command and example. It can not be wrong for the disciples to folk their Muster. It is evident that the Spirit of God led them to obey the will of the Father, and by all fair interpretation it is safest for the disciples to follow the same Spirit in the same obedience.

There are objections brought against

much good. If your prinching is ex. reason and kindness. Our church off- fully all the objections brought against any ordinance of the gospel, for to way in which "the commandments to calm and kind un-ocs if he will watch traditions of men." One objection to feet-washing is, that it was done before the day of penterest. true in fact, but the fact does not set the ordinance aside because the apostle to John taught it by the Spirit long aft the day of pentecost. If he taught is by the Spirit after that day, it is ovi dence that we should teach it by the came Spirit, and Paul writing to Tim-othy after that day enjoins it by a penalty, depriving the widows of the highest favors in the church if they did not obey it. If there was any weight in the argument that feet washing was instituted before ponte cost, these facts show couch that it was not sufficient to prevent these inspired men from teaching or

It is said the apostles never taught

facts show they never taught it at any

other time, for all they ever wrote

it after the day of pentecost, but

enternet. And they refer back to the Saysor for the er order and institution of feetwashing as they do for the proper mode and order of haptism and the communion. Hence this argument as against feet-washing would ast said. se formula of haptism given by the Savior, and His order of observing th ommunion. It is plain that those ob ections to feet-washing would change the form of baptism, as given in the name of the Pather, and of the Son and of the Holy Spirit, into some thing less, because they, too, were give on betore pentecost. This mode of gumont that cuts off the precents and examples of our Savier, 18 adopting a system of founding the church angeties instead of Christ. The once lic keys succeeded by popish keys is The apo tics nowhere intimate that the teach. and theirs preferred, but always the reverse. "Him shall ve hear mall things whatsoever he shall say unto you;" and, "for I received of the Lord that in the same night in which he was betrayed," &c

the sportles refer the people directly to the Savier, as the Master and teach or,never assuming any right to change from his teaching as these arguments presume to do. When the courts in our country for to the constitution as the apostles

do to Christ, it proves that the constitution is law to them. Who would be nore the constitution because the court ded not report every word of it when referring to it, or because it was westton before the court was organized Who would say the court has a right to change any part of the constitution on which it is founded? Certainly se would presume so much, yet that is the procise nature of these argu-

ments against foot-washing-A Correction. Dear Brothrea

I noticed in the Western Department of the P. C., No. 36, page 277, under the bending, "Our Troubles in Maryland," that D. R. Sayler is used of D. K. Saylor, as it should be. I don't like my name to stand connection with those who rehal against the church. I am not in favor seconsion in church or state Therefore you will be so kind so to correct the error and oblige Your brother in the Lord

D. R. SAVIER fit was of course on oversight and ot by any mouns intended.-Ed.)

Think twice before you bell

evil story you bear, and think twenty mes before you repeat it. Say to yourself, "This may not be true, or it may be exaggerated, unless you have a proof this ordinance as there are against all of the verseity of your informant. Per-

#### Bome Department. THE SECPTICAL SHOEMAKES.

"I have read," said the she god deal about the heather gods and I believe the account of Christ is

ings or other. Will you abide by your own decision two questions that I will put to you?" said the Bibbe-render. "If so will freely do the same. I will abide by your own answers; by doing so we save much time, and arrive quicker at the truth."

"Well," mid he, "out with it, and let us see if I can answer, there are but few thines but what I can say

"Well, my friend," replied the reador, "my first question is, Suppose all ere Christians, according to the account given to us in the Gospels concerning Christ, what would be

He remained silent for some time is deep thought, and then was constrain ed to say, "Well, if all mon were really Christians, in practice as well as threrv. of course we should be a happy brotherhood indeed."

"I promised y sa," and the reader, that I would abide by your answer.

will you do the same ? "Oh, yes," he roadily realled. ": man can dony the goodness of the system is practice; but now for the othe question , perhaps I shall get on better with that, you have got a chalk this

Well, my next question is this men were infidels, what then would be the state of London and He seemed still more perplaced, and remained a long time ideat, the reader doong the same.

At length he said. "You certainly have beaten me, for I never before say the two effects upon society; I non Christian bud the entitled is pulling down. I thank you; I skull think of what has maned

The around was that he was fully the Lord Jesus Christ. But the change When first t reactor instead he had to sit on an old dirty chair, with a number of helf starved children sitting in their rage on the floor around him, neglected and uncared for, now they have removed to a better home in a cleaner street Within all is choorful and happy The Other, no longer faithless, delights in

the company of his wife and children, all of whom wen nestly dropped and his chief happiness is to read and neak to them of the thines which belong to their everlasting peace. Why is thu? The wrote, "Donth is no oternal sleep her compteries, and then to down civilization and openched the of humanity in sens of blood. And fronch communists in 1871, while nivesting ecclesiastics and describing God " due down the foundations of law, order, peace, and truth, and with

reious as those of infidelity are vilo. Where the precepts of Christ bave ny, war is unknown; robberg, dis honesty intermerance violence and forbidden; and under thou benign influence, property is severe life is sacred; poverty is provided for ed, infancy is purtu old age is revered; womanboad is ed, and munhood men Such are the fruits of true Obristians. from Christian roots. Skenticism can not blot out a father's godly compacts or a mother's tervent prayers. And difficulties has

Christian principle where there is no Christian profession; as there are pleasty of people who practice infilelate sey profess Christianity. Do not be deceived by names or professions. Set general infidelity, and gene

or Christianity side by side; watch their fruits and take year choice.

#### THE PLAIN PATH.

"Show me a plain path," Nottle El-lis repeated again and again, as sho est steadily looking into the bright re that cold Sabbath evening.

But the fire never made a word of oply, and so, turning to her sister Mary, who was just laying uside her books, she asked:

"Mary, if God shows us a pla path, ought we not to walk in it

"Miss Alice says we shouldn't at to ask whether the path is rough or th, but go right along in it, and trust God to help us through. But-

ut what, Nettie?" Why, comptimes it is so rough and

hard, it scome as if I couldn't walk in Yestorday, Abboy Wallace vexed because I wouldn't tell in the lace, and told Miss Alice a falsohood about me. I couldn't help feeling at gry about it, and so would not speak or all day

"Was that the plain path, Nettio No. I knew it wasn't all the time But it seemed very hard to treat her kindle when she had been so unkind

"Did von forest, my sister, hav much your sister bay done for you. hope, and made you one of his flock through his own blood !

"No," said Nottie, tearfully, "I hou never shall formet that. I could not be his child if I did a

"But when he has forgiven you s ctore you neked, can you not kindly a poor little girl like Abbey

though she has wronged you? suid Nottie I did do very wreng." and I seem in the future to ask God. not only to show me a plain path, but

Monday came, and Nottic did n forced to pray for strength to wall; on Oh! how cold it was that morning as Nottee lightly trapped to school in

her warm clothing and over-shoes The snow was nothing to her; and that happy face, peopling out from her blue hood, bade definere to Jack

But there was another not quite so happy, going in the same di-No pice over-shoes or warm mittens worn hand and showl

Why, Abby, how cold you look said Nettie, as they met at the schroom door. "Let me warm your hands And so, throwing down her hel, she took the chilled hands be tween her own, and held and rubbed them until they were quite warn

"Are you very cold now?" said Ne io, as she saw the tears were still basing each other down her face. for and sword destroyed their fellow "No, I am quite warm now," she
mon by thousands and made the streets said, but the tears came fister and

"Can I do anything more for you

"O. Nottro! how can you be so kind, when I told that he about you?" she said, trying to check her tears.

"Novermind about that, now Aby, you won't do so again, I'm sure Hore's a kiss of peace, and then good byo, for the bell is ringing " "Have you found the plain path a hard one to day?" said Mary, as Not-

"Oh so, Mary; and the firther I go into it, the entire it grows." And then, with beaming face, she told how her d all vanished with the BY MRS. C. M. BARB

"Well, as I told you," said my gentle little neighbor to me, "I could not keep a girl whom I caught in such tricks; why, she always gave the cold meat t the horzers and the cold notators to the pigs! I don't care for the money value of the things, but if there is any

She looked so sweet and carnest as -that I could had give her a smile of ympatby and approval, and yet, when door closed her, and I turn take up the work interrupted two hones bufore when she ran in "for just a min ute," the smile faded away into a sigh If there is anything I have conscient

tious scraples about, it is waste," did you say dear little mainthbox? And I ented? Why, then, do you and I wasto, day by day, life-white we unparingly condemn our servants in the kutchen for carelessness, about the cold

Why did I not "dismiss" you esting my time as you sat and told me all the failings of your recently dism ed domestic, described minutely all the symptoms of your buby's last illness, and offered me a dish not too highly flavored of the latest cossip? what treasures of knowledge, strength,

and helpfolness, we might have now expended, or exchanged in those two Can we not resolutely form out of oors this wasteful servant of ours,a frivolous, frittering, petty habit of

Nervous energy, mental power, vital

How often have we used all the peryonenergy we could command after a serious illoers, in datalling to the friend first admitted to the sick room the pains which we had recently endared? Why do we linear in the reales of the counful and the uninteresting? An unaccount. able definess seems to possess us in the

matter and we suffer complaint to en propriate the limited acreous energy which might have been conscerated love and lov. orded to corrow and remorae. I know

well that I am treading on sender id, where exact boundary line annot he drawn but there are to me few more pitiful examples of prodigal aste than are to be seen in the chirishing often bretowed upon a barren Many a mourner might be warned

from the indulgence of an undue sold ity, (in not grief oftenest that?) by a ensideration of the example of Kine Savid, who, when his child was taken

from him returned at once to his work resembering that the kingdom of Israel ad been given him to rule over, and that God would hold him to a strice as count of his seawardship, although his

on and heir bad been removed from the earth. Too often has God's work alt upon man's grief! What are you buying, my friend, with your store of mental power / In there ny leakago here? any dribbling of it away through tracky novels, silly chut-

aconsequent thought? Truly but our beast condense on not on this score, we are among the rich and the provident ones, with a daily so convalating stock of wisdom, strength, and skill! Is it so?

till,—more susity expended,—and so likely to be misspent. All our daily dougs are regulated by it, not an hour goes by that we do not give it in ex thange for something, or throw it heed

lessly away Lars americae though that if the acceptance and a second of the second o

fine abow upon small means, were bent who had a sweet voice? She may sing which would justify the larger scale of there will ereep in a cat-like note that living might be carned with less tool, between itself. There is no for it But the channels of waste are many. past our counting, -selfish schemes foolbardy enterprises, absolute idleness, misplaced off ctions, unjustifiable claims, —we cannot passe to trace them all

here; but if we fervently beheve that shoroughly unlovely in the eyes we are not our own, but hought with a others which entitles our Re the full service of our hears and hands, somey people's faces half so early She looked so sweet and earnest as sarely we shall watch, lest, while we she said it—that little neighbor of mine are "busy here and there," life and its meet. Good hence, tee, sooms to street and there, "life and its meet. Good hence, tee, sooms to street and the control of the opposite temperature. opportunities slip away and are gone!

#### FOR BOYS, BIO AND LITTLE.

hood, determine to understand it there oughly, and to work heartily at it. If you constantly look upon ymulovment as a more drubery-os something which, while it must be done, may be done anyhow-depend spon it, you will always be but a mere two etc young men-those who week without hought and without energy, and those who throw both thought and energy nto their work. The first do their

they have sown Let your conduct be such as to in-Master. When he was about to be sepsure the approval of those above you; resolve to learn everything that can be of service to you, let "well and quickly" be the mark at which you aim in relation to every business muttor with which you are entrusted, and Many and precious are the never forget that upon your difigured with what love and compassion does be things which it throws away. Let us in youth will depend your survers as a look upon them. He knows that has

others do their best to raise shemselves.

up, and both in the end will resp as

Be careful as to who are your companions. "Tell me your company, and l'il tell you what you are." Many a but who has bid fair to grow us a re- ling all this he speaks these sweet and socitable man has been wholly runord

of resorting to public bouses, and fritturing away their golden opportunities that none but the pure in heart one posin stacking and drusking, have, to sees or enjoy. Oh, how blessed it is thousands of instances, land the foundation for a disgraceful life and a culy peace! wrotched death. Choose associates of with templations and trials, when care a different character. If you would like a wild delone come, and storms of not only respect yourself, but have the secrew fall, we have only to fix our eye respect of others, you must slean the upon Jesus and put our whole trast in very measured of those who having no him for you know the dear Master d 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 their, and save them; for evil inducaces are more potent than good ones. Therefore, boys, keep good hours, good books and good comp amone ther ing yourselves a good conscience and

#### TEMPER AND GROD LOOPS I recently heard a gentleman from

India relate that the native w the acction where he sesided had so few domestic labors, and no intellects il culture, that goesip was their only resource. They were not seeluded there, as in some sections, and ran about from house to house as they pleased. The results were the same in India as in our land. So much gos-sip set neighborhoods in a constant There being no principle to rostrain their tongue, it was almost in credible the rate at which they run and the yestones of their speech result was a most noly misshance was grown up. The gentleman attributed this ugly feature to the ugly (em scabs timiles does be allowed such sulimits

Come to think about it, have we not

ed expression in words

direction, why, the means with great skill and expression, but beauty squal to ill-temper. So, glele, he warned in time, and if you are tempted to fall into this eril way, put a check upon it at once, unless you are willing to belong to the class who are

Crow-feet do not seem to creop into a bloom to the complexion that cometic can impart. There are wemen more really winging and fascinat ing in society at sixty than many a To whatever occupation you may be young woman of t cultured mind, icined with a thorough ly good, benevolest heart, which reraices to do good to others will make a porson truly beautiful at any ago nd a favorate in any society.—... Henry Managers

# PEAGE

"Peace I leave with you. My prace I give unto you, not as the world give it best to keep themselves down, the givel anto you. Let not your beart be troubled, neither let it be afraid "-John 14: 27. These are the words of the blessed

urated from his disciples, I fancy I can see them gathered around the de for listening with does interest to him w onger they are to bear every word as it falls from the fore lies of the great est teacher the world ever saw. bour is near at hand that they will be left like shoop withou a shepherd, and that they will have to Many a saffer persecution for his s comforting words, "My perce I give by maxing with ovil companions. unto you." Not so the world greath,
The habits that some lads conjust remainer; but the away and abiding ponce that posseth all underst When we are surrounded says, 'In this world ye shall have trib ulation, but in me we shall have peoce. Then, as if the precious Savier comfort them still more, he says, "Lot not your heart be troubled, weither let it

> Ob. my brethren ac we need not fear, so long as we keep close to the Shepherd's side for none an molest or make us afraid. has promised to take care of his own Ob, praise the Lord for his precious May we never leave nor forsuko him, is my praver - Highway w

# A DANGEROUS HABIT.

For cloven years my based was sore ly afflicted with a most leathsome dis case. Its first appearance was shortly after my dibut as a telegraph operator and consisted of four or five very mall, watery pimples They increase ed in number however, till they could came more troublesome. Instead of a thin, watery fivid, they now began to exade a thirk, offen ive matter, and the physicians called it an appravator case of salt rheum. My I spent some \$300 dectoring with physicians and patent medicin. vet nothing seemed to give much reminister of the Gospel, whose experience in the use of tolucco was of unsatisfactory as my own. A tumor formed under his arm - a surgeon opened it, and the contents, said inister, emelled worse than any stinking old nine. It was a tobacco And so far as my investiga tions have gone, I have found that to bacco is the cause of salt rheam and uncors. I have not found a smale ras

of the same did not poison is transmitted from parents to offspring-the offspring expiating the sess of the parents. And mark you that tobarco is the one great cause of sudden deaths in men who die in the prime of life and whose exterior an pearance scens to denote perfect

unto. Tobacco using should be considered a crime, and when its deadly work is more fully known, parents will no A phy siean of respectability and prominence amongst the profess tobacco se too deadly a poison to be used as a medicine, oven, and yet he himself cats and smokes it. He save vet he however that he would give \$500 to from its uso. He frankly ac becautedops his utter mability to get

I have told you about my heart difficulty and the clover years of suf-terms with my band, all of which was by the use of tobacco, and blessed by God, all of which is disay scarner with the abandonment of the Toknoco is 'the most subtle possus known to the world, and thereero the most dangerous can take away all our "fithingss of the firsh and spirit," and cleanse as

is at more, talk or sontiment, but an truth, and not because I say it, nor the fact that my own experi verifies it, but because Christ bimself says it, and His word of pr not only bridge than man but it is lotter than the actual experience of man, and here lot us rost-here held His word can novey fail. Do not trust in feelings; take the Word and cling to it as long as you live, and if we do this, we shall never fail. Oh, that my Christian readers would not the Lord with real heartfult sincerity. and caracsiness, to separate them from tobarco and save them from further milulgenes in that which degrades a bolow the brute - Temporale

#### THE RELIGION NEEDED.

We want a Christianity that is Chris tian across counters over dinner tables. heblad your neighbor's back as in his We went a Christianity that we can find in the temperance of the meal, in moderation of the dr.es, in respect for authority, in amisbility at home, in d simplicity in mixed society Rewland Hall used to say he would six little for the religion of the man whose very cat and dog were not the better for

To make them effectual, all our noblic religious meseures, institutions, le nero conducted on a hight scrappious and on neationable scale of honor, with exasion or partisanship, or overmuch of f the serpent's cunning. The hard that gives away the Bible must be un epotted from the world. The money which sends the massionary to heathen court he honestly served. In and seerer-most be stretched out working for men, strengthening the brothren, or else your faith is v Se are vet in your sans,-F. Jt. Heatman

Every man or women who has gain wealth, position or fame, has learntd, what every young person ought to know on the threshold of hie that there is no royal highway to success other than patient hard word

# In the Root River congregation, Fillmer ounty, Minn , Oct. 9th, communities at \$

In the Wader Breech church, Mismi Co. In the Lardson shorth. Platt scenty. Di-

In the Clear church. Woodbery congress on, Bedfeed county, Pa , Sept. 17th in the Fist Rock thurch, Va. Sept., 18th

In Caldwell county; Ma., Oct. 8th In the Nishma Volley church, From Study, Iowa, Sept. 18th and 19th. In the Bear Creek shows. Obsistion Co.

on S. Stutzman, Sj miles south east of d , October 15th, commencing at 4 o'clock

ete Centro church, Marshall Co., October 5th and 2th seven and one balf miles south-east of State Centre

In the Deep River church, Poweskiek einty, Iowa, Sept. 12th and 18th, at 10 In the Washington Creek church, Doug unty Kan , October 14th, communicating at o'clock, p us.

In the Librets will should Jederson Co. deptember, 24th, beginning at čelock, p. m. In the Jacob's Creek congregate

th, communicing at 5 o'clock, p. ss. In the Gratot church, Miria , Oct. 2d, to serving at 10 o'clock, a m. In the lown River church, Marshall Co.

eps. 25th commencing at 3 o'clock, p m In the Lower Fall Creek church, Mudis snuty, Ind., Sept. 18th, commencing at

In Lathrey, San Josquin co. ed with continue one week The Indian Crock church, at the residence

est of Green Cartle, Jasper county, 100 and 17th, commencing at ten crock. In the Wabash church, Wahash county diana, Sept. 19th and 19th, community s

In Contral DL, Murrhall county, Seut In the Macoupin Creek church, Montgo ry county, Ili., October 6th.

istrict, Augusta county, Va., will bele their communion meeting on the 18th of Sont, commercing at 2 o'clock, MARTIN GARDER

The brethren of the Yellow Creek hurch, intend holding their lev on the Lith of October in the New sterprise church, Berford county, egunning at 4 o'clock, p. m., said day with services in the morning R. Z. REPLOSILE, Clock

The brothron of the Kilbuck arm of the church, Muncic, Ind., expect the Lord willing, to hold there lovefest on Saturday, Sept., 18, at brother John Mahoney's burn commencing at 10 o'clock, a m. two miles west of Bend's a on the L E & W. R. R. W. extend the usual invitation and espe lully do we desire some ministeria R. W. BRAN

The brothern of the Rome church Hancock county, Ohio, intend, God willing to hold there largerest in irove meeting-house on the lith meing at 10 o'clock of October, course m. A concret invitation is extend i to all our brothron and sisters Jone P. Karmote

The Exeter brothren, Fillmore Co. Nob., intend, the Lord Willing to hold our communion meeting on the 16th of October, hogianneg at 2 o'clork, p n. at brother D. B. Hemy's 8 miles rth and 2 miles east of F

thursth Much will be on the fish of Atobor, nine miles north of Ovid, on the Ostroit and Milwarkee road hearty invitation is extended enorgially you at the station if you will drow us

## MARRIED.

LawsBE-SMITH-By J. R Crumrice, at his residence. Aug. 14, 1899 brother Occar Lawsbe and soster Sarab Scotts. both of Wabash county. Ind.

VINEBRENNER-FISHER -AL adeque of the bride, May 29, 1880, by J. R. Cramrias, Joseph Wisebreauer an th of Wabash cor

#### DIED.

LANDES.—July 24, 1880, Heavy, aged 9 years, 2 propties and 27 days rly 27. Jones, aged 5 years, 6 months ag

ily 29 Livrie, aged 1 year, 4 months and July 21, Morris, ared I year, 4 months and

Aprest I. Liu. ared 7 years, 1 month and All children of friend Henry K. and Bitta-under near Harleyveille, Fa. They all

and of dyphtheris. NAYLOR -- In the Johnstonn congregs ton, Aug. 11, 1880, brother Samuel May lor, Sr , agrd 83 yea

BOLE.—Also, Aug. 17 1880, Zora J. daugh ter of friend J. C. and sletter Hole. oged 6 SHITTING THE TOTAL THE Fact Mountailles

chur. N. Stark county. Obio. August 19 1880, heather George Erumhaugh, aged 8: 9 months and 24 days. or followed to his last resting pix w his children, grand children, ac his nearbhore who mourn their bess. bu t as those who have no hops. He was a neistrest member of the church for many Funeral services by brother Job Kurtz and the writer from Amon 5: 15

BADEROCK -In the Probady church Man ion county Kan., Aug. 12th and 12th, 18 Frankle and Francis, twin bubbles of free lively 4 and 0 years, 4 months and 10 days Both buried in one grave. Budded or earth to bloom in beaven. God bein the parents to prepare to most their chibiren. Oro W Twenty

IETZ -- In the Sugar Critic congregation Whitley county, Indiana, July 18, 18 Sister Nancy Mete, egrd 26 years, 11 m

and 1 day CRAGUN,-Also in the Washin gregation, Resciusko county. Ind., July 17, 1880, Melvon Craguo, aged 2 years, 6 months and 15 days. Funccol services by

MYERS - Also June 27 1900 Secondal Mysrs, aged 64 years, 8 months and 17 days. Puroral services by brother Lewis Workness, from Luko 31 . 36. Анчеу И Ротявелоп

SNOBERGER -In the Yellow Creek one gregation, Baciford Co , Pa , Aug. 18, sister Hannah, wife of brother Levi Snobergor. eged 35 years, 10 months and 23 days She leaves a seriowing bushand and fou hildren to mourn their loss, but they noce

not sorrow as those who have no hope for Snowberger lived a consistent Ch ife, and we treat their loss is her elema Occasion improved by the brethre C L Bree

-In the Wahesh thurch, Wahsah HANTZ -Is the Wahash church, Wahash county Indiana, July 17, 1880, sister Losh wife of Jacob Frantz, oged 49 years, 4 mouths and 31 days bbe sate hearty support, went to had so musco, and about one o'clock the sold she was emothering. She started for the date, and her husband belood her out on the porch when, in about one hour sh-breathed her last. She leaves a kind kin-band and 8 children to mourn their loss

band brother loses a kind companion, the children a kind and leving mother and the thurth a celoue member. Ber seat was very wildow record in the house of worship. me of need. We trust she has gone to up the reward of her labors. Their loss in pain Peace be unto ber makes. So in the mulet of life there is death.

...., needs you of frend Joseph and sister Very Forncy, aged 10 mentin and 2 days Foneral services by elder John Crammus and the wroter J. R Chumist

ADCLIFT -At the Keystone is ersel county. Fa., August 9, 1899, siste Saily Ann Radchif, aged 35 years, 9 mas ad 25 days. She beaves a bushard and two hibbre. Fauccal services by J Kelse, as

#### Correspondence.

From the South Buffale Church, Va. I write at this time to give

arch news from the South Buffulo church. We have not had any additions for several months, but judg ng from present indications we hope to rather in some percions sheaven coon The last day of July was selected and art neart for our thanks-giving meeting which opened at 10 o'clock, a m., with a good audience. We expected the brethren of the Valley church to pur ticipate with us and aid as in the meet-ing, but in this we were desappointed, owing to an appointed missioners meet ing of their own on the same day. knew nothing of their meeting until a few days prior to the time and we coul-

not conveniently change ours ministers were invited to participate with them at their meeting, and our be loved brother B. C. Moomaw, feeling it is imperative duty to be at the min sonary meeting, passed by us on the 50th inst, on route for the Valley we were deprived of his presence and of his needed assistance Our meeting opened, by singing an ppropriate byms and prayer, which numerous portions of Springers were read and commented upon, eral speeches were made and at the conclusion of each speech some apure printe version were sung. Good order and attention prevailed during the ser-

vice. The meeting closed at two o'clock The people were tired and hungry an apxious to are into their baskets but ow will it go with those who have no nekete? What will they do? Why busicete? they are invited by those who have bus to come sad partuke with then They accent the invitation and none go away hungry.

At about three circles the brether Had a good meeting. Whet brother prose and made a short speech in behalf of brother Hope, our good massionery to Denmark, remoding the brethren of their duty and of the im-portance of adong him immediately in his missionary work The brethren out need to be told of their duty, and notwithstanding their poverty, behold what follows: the balf dim dimes and quarter dollars, and half dol bars, come in with great rapidity, until the sum of 83.95 was made up. brethren that could not be with us at our meeting will add to this amount when called upon

On Sunday after our buryest meeting we had public proaching, commencing at 10 o'clock Brother William and I W. Purs'ey officiating, to one of largest congregations, perhaps, that has met in this neighborhood for fifeen Text-Romans 8 : 13 langer and consequences of living after the flesh was fully and earnestly set be fore the people, as well as the imp ance of living after the Spirit, and the happiness resulting from such a lite. On Sabhath morning as the multitude was enthoring to church, a strange sight

came in view. Four strong men seen auproaching bearing on a litter and old lasty of about righty-six mers. She had been paralyzed about a year and this was her first time to be skep from home since her affections This sircemstance reminded us of the time the sick man was borne of four to where our Savior was prepulsing and was let down through the tileing where he was healed. We are sorry to say that this o'd lady is not a professor of FORNEY as Alto, in the some place, July 93 religion, but has spent all her days in living after the Ecsh. We have not brard the effect the preaching had on her, but hope that her coming out will We will now close this imperfect let

ter by extending our love and best wish where, and e-prelaily do we invoke the blessing and favor of our heavenly Father to be such our editors, and upon

hrother Balsbaugh who, notwithstand iog his afflictions, labors much that I had means to shore them with him, and upon brother Stein bors are great, and who at this time i performing an ordnous took, that of cip his debate with Mr. Ray) driving away much darkness and bringing to light the truths of the Gospel. And also upon brother Hope, who is doing an waret work in Denmark, and upon all of God's ministers everywhere grant them abundant success in the rollsmatice of his word, and whom they fail on earth I pray that they may find rest in braven. A F Penarry

From Brother Calvert.

Aug. 13, 1880, I storted to Fayette

ty, Ohio, and met P. J. Brown at Washngten Court House. Had a pleasan morning ride. Arrived at Planaant View hefore time for dinner. After dining at the house of brother and sister Hopkins me went to the church and had services at 2 p. m and the sol acreiors at night. There are show righty-five members in this church. On Monday morning we met at 9 a m. and had proaching. One young sister came and was haptized. After services we held a council with the church to see what their desires were in regard to officers in the future. Three brethren were chosen to the office of doncon, and was the upanimous desire church to have brother A. I. Hiron or sained This not being his home we felt we could not do it here On Wednesday we went to Greenfield and dined with sister Sarah Major and

family. Brother Major was away from home We found Sarah in feeble braith. In the evening we went to Hixon's meeting-house, and met a large audi-Thursday morning we met in Brother Jacob Chaucy and Lins:v Davis was elected to the minie try, and George Einser and Allen Moh ler to the effice of depron and here ngain came the request to ordam A. J Hixson, which was done. Fride morning brother Hixon took us to Brush Creek to my brother William's for din not and to Icel's for the might. He so ount of the rain we had no meeting at night. Saturday morning we started to the new church near J. H. Garmon's to attend their lovefeast. On account of the rain and burk waters the commun ion was postponed until Sonday even ing On consulting the church we found the desire was to have brother Landon West ordeigned which we did up Sql bath at 3 p. m., and communion at night. On Monday returned to May Hill and advanced William and W I Colvert to the second decree of the inistry. Presched at night in the M E church in Balfact. The Full County burch has seventy-five members and the Brush Creek church, has three hun dred and fifty.

Tuesday morning we started bome. Stopped at Dayton and went to James Ridenour's Passed through the dier's home Met brother George Holler and had a pleasant talk with him Found brother Ridenour well, and had a talk with him about the church. A few of thoold brethren have with dre and organized a separata charch edpeaday morning we went to Sol dier's Home to a funeral, and naw the services of a Catholic priest and the stying done under the honors of war Conversed with a number of coldiers One, an old man, from the neighbor hood of J. P. Ebersele, says be desired to be a brother, and several wondered why the Brethren did not preach at the Home. In the evening I marted with ider P. J. Brown, he going towards Mansfeld and I to Lime and arrived Thursday all Thanks to the Giver of all g

JESSE CALVERY

From South English, Iswa

Aug. 29, 1880.

On the 13th inst brother B. F. Flory, of Fremont county, Iowa, come among our little band of believ-According to provious announcenents he presched for us occasionally

during the following work.

On Saturday the 21st inst was the lay set apart for holding our thanks; and the places yesterday with fair congressions. ing services, at which time brother lory's labors were joined by elder John Thomas, of Washington or Notwithstanding our brothron have cain taken their leave from among u wholesome and edifying rearl's presented upon our thankegiving day have left lasting impressions

r memories. thur Sunday school at this place is The officers and hers are active in the great work before them, all seemingly trying their at in further advancing the study of the Bible.

Since my last to the P. C. one young somen has respitested a willingness to serve Jesus, by yielding obedience to mmands, consequently was buri ed with Christ in baptism, and we be liove arose to walk in newness of life. (b), what rejoiding among saints on corth and among the augula in heaven sippers come out from the world and take up the cross of Christ boldly Especially do we rejoice when our the good Lord help us all to be faithful until we reach that home prepared for the people of God Yours in the hope of eternal life A Young States.

HOW TO AIR THE MISSIONARY CAUSE August 28, 1880.

Buthern Editors

I have been an observer of the many propositions and plans in reference to missionary work. Hith-orto it has been a failure. We feel that there should be a greater effort marie. Yery many have not been called to such a responsible duty as to inlos or preach the Word, hence as disposed to aid the work. Now I will propose a plan, believing there are warm bearted brothren, who think that the work should go on. My proposition is this If we love the of our follow mon, then we should feel to dony ourselves for the good of those that are starving for the Bread of Life. We know that it is very pleasant to meet with the brothren and sisters at Annual Meeting, but let us deny ourselves for the good of our fellow men, and let our Meeting be made up of one delegate from each arm of the Church and let them compose the Annual Meeting and have no Standing Committee, but select a moderator and reading and criting clerk from the delegates pres out, and lot that body be kept free by these that hold the meeting and make no provision for any one che but those that are sent as delegates. Let each one pay one-fourth or one-half of the as well as a very handsome selection of other colors of Ludies, Misses suits y that they spend in going to and returning from Annual Meeting to the missionary cause. It don't require rs to do the work of the brother I don't think that the vote ov thes ten hundred. Sometimes a does not reach fifty voices to pass what may be before the meeting. COBERT BADUES.

From Campbell, Ionia Co., Mith.

Go Satorday 21st inst. we had our shankagiving, or harvest meet ing, at the South Campbell church, and a good meeting it was, all the ministers being present. It is right and good to ment in a public copacity to render thanks to the Giver of all good for the rub blessings he bistows upon us.

The Lord has blest us with good storing the people in the face. An imcrops, except wheat: it is not a thin half a crop , core, average ; outs sent them from this place and potatees good; fruit is an about-Muny of the apple, peach, prat and plum trees are breaking down under their load. Never saw fruit so plenty. middling good at present Health Church in peace and union, is making We had preaching at of the P. C., that we

Frem Brother Murray.

J. G. WINEY.

August 26, 1880.

Dear Buthren

According to promise I will give the close of my labors and visit in Mina. Commenced prearbing Lord's day, we preached twice, continued meeting all week in the evenng. Next Lord's day, preached twice. Commenced with very small congrega tions, but closed with a house full of by huptism. Be faithful sisters until very attentive bearers. Interest se ed quite good, one baptized. This little church is in Miami county.

has about thirty members. C Z. Wart is the elder, David Whetatone, Peter Struble and John W. Wirt are believes in the ministry. Many thanks to the brothern and sisters and others, for their kind benevolence and charity be Especially do we rejoice when our slowed on me. May the good Lord young associates come over and assist blees them spiritually and temporally, as in the cause of our blessed. Master I do think that our traveling brethrea ought to visit those few small frontier churches in Minesota Dear brothren remember Minesota in sending out missionaries It is a large open field for the missionary work Auburn, 10.

From Kansas City. Mo.

Dear Primitive All are well here, and a season of great prosperity in Eastern any of our dear brethren who are will-Kanesa. Fruit is abundant. Wheat was very good. One field of an ac- meet with us upon that occasion. sco threshed 49 bushels por acre; another 43. It is exceedingly dry now and late corn will be short Occasionly we meet brothren passing great A brother Tester of Ind , is tlerough. in the State and promises us a

rapidly in population and under the either from east or south, reaching are going up rapidly. Here we to pl are presperous beyond measure, yet ance miles west of notual starvation

some manne amount of supplies have been PRINT HOUSE, FR.

Door Brethren

Fran New Rope, Va. I will say to the reader

bad our church meeting that followed our annual visit on the 21st of August, at the Birch church. When the brethren came to gether and reported the church was and to be in a pretty good condition There were several ministering broth ren from adjoining churches present. At that meeting there was a choice beld for a speaker and two deace Our young and much esteemed brother W. B. Yount was chosen speaker. and Christian Cline and Daniel Garber on the 15th of this month. It being dearons. May the Lord grant them grace that ther may become efficient

in their calling. The next day two

young sisters came out on the Lord's

doubt and you shall receive a crown. S. J. GARDER.

side and were received into the church Notice

To the Brethrox of the Northern District of Ind. In as much as queries No. 3 of minutes of our late district meeting

touching Home Mission Work, is not fully answered, and believing that each church is thereby left to act individu-ally, and having been informed that all the territory uncompact (by the breth ren) lying west and south-west of our church would fall to us , we therefore decided to appoint a missionary meet-ing to be held at our meeting-house 4. miles north of the city of Laporte Laporte county, Ind., known on the Ross meeting house, on Sept. 25, 1880 at 10 o'clock a.m., for the purpose of organising, &c., and hereby request ing to asset us with their counsel to Brothrop and restors, we feel the

weight of the responsibility, and cor sequently a delicary is moving in this and good work without your ounsel 'Come over and help us "Those coming by rail will come to pow in the State and proceed very Laporte in the early morning train, taims 39,000. Buildings there about 9 o'clock, thouse conveyed p rapidly. Here we to place of meeting by private convey-

Thurston Musica

# AUTUMN 1880.

e announce the fact to our many patrons that our selection of domestic and Importations of Scroiga sholts, representing the best standard acturers of Europe, are now in store, and we are fully prapared for our d winder business with the largest stock of woolens ever shown in Phil-

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tee vent to Eikbart Valley. My Way ELEBTH PAUE-Prom Maple Gre Colony; From the Lick Creek Con

on, Indiana: From Plemant Gave, Kansas, District Meeting.

#### Sermon Department. OUR RECONCILIATION.

ST ROBERT FOR CHIS

i am glid my boethren and tosters for the privilege of meeting you this morning, but while I am glad to most you, I would rather have been a benyer than a speaker, and I thought it would probably be more probable for thren to address you, never theless I will try tooffers few thought

for our mutual benefit. ought as a foundation for a few remarks, of that passage of Serspture found in 2 Cor. 5 : 20 "We pray you in Christ's stond, be ye reconciled to

to our minds an important und esting subject-a subject that should awaken an inquiry in every intelligent When we take into conside a tion the importance of a reconcillation with God, it certainly should awakee an inquiry in our minds relative to the paidones that we have of this yes

ated from Him. This is elegriv revealed in God's word. And if we admit that in our natural condition we are phengted from God and unreconciled

Our first thought is, that in our not to Ged in our natural condition. The

language to him was, "Except a mon Reported by T. C. Hollonberger, for the HUNTINGDON, PA., TUESDAY, SEPTEMBER 21, 1880.

We have tried to show in what way

be born of the water and of the Spirit, way is open, and that whosever will more than conquerers through bim be cannot enter into the kingdom of may come. God is no respectively perturbed us and gave himself a ran-That which is born of the sons. Every one is accepted by him. som for us." flesh, seel that which is born Do you hear the kind invitation, "Comunto Me and he saved"? Hence it is sympathy existing between the flesh a very pleasing thought that we can and Spirit, and consequently we are be reconsided to God.

shown the impossibility of walking after the firsh and Spirit at the same this reconciliation may be effected, and that there is exist- when we become reconciled it is our ing between the fiesh and Spirit an privilege to have some evidence of the enmity, you are at a glance the important. I want that we should enter intance of a reconcidinti In our nat- to an examination of our lives and are discussed, full of wounds, brokes in our mind, what the niquiry to rise and putrifying sores. We are spirit- that we are reconciled to God; that discused, and cannot look upon we are living in the devine favor : that sin with any degree of allowance, there-fore we see the importance of a recon-them. Christ in glory? If we are reconciled has made such ample provision by bearing witness with our spirits,

that in our natural condition a o are and are in the divine favor. The fact that he has collect that the sportle says, "We smaller and the weary areatiest," conciliation might be effected between unto life, because we love the breth-the erenture and the Creator, shown res. If reconciled to God we have onclusively that we are noreconciled, this evidence of his Spirit bearing wit The the inquiry might sine, how is assumed to the organization of the properties of an we who are alsonated from God, reconciled to God our desires will be to who are resting under his dispitatore, make a greater advance in the daying non-

press upon the mainer of my securers, a recently in and me or the summann, this iter is only through. He will show that there is a sustaining, and by the Lord Jesus Christ. Don't a conforting and a consoling influence let us lose sight of this fact.
In the old dispensation san was so effective mits character that there old be no reconciliation without the

sliedding of blood. It was the only way by which the sinner might come to God . hence Christ's blood had to be shed, and is more precious than the idood of bulls that entered so largely into the devotional exercises of the

"There is a founties filled with blood, as it shall please God to give me grace Drawn (com Immanoel's voina and ability, and we trust they shall be

This is the fountain that we are pos reconciled to God. We are so consti atted to point the sinner to tuted that we are constnetly looking filled with bleed drawn from Immun after our interests if not in a spiritual uel's veins. That founteen is filled with the blood of Christ, hence it is soint of view, we are in a temperal. And I sometimes think that if we could only by and through him that we can more fully realize the advantage of a be reconciled. Though the fountain to ones and filled with the blood of caciliation with God, it would have a greater effect upon our lives. ing without hope in the world, if we ileges afforded in have allowed, propitistion for our sine don't let us ould be made to realize the advanceive ourselves by thinking that beturn of a recognitioning it would serve auro be died, and suffered the penalty due the transcrusor that that is nough. Though the way is open reature. I say there must be an urt on the part of the creature before a reconciliation can be effected. There we soust have faith in the Lord Jeans ev a hyung faith, a faith that overcomes the world and is not overcome by the for ake his way and the murighteons

walted their end. What would ha enstained them had it not been for the anter into that above where, there will surance that they were reconciled to in his thoughts, not only a faith ed by repentance toward God, which and the sinner to rely alone upon the

ways, tortured in different manners, sustained and supported. We have hely men of old who amud the everythe ruck, camly

in the religion of Christ.

land of ours and yender one of eternal

glory Wo must also take into considera

tion the advantage of a reconciliation

to God. It is not only our privilege,

but it is also an advantage to have

some evidence of the fart that we are

There is no position or circum-

ore than conquerors through him sed, and whose angelic spirit has been Then, my beloved friends, seeing the

don't put it off. It is an advantage in this life and will also be in the eternal world. Did you ever think of the sol-I now leave the subject with you empity of that day when the earth and sea shall give up their dead, and hoth small and great will be arraigned be-fore the tribunul of God, and when they shall cry for the rocks and mountrins to fall upon them and hide them from the face of him that sitteth on the kingdom of God and his a the throne and from the wrath of the Lamb? Then, I say, in that it will be an advantage to be reconciled to God. ciliation to God. The fact that God we have the evidence of his Spirit Those who have been reconciled, and have lived and died in such a state which we may be reconciled, proves ing us that we are the children of God, shall be permitted to enter into that You re- abode "where the wicked coase from

given his well-beloved Son that a re- know that we have passed from death and shall onjoy the society of the apirits of the just made perfect around the throne of the Lamb forever and ever In view, then, of the advantages of now to the word of his grace which is

sity, of making this recommission Should there be any here, this who have violated his law, and who life, and to exert a greater influence morning, who have no evidence that roll sin as a sweet morsel under our for Christ. This certainly is the de they are reconciled to Gad, I would tongues, he rereasiled to God? How sire of the individual that is reconciled say, in the language of the wise man, torgout is force-united to use? How parts of the informant sensity from once to any, it is clear? It is clear? It is state to "It is want to "ender" it is clear? It is state to "ender" it is clear? It is want to "ender" it is state to "ender" it is state to "ender" it is want to "ender" it is "ender portunity beyond the grave. It is solemn fact that as doub leaves us the and sisters it is our privilege to show this to the world. Yes, it is un influ-

judgment day will find us, and in view of this, we urge upon you the im-portance of an immediate recomeilla will support us when we cross the be the sight of his own sanctuary on tream that auteriones between this

professed to be reconciled to God. let a enter into an examination of our hearts, and inquire what advances we have made in the divine life. look around me here and see but for advanced in years, my own head how, ever, is blossoming for the grave we advance, then, in years,

vancement do we make in the divine Christians to life? Have we grown in Christ? Have we attained to that degree of boliness that we should? Perhaps upon an examination of ourselves will find that we have not made such advances in the divine life as the priv. Christ would learn that Holiness is

we have not enjoyed at all times the sustaining influence of the relief an a great inducement to seek it with Jesus. Have we been faithful? Have out delay. If we look around us in we been diligent in the discharge of the world, we can see the advantages our duties? Have we exerted that m. of living in a reconciled state with thereco os our friends that it was our field. Go with me, if you please, with privilege to? Let us be engaged more un eye of faith, to some of the somes carnestly in the Master's work, and of martyrdom, and we will there see more diligent in the future. Let us oth my house forever. men who were gut to death in various strive to nanke greater advances in the divine life, and then after a few more

years of conflict and trul the concursthis respect in the will be ours, and we will be permitted to enter into the presence of decemen and to enjoy has society for

but one eternal day; where we will be bidden cup "Ye shall not surely die." to in life in which it will not sup- permitted to experience an enjoyment port as Hear the language of the uninterrupted and serone, and where, spostle Paul, when in the course of his too, we shall must level ones. There

career, he spoke of the troubles and may be those here this morning that for any carefully consideration. I am tribulations consequent upon this line. have been called upon to part with now a Christian

wasted to the eternal world. Our de sire is that there may be a around the eternal throne. If our de great and sumerous sdrantages of be-ing in a reconciled state with God, conciled to God. We must live sire is ever gratified, we must be reevoted to his service and he found

> Am a stranger uneong you, and it is our first moeting; it may be the last. It it should be, let it be remembered that my last and carnest appeal was, be reconciled to God. As an dor of Christ, I besesch you all, seek ness. This, my dear people, is my urdent and carnest appeal to you. Don't let us be satisfied with anything short of the evidence of Christ's Spirit bearing witness with our spirits are the children of God. I hose there are none here that have stopped short of that evidence. Let our aspirations be for a higher and more hely ment in the divine life, and to live more codly lives I commend you all

#### PAIR-WEATHER CHRISTIANS

Disagrorable Sundays sife churches as honostly so the test of "lapping to get to Fod's house on a well or a a The richest sprinted blessings are often obtained by those who we «ome hardship in order to do their du

"unuer spores" of communion when his disciples have turned their backs upon bim! For one, I honestly confess that all the trush of the skentics from De nan or Huxler down to Ingers not inspire such misgivings of Christionity as a heart-power as are awak

ened by the spectacle of debug uninvorable weather.

Oh, that the professed follows union, and that sin is division. Holingas unites, consolidates and saves, sin son arates, sentilates and destroys. fore let none be afraid that l will divide the church, i. c., if the instead of dividing Christ's church, unites it as with a three-fold cord of The Lord says, holiness becom-

WE are aware that many of our patrues are imputiont because of the le help it. We me now sending then

Wine is a mocker, and like the temp ter of old, he says as he gives the for

I am a Christian, I canuot fight. I cannot fight if I die. I cannot fight

and the singer to vely alone upon the best textury through our Lond Jeans are gone to the spirit land; and itsue. These days are bot in which we defined to the blood of Christ. And it Christ. And is Christ. And is Christ. And is Christ. And is considered the blood of Christ. And is Christ. And is considered the christ of the second of the christ. And is considered the christ. And is considered

#### Gissan. Marriager 1 POMPEH

Whicego, as the typical American city, the exponent of intense energy, y, the expension of income divig antices contage, and irrepressib Impelainess, have, by her rapid detel-opment, hitherto impurablelled in the u, the matropolas of the world of to-day, her currow thoroughfares excited universal attentionor to stry, nor married 4,000,000 has thous were began, and Pompesi, shukman beings, excites universal attention 'mrs, the city of hearty and pleasure, time, fills the beholding stranger with athusa-tre administron Rome, with her treasured reles and decaying ruins, this arcient stronger tising from her silent witnesser of uncient splender and power, cannot but awaken bredy appreciation from the most stoled and critical. But if the traveler has seen Year after year the work of disenall three, if he has visited the cuty of temberest has been assidnously and enterprise and progress, the mighty metropoles, the bright forus of guity and the great hadorical center, there stall remains for bure to behold a city more remarkable and more prefoundly

interesting, myst-riously freeinating, and highly inspiring than any of three presented city of Pompeis which has been buried for nearly 1800 years under a vast mass of ashes, lying select and and storted at the fact of Vesnyins. It was ... ity of over 30, the apositic of the Gentules, landed at travertine which form the solid pave Patcob, only a low miles away. Setnoted near the se on the banks of a beautiful river, in ... district noted, in chariot wheels of old. Here and there all ages, for its pre-eminent leveliness, it was the favorite resort of Romans of and tountains, guarded by the familiar congribuent villes Each year a yest work on one side where the Pempeians

saddenly, and setpost any provious naurow streets, for the old Romans did warning, a viet palar of black smoke not adorn the exterior of their dwellloarst from the overhanging mountain, ing-

If a partial constant in the constant is a partial constant to the constant in the constant in the partial constant in the partial constant in the constant in its matter in the partial constant in the const sun and over-halowing the carth far and wele. The darkness grew into Beautiful areades surrounded its grand long before black night, which was broken only space Columns of chaste Grecian deeign stand around in double rows, and by flashes of blue sulphurous light during from the pitchy cloud. Soon massive pedestals hold the statues of bonored citizens, 22 in number a thick rain of light shes fell upon the land, and this was succeeded by aloneers of small, but stores mingled with justice and the temples of the gods. was dense We whit the first, and us we look on tend the inlaid word Salve. with stilling forces and fearful rounds the marble tributeal, we preture to our is its meaning, and accepting the invi-

of tautioning thumber, added to the selves the carnot scene of a Rossan tation, as cordial and graceful as added to the selves the carnott seems of a resulting a special by the worthy host himself, Finally stream trial; the stein judge, the trembling special by the worthy host himself, we enter reassured. It is the home offents of the k black mad poured prisoner, and the grim fictor, holding blowly but presentibly down the moun alost his croel rods and doadly ax We enter the temples and first them de curled through the streets, we enter the temples and find them marrels of architectural beauty. On this side is the proud dwelling of the and mercelessly respt into every everhe not hitherto tilled. se terrificel people, groping in the grave Jupiter, on the other stand the

profound darknes, which everywhere rich merificial altars of Venus, the his elients. It is surrounded by many proposite unitative, among weary states and address of love and beauty. In one thundreds, having taken refuge in the of the temples a box was found continuermont parts of their houses, were taking 1977 please of coin, which clearly indicates that the custom of comed up lower timers floring elemity momenta that the custom of items starting starting man, to a second count, through the stricts, were choked by bolding collections at worship is by no which far surpasses the first in beauty Arrongs to effect, were shown in the only discovering the only discovering and fine askers in means a modern one. We next pro-Others were strong a own by the rocks sched fell from the newton, and still executingly at the comfort and lines, pilly spent hereby, an apinning, such others overwhelmed and entangled in Ty diveloped in every detail of arrange of in the modul of reveguous pulsars. others overwhelmed sind entangled in try deplayed in every descent states, warm to the third bot streams of mad, sank to ment. Here are cold baths, warm inche statues and rate tropical plants, the third bot streams of more. Hatdireds-sugglit safety baths and hot baths, water, rapor and grown profusely by the side of the rate of the state of rice so more. Handreds ought safety baths and hot baths, water, vapor and in flating to the co-shore, only to be are baths. The chambers bested by where, again epotentially using women in the vanish roots. Expet- for the Taxanium coining full. Its factorists due street of its Journal cooling properties of the Journal countries for the properties of the Journal countries for the properties of the Journal of the Street Street, and the great of the American Street, and the street of the Journal of the Street Street, and the Street Street Street, and the Street Stree heaving floods of means of air pipes, and are lighted by

the late of the earth being buried be-neath a mass of rates pumic estone and Leaving the baths we turn into

from. Stopping over the wore thresh | here with its marble tables and sculp | discovered which reveals the olightest to grow on the rich soil, then luxu-It was a tured conches. From chamber to chamold, we enter one of them. us vineyards flourished, and, finally wine store. Here stand the jars which her we follow our guide. We peer the presents, ignorant of what the earth breacht them held concealed, held the liquor, and their lies the lade with which it was measured out to the hailt their bumble cottages over the buried city. Generations come and went, and the existence of Pompeli. buyer Not for distant is a grotvey In it we found many provisions, eggs olices, onions, beaus, dutes, rasins, and many other familiar to modern pulates. yea, its very name, had crused to omembered. Nearly 1800 years had

elapsed since the thunderer Vesu/ins on we reach the drug store, with its little visle and presented chemicals Later we come to a flour mill and bakover the fair city before the recuss inery. In one room are many millatones, tion arrived. Some untique bronze and atennia, discovered by a peasuat, Adjoining is the bakery, with a huge oven, into which the baker, 1800 years ago, and just placed his loaves of bread ing off, as it were, her musty graveclothes, started from the slavele, and d the iron door, when he had to flee for his life. A about time ago the who'e batch was taken out, and raic modern world of the ameteenth to-day we see the round loaves stamp-The world was startled, and tomb, to behold the awakening of the remote past from the womb of the with brend that has been in the oven glass ware, toilet articles, surgetal in carth which had so long hourded it banness is well appresented by names an amountary, cooking vessels, furnage our shops, and the vetal trade of day, excepting only that we have, in Possperi must have been considerable our practical age, directed them of Oceanionally we man a traver a shift of the considerable of the co carefully prosecuted, so that to-day 360 buildings, with all their trenspres of Greek and Roman art and learning.

are thrown open to us. This is it wonderful place to which we invite It is with strange feelings that we step into the railway station at Nuclea and ask for a ticket to a city which was in its glory when the Lord dwelt upon the earth, and stranger still did it scom a few hours later to walk its desorted streets and eater its unmbahthe wells. We read on either side deep ruts, made by the at public corners we come upon well

In its invitors tiguie of some Roman deity. Invariaand Salinst built bly the gray stone curb of the well as concerns of noble "ranges, came to leaved to draw water, and deep grooves outling for an American politician b this beautiful cry ascurch of health show where the rope passed up and down. Base walls without windows On the 21th of August, A. D. 79, rise on both vides of the straight and

It is with premius emotions that we lifee rude intrusion to pass in nubidden usted near the Forum are the balls of by the owners. We pause in the vestibule, and on its rich massie floor we bost himself. of Pausa, (the above mentioned politionan) which we are about to explore to a spatious court. It is the Autrom in which Pausa was wont to recei Thence we proteed

through the Tablicum, a large and rickly adorsed hall, to a second and grandeur. Here the noble mu-

ter the Trichinium or dining hall. Its stretches the streets of its honored eardinal principles are lost, of city had unouty disappeared from ot with states reliefs, and the basins and you organize in design, that we

holds a more of oder pount career need.

Levering the since on the most transfer and the since were not a given of the since and the most transfer and the since were assessed in the since were the sinc

curiously into closets, note with interest the entiniary conveniences of the even destond the dark stairway to the reliar, almost faneying Some of the wall paintings are perfect that we powerve in it still the scent of stored provisions. With a tree-loss which seems almost sacriligious to the to house. We use astonished alike a rangements, and the universal preva-However to the practical Pompeisus added Compensor acree to the practical ed with the name of the laker, resumtion is us to find, for how many of o household atensils and took of trade But how could it be otherwise me tables, couches, lamps, salver and

Three hundred and sixty by we recognize by its cheekered door temples, theatres schools, etc., have Among the most interesting remains been thus far exhaused and yieled their are the inscriptions on the walls. At long treasured contents to the greedy the time of its destruction the people eyes of an inquiring generation of Pompen were bustly engaged in all these dwellings are there no in The parti- to be seen of the inckless inhabitunts? same of the different candidates, in our Yes, very year, and degeweries have been modeln fashion scratched or hands. In the villa of Dionodes the

painted their election ering appeals on bodies of seventern women and chil-Phillipper be dress were found cronching jurthetical time wants we reser Amerippes to stem were found contents seed gon to exente M Holesmus Per ly in the attenues connect our Denwer of justice. Another in lar, whither the ill fated party but scription desires votes for Capella as flown for refuge. Their heads covered with time- to keep off the Pausa is cathagastically placerded to but a sheabut in vain, for here they a

be the usest courtby of the hours, and the treads of Populous recommend his city-eta limited holding the keys, stood goods. (I am afraid lines. A mother and her three child such a reconflict control would senteely rea lay grasping each other by

But also for their ambition! The their attempt to outran Death. caption came before the election, and the chief gate of the city the grizzly andidates and voters alike disappear skeleton at a furtaful sentinel was disd. School-boys, tes, following the natural propensities of their chos, this propensities of their chos, the rinsty sword with his bony hand. senstehed the Greek alphabet on the Hesternly kept his post through

suggest the most touching ope-odes juepare to enter the houses of these accompanying the entastrophe. departed ones. It seems very much mother and daughter are here disped in each other's arms, having struggled together with the fell destroyer fair young girl, who had tallen in

> signedly resting on hor name. last moment to have suffered more, for her left leg is drawn up not transpose her arm rused and twisted, the band clutched as if in despair. money and valuables which the had potentiate shall "change the ordi than passing stange to see the privileges

leat gatoway, and climbing an eleva-

a last look at this strange city.

It has before as wondrously tomnoble statues and rate tropical plants, plete. Here no its walls, its gates, in dissenting from the bloral idea, we noble statues and rate tropical plants, plete. Here no its walls, its gates, in dissenting from the bloral idea, we noble statues and lanes, its former channes and are classrowed your series of the lit streets and lanes, its former and ressing the markle parentent, we are younder, on the way to Herenhaueno, benefits of the observance of

knowledge of the living God and man's Savier. On the contrary, a general tone of impurity pervades the whole of the Pumpeion remains, betokening ly horrible in their licentionens

It has often been the complaint of scholars and artists, that compara remain to show us the perfection which art and literature attained. the remains of Pompeii and Hercula neons the reason is revealed to us. So fearfully were the hest works of Greek and Roman civilization tained with corcuption, so unclean were they swept into utter oblivion by the floodof harbarism which overwhelmed Eu rope in the Middle Ages - He purified the world from their baneful influence

## THE PATE OF LIBERALISTS.

Liberalism is the summation of Uniof religious Moralism

Kornh was a liberalist and for his infringement upon a fringe was fur nished hasty trunsit to the underworld. The Sectionites were liberalists, and their city and people were destroyed The Autedilurians were liberalists.

and they perished by a delage of wa-

rded in the bistory of God where a single individual over outered the h cu of rest upon the fragile craft of

Isniah records that "when they bad insuressed the law, changed the or durance and broken the overlasting few men were left.

Modern liberalists assume that all religious organizations are ortho and that it is the privilege of withou cture to attach themselves wherever they can do the most good. But box can they do good where the ordinance is changed and the everlasting cover naut broken? There is also a class among those who practice the ordinan ces as delivered unto them, who put take of the san of liberalism in allow ing that the observance of the orde nances are optional. This is a grosperversion of truth and should be abundoned at once, for there is not an word in all the vocabulary of other books that expresses so much twin a

liberalism. Liberalism has rent the eburch into seather is much ber, and seems in the bundreds of fragments, and innumerable individual theories, which are constantly faming into religious bodies of pain. Another wietched one has The conscientious theorest learns that the kings of sections have ordained while with that conscience assumes the other she tightly grasps a long of functions, and that no God, king, or money and valuables which the last permissioning conscience or abridge its attempted to carry with her. It is conversing conscience or abridge its victius, it is of liberalism wide open, enters into the

arone, and founds a new religious on Turning from this sud and thrilling gameation apon which he conceives to seeme, we pass again through the and be a strong point of Scripture. And tion outside of the walls, passe to take carriesture of Christianity, it must be (according to the ruling of the sects)

half our broath in wordrous admires since the busy drudless of thesis oblights (i.e., Never also has arith problems) were the supplied of the injection of the

"he that knoweth to do good and do eth it not to Liberal ists as a rule believe that since the middle walls of partition have been quiring of their tutored applicants bout scolus concerning the sacrament of haptism, when porsons, even of the most ordinary intellect ought to know that every haptism relating to the stonement was an oversibelising and wantete submission or washing of the whole body. Issiah predicted that Jesus should "surjuble many nations" washing. 'Lieving you know and your ided from an exit conscience and your brdies unshed with pure water

that which Jesus reserved for houself, that it is even at the doors,

mistake the true alea of what constituent song. Then arise, ye shop tutes popery or papal service. It is a millions, and meet your coming human device for absolving from sin. Awake, now, ye dying mortals Our Protestant opponents have totions of a similar character. The the hand writing of God and the footbench expedient to which millions how prints of Deity are stumped upon-its as an atoney, the actor in the drawn pages. Seen that which is expected onfesses to a confesser that he has found pardup of his sine thousand the shall version the seed of their South speratons of the honeh medium, even the salvation of their souls, These productes of wonder are improvised into a kind of scape-gote to carduess and are in the fullest and mest Leaving now the sickly sentimental

the progress of true Christianity are separated from the Christ-established der, for the church is a glorion And those? the heavons full and all the element melt with heated terroney, yet shall look beyond the "war of ele ments" and the "crash of matter" the redemption of all the promises a

#### AN AUTUMN SUNSET

BY A. P. LUKBSOUR,

How grand is the setting of an am tern horizon amed the mistant's threat. ming storm, and his rays are obscurby the gathering gloom, and all No ture is preparing to shroud berselt' in the mantle of night! When look at the errent tountain of light and and picture in that it is a huge ball of fire gradualty eing its rays of heat, and soon to be diminished of its subsuder that i might be handled us a child would an Mark her course well; sheady he is half hid, and the shudes of nich are gathering. In one moment more darkness reigns. Densts of prey leave their places of concealment The timtheir pieces of conceilence. The inc | rightespasses as the stars, forcer and | over? "Foot the demandars with and assery in his, for these he bound as the star here are the star here and possible their properties of the properties of the properties of the star here. This will be a time of properties of the propertie

for it is compliationly "through knowl- vived. The gloom is dispelled; the to realize the power of saving grace n sun yet throws his light on the orb of night which she reflects, and affords light to guide the heart-crying wanderer.

Let us wait for the dawning of the We know that it is approaching nd. Look not to the place of going down, but where light appeareth.

How gradual the day approaches? But our it is upon us, and fore us in the history of our lives.

How like the antumn sun were the of the Sun of Rightcourness! When the dark clouds of opposition had so for (roumphed as to take him and lead him away, and hope diod, when the glory they expected in him was about about his innocent blood open antagenore the prophets I know not where they have hid him. avoragent, for he testifies that "Jeans But hope springs up anew. His mu-buptized not but his disciples" In our join is triamph-"Christite first finite recapitulation we have Jesus prophets of them that slept?" His splendor ically, apostolically and evangelically feets itself upon God's love to mut. og the bearts of the nations and the vision unto the sure of Patmos from over consciences with his office, as set forth, "with the moon under come blood. And his disciples haptir-ber feet." He n-vends, and an angel He n-cends, and an angel ing and yorking bodies with pure was proclaims his second appearing. us watch and pray for the day dawn-When men sprinkle they e-say to do eth. When ye see these things know and omit that which was especially as- out to meet him. Seck not in the manger. Seek him not upon the c be sure paramount to "changing outs- be is not there, but at the sound of the but we would no more partici- trumpet east your eyes beavonward, pate in such a transaction than we ye fiving. Behold be consisted in the would partake at their noon day sup-clouds as a neighty completer; legious of angelic riders accompany hin, But literalists everywhere designate with sword and staves, but with the these expections as heresy, popery, glad shouts of peaceful victory, croum-mummery, and such. They however ed with diadents of gold and singing a world's history. See how

> McChurb, Ohre ON THE COMING OF OBBIST.

BY P. P. S For the Lord shall be revealed from braven in flaming fire, taking ver on all those that know not God and obey not the Gospel of our Lord Christ The second advent of Christ into the world, is an event elegily pertraved in the Bible, and the signs predict his coming have already, in a great measure, taken place. We have had wate and remore of wars, famines and pestilences are raging to different parts of the world Even a year ago in the Chines: Empire thousands of human beings perished by the oppression of fam busson beings nearly started by the famine strocken provinces of Northern China There have been earthquakes in different purts of the earth, fire and vapor of smoke, all of which the Savier says predict his second advent into the The purpose for which Christ will again

scend to the earth is clearly explained in the word of divine track. coming to gather his people, his p-culiar re note himself, and what a glorione sucht that will be to these than i his appearing. "And at that time shall Michael stand up, the great Prince which standeth for the children of thy prople, and there shall he a time of trouble, such as never was since there was a nation, even to that same time. At that time thy people shall be delivered, every one that shall be found writcal fearly one town search be some that the least time book. Then they that he wise shall shine as the brightness of the cd. "What shall we do with the grain wise shall came as the organizes of the product of

But to the wicked, awful will eight of the appearing of the Savier, so much so that they shall call for the rocks

and mountains to fall upon them, and hids them from the presence of the Lamb. "For the great day of his wrath has come and who shall be able to stand?" None but the obedient shall be permitted to stand in that dreadful day of the Lord. "For the Lord shall

come in lisming fire, taking vengenace on all that know not God, and obey not the Gospel of our Lord." What an awful warning to the sinner! Oh, sin ner, will you not furn from your displadience and fice the wroth to come? for it is the disobedient that shall be judge Christ has died to save you. He regged summit that you might be saved from eternal death. Will you are his offered mercy? or will you cor Will you preept of in sin and wickedness and no down to the regions of everleeting misery and descair? Perhaps you are trusting in the various creeds and disciplines which have their origin in the minds of sinful and disobrdient men. If so tear loose from them and get upon the rock, the Take the Rible for sure foundation ble teachings, and eternal life will be yours. Work while it is called to day for the night cometh when no man can work. Take the Lord at his word and bey his boly laws. The disobeliens shall be judged. "For behold the day cometh that shall burn as an oven and all the prood, yea, all that do wackedly shall be as stubble, and the day that cometh shull burn them no saith the Lord of bosts, that it shall leave then neither root nor branch, but unto you that fear my name aball Righteon mess arise with healing in his wings, and ye shall go forth and grow calves of the stall " Lord help no all to be wise, and to have the life of the godly, that in the end eternal life may be ours. EARNEST WORDS TO PREACHERS.

BY D. H. H.

Make no apologies If you have the Lord's message, deriare it; if not, bold your peace. Have short prefeces and introductions Say your best things first and stop before you get prosy. Do not spoil the appetite for this thin soop. Leave self out of the pulpit and take Jesus in. Defend the Sospel and let the Lord defend you and your charater. Do not get excited too

ions. Do not repeat sentences saying, 'as I said before." If you said it be-900m fore any something else after and sentences, passages of Scripture, or "and-so forth what you mean and stop. Leave out all words you cannot define. Do not tire yourself out and every one else Do not preach fill the middle of your ner oon buries the beginning and is buried ine. It is stated that seventy millions of by the end. Look people in the face and e so you are not afraid of them. Take long breaths, fill your lengs, and keep them fall. Stop to breathe before air is exhausted, then you will not finish off cach sentence with a terrible 'gosp-ab," as if you were dying for ant of "air ab," as some good people 'do-uh, 'and so strain their "langs ab," and never find it out, because their friends dare not tell them, and so ave them to make sport for the Philistines. Preach the gospel and live up to it. Make few promises. Keep nt of debt. Do not abuse people for believing what you once bell Keep the judgment in view.

Phone God and you will please Chris-tians Let others praise you. Live for Christ Preach the word

EPISTOLARY Belowed Brother Mohler

Your very brotherly fetter came to hand soon after it was written. Unnenal suffering and debility and a constant press of literary engagements have kept the strangers of the country about me from responding earlier If the Lord has called you and broth er Sell into a new field of rich soil, do

not prefert its tillnes to carpe this con-Set your plow deep, break the clods with a will, herrow in carnest, and spare no labor to mellow the wilder ness like a garden, and then sow pure seed, and plenty of it. Evangellum is not only an arduous, but a solensely re spensible work. Nothing will answ the needs of human nature but heing born of God, and this is so apt to misconceived, or leet sight of, in the ub ectivities of religies. A plain dress is so ant to stand a bumility, and heptism so easily substifutes regeneration. of all externale for the pith of salva The outward representations we must have, but we must first have fact of living experience to to be represent ed. The hirth of Christ was not the making of Him. The Holy Ghost had to vitalize a buman germ, and fashion a human chibt complete in all its parts anteredent to the birth. What we call hirth is only half of it, and the less imnortant balf. The full idea of high in ludes the paternal genesis, which is the vital not on which is dependent all that follows. So in regeneration. The Bride of the Lamb has a solemn and important fauction, but the meeming of Deity and the moulding of the sorritual en bryo, is prior to the church birth by The supreme point is to get the soul into such a state of enjetude and passivity as to allow the approach and contact of God for the deposit of the used of stread life. The conditions of rotirement, voluntary submission, one-ness of all crion, will, and purpose, that

characteriza generation, are excellent ilfustrations of the soul's condition and attitude in regeneration. He that meet Gnd in the depths of His being, and re ceives a divine impregnation there, will come to baption with all the propulsive energy of life that insures a true birth Preuch Christ in all the farcinations of luve and all the truots of righten and quicken the demarring scare of sin throw open wide the gates of hell, hefore you invite some to the gates of years. If the Godman homself dies for son, thou sin must be bateful and bellish beyond our conception

C. H. BALSDAUGE Union Deposit, Po.

A ORBISTIAN'S COMPANY.

A changed heart will have change of company, if it is to be bad. There is something in nature that disposeth all men to delight in that company tion. When the grace of God bath changed men, their changed too in regard to the society which they seek. Oh, how sapless and uneavery, then, is it to them to set or walk in the company of such that never have a word of God may help them in the matters that their hearts are set upon! ry talk and fine discourse is to him but as the crucking of thorns motor the not. It doth but trouble him and move him to compassionate such emp ty aouls that have no God, no Christ

no heaven to talk of but mere manual itable trifles, but the company of those are sweet to him that will about matters of his salvation: that will tell him how he may get more grace, and open to him a nysteries of the Geopel, and speak to him of the richness of God's Christ, or tell him of the dangers that are yet before him, or the daties he

him good to meet with his country men, and to talk with them about his friends, and family, and his estate, and inheritance and home, which he must roturn to. One hear of this discourse 18 sweeter to him than a hundred with matters that are little to him. here. A Christian that knoweth he is a stranger in this world, and that God, his sulvation his home his inher itance, are all in the world to come had rather far divisionse with a heav only-minded man about his Father and everlasting works and blessedness than with worldly men about this world.—Ruhard Baster.

> SOUT DENG BY J. A. BAKED

It has neither religion, common s nor experience to recommend it, white there are reasons, many and mighty to justify its total and immediate abalition It sours the temper of children so that one thorough scolding prepares the way for two or three more. It cours your temper provided it is sweet, which is a question if you are prone to sould. The ore you scold the more you will have to scold, because you have become more

angry and your children Blowise. Scolding alienates the hearts of your children Depend upon it, they cannot love you as well after you have breated them as they did before. You may reproach them with firmness and decreton, punish them with severity adequate to the nature of these offences and they will feel the justice of your condu but they hate scolding. It stire up the had blood while it discloses your westness and lowers you in their estern Especially at night when they are about to retire their hearts should be melted and moulded with voices of kindness, that they may go to their slamber with thoughts of love stealing around their souls and whispering prace.

Rock Fields, Wile.

PREPARING THE WAY.

A traveler in Europe lately wrote I found at Constantinople, so the heart of old Stamboul, a sp ing, a perfect hive of Christian undus are intelect and backwarded with a much business pro issen as in London Yes, and these Bibles will by and by so impress upon the minds of their renders the dignity of human nature that they will not be content to remain subjects of Turkish despotism—the system will be overthrown and a gov crament established which will con serve civil and religious liberty. The words of the Savier, "Ye shall know the truth and the truth shall seake you free," in true of civil government on well as of the slavery of on and Satan - Chaptean Pro

Be real men, and the Kingdom of Truth will honor you. Truth will honor you. Mighty pow-ors will not only express sthemselves in your silence. Be real men, and even your solitade will be waited upon with scence greater than all the theatres of Europe erer represented, or can represent. The eve of the world bath not seen, nor bath the car heart. nor the world's heart conceived, what

A boy on the school-ship "St Ma writing a letter home, said There are three things a boy wants is soon as he gets to sen-first, to go home; second, a good square and third, to get his fineers on the ful low who wrote Jack Hurkaway, by rending which he was induced to an

One who selects good company need must perform. These matters are now have no fear of being ied astray.

#### The Brimitive Christian. . POSIMBED WEEKLY.

#### RESTINGUOS. PA Sept. 21, 1880.

RDITORS | RLD. JAMES QUINTER, AND | B. REUMBAUGH, PROPRIETORS: | J. B. ERUMBAUGH

Etora William Howe, of Muidand, Pa has returned from an extended trip West.

Bao. Ewing says quite an inter singing is being awakened in the from Miomi Valley

Bao, Samuel Brumbaugh, of Getty burg, Ohio, is going to the Mismi Medical College, Cincinnati. Press T & Mobler's address

chapped from Montrero, Henry Co., Mo., to La Due, Henry Co., Mo. Fuon what we can learn the church es generally are doing, or expect to do,

something for the missionary cause. Bao. Rufes Zook, of the James Creek congregation, is occupying the position of clock in our office at pres-

They brothers of the Woodkery cargregation will hold their lovelesst on the 12th of October, commencing at 4 p sa

Bao. Salin Hoover, of Sumcreet Co. Pa. is going West to proach. He is expected at the Milledgeville lovefeast, III., Sept. 16th.

In another column is an interesting article on Pompeii. It was sent us by a brother with the request that we publish it.

Bao Samuel fillibel of the Spring Creek church, Lebanon county, Pa says they baptized fifteen since April. The church is in union.

Conveniences to our paper should remember that we desire the full name. Never write anything to which you are unwilling to attach your full name

Ban J. S. Mohler will write up a of South-western Mis for the Almanac. Who else will give us some church history? We need mat

A CORRESPONDENT to the B, at W stores that H. H. Pereival the convert. od Monk, is shee and well and as seaching for a congregation in Nehe-

THE Examples and Chronicle says "The best way to pay church debts is to make none." How much better it to make none." How much better it would be for the cause if this plan was

Enn. Kelso, of Elk Lick, Par while ing one of his horses, by another on the left side of his face. tearing out a piece of flesh about three inches long and one wide

Bao. D. F. Stouffer and his daug ter Mary will start for Illinois on the 20th inst, to romain until about the the principal part of the State.

ONE of our cornespondents see items of nows but do not tell from If desired, he will stop in the State what church or even what State. This east of Illinois. His address is Moris too indeficite. Always tell the name of the congregation and where locat-

Bao, S. T. Bosserman, of Dunkurk, Ohio, has been busy superintending the erection of a new residence for the so much time to write. He expects to
returne bis pen again before long.

We cought to have moral be in litely, not very dangerous, and

evening H. B. B. preached from Gen. important spoke in the wheel. The

anything suitable they will please sord never be afruid to be in the minority

True old orders for A. M. are now to the best of our knowledge, all filled Should any who had ordered some time ago not receive them, please inform us at once.

Esnen Heary Koonta is in his 84th year and is still able to attend to bis ministerial duties, but on account of at being nearly blind cannot go nway ranks of the Lord's army are being most but the leaves do. with his son at Shady Grove. Pa-

In No. 35, page 271 of P. C. in Bro. Burber's article, the word not was in serted, which destroys the mouning intended. It occurs in next to the intenden at occurr in the countries of the countries better acquainted with not and read "If Jesus had caten the the membership, and also, with the prepared passover?

WE had the pleasure of a call fro brother John Mohler, of the Dey Val. as she thinks that she has experienced ley congregation, Pa., on Thursday oning last. On Friday morning be went to Coffee Run, in the James Creek congregation, where he contem-

plates conducting a series of mostings Tmose of our brothron who wish to have the Stein and Ray debate compiled into a back should agitate the still not supplied, please let us know matter and do what they can to give

and our brethren should encourage the THE Jude: thinks the Baptist church s of Georgia need extensive pruning Many of the members are only an is aumheumes and the aburnly would be for more fruitful without them. Why not apply the praning knife at enco

The fruit is what the Lord wants, and not professors merely.

Oun former clerk, sister Lizzlo Receo, is now married and expects to go to house-keeping forthwith. s change from book-keeping to housekeeping, and we have no that she will be delighted with it Our wish is that her life may be one of unalloyed bappiness. See notice in enother column

Just's says, "Out of the abundance eart the mouth speaketh. We soe this truth very frequently illustrated, but is it not also true that out of the emptiness of the bond men spenk more volubly? Men and who think most, generally have the least to say, and when they do speuk, they do not generally tell all they

In another column is a letter fix the Maple Grove Colony, Kansas, to which we direct the attention of our eaders. The brethren and sisters there surely deserve sympathy, and we hope that a greater effort will be made to relieve their wants. If we sec our brethren in want and we shut ap our bowels of compassion how dwells the love of God in our hearts

Bao, W. J. H. Bowman desires us to say that after an absence of twentyfive years he expects to visit his native holidays. He intends traveling over state of Pennsylvania the coming winter. He will if the Lord will remain about two months and if the bretl ren desire it will need h some for them.

roll. Brown county, Kansas.

Turn't are some porsone who, seen ingly, always try to be on the popular side of all questions. Some will even say and do things that their own judgment tells better, but rather than take last two months, honce he has not had a position and stand with the minora-

so long as the minority are on the side of truth and right.

It is now the time for our Fall con munion meetings and we desire to have some one in the different congregutsone give us a report. It need not be long unless there is something of cial interest that requires it. you have any additions, tell us. It may give we much trouble, and become does us all good to know that the a formidable fee to conquer.

WHILE at Ashland, we had the pleasure of meeting and ma sequaintance of Sister Julia A. Wood, who has been traveling among the the different churches are doing and it churches for sometime for the purp

bone that it might be a benefit to her hoalth. We were gind to kears that in this she has not been dissipointed considerable improvement in this direction. She is now multing her way eastward and will stop at Hantingdon as she passes along.

We have now filled all the orders for Reports of Annual Meeting that we have on band. If there are any at once and they will be sent. We it encouragement. We think it will have a good supply on bunds and make an excellent book of reference are prepared to fill all orders with dis-It is just as valuable now, to those who have not yet read it, so if they had received it directly after the ting. It is a well gotten up pamph let of 94 pages, indexed and morely bound in paper and well worth th

W. J. Swigart, a minister a

E Ockerman and W. J. Swigart.

daysburg. Pa. is appointed to read essays always contain

from thirty to forty-five min

and interesting Bible classes. After

to bunt them up and become acqu

crease again ore long.

small price asked for it. Only 25 cents per copy or \$2.40 per dames. Scad

There Tun Local Option Permissive Bill. which has been before the House of Commons, England, for a number of years, nassed the House June 18th. The vote stood 229 ages to 203 nars. Refere it can become a law it must pass the House of Lords, and receive the signature of the Queen, but its fi asl triumph is assured though it may not be as soon as desired. sidered a very important victory for temperance, and if the bill becomes a

as is now expected, there as many places where the traffic of liquor will be prohibited, and the temperance at will grow and in time is is neutim boned the traffic will be prohibited throughout the Kingdom of Great Reltain. In this is illustrated the result of perseverance and America may

learn a lesson.

Ora pedo-baptist friends sometime se concessions privately that the truth would demand made public ly. A correspondent to the Congr. and Methodist tells the following "It is often remarked, even among the clergy of the Methodist church, 'Why should I have my children baptized What good does it do? Beptism im plies a solomn, open, public profession of faith in the Holy Trinity. Infants cannot exercise any such faith being wholly incapable of it, and are thereo improper subjects for baptism We wonder if these clergymen, know ing the truth as they do, advocatpublicly the necessity of infant hap tists. One thing is certain if they do, willfully teach what they know to be false.

Turne is a proverb to this effect "Nottle roots sting not." It is a sug-gostive proverb. It means that a thing may be feared but little in its beginning, but when it has grown to maturity and produced its stem, leaves and fruit, it may be painful, posissmons, the privilege of reading it are long. At the order by appointing Bro. Ely, for- and dangerous, not only to comfort; present we have good congregations, man and E.J. Worst, screetary. Our and engagement, but to life itself. The more of the critises of the town in good brother, Dr. Roop was appealer of

Coyr for the Almanac is now want-back bone enough to stand up for what perhaps hurmless. But when it has 30 : 9. Subject, "The necessity of ed, and if any of our patrons have we believe to be right. We should once been planted in the cell of the forming correct moral and religious heart, it will grow and become pro-ductive of much evil. Hence we should principles."

OUR SENSINGERANG be on our guard and detect if possible In the afternoon at 3 p. m bro every unchristian principle in its first Brory met all those interested in sing stages, and not wast until it has grewn to such proportions as will make it was spont very pleasantly, and we think profitably. We purpose rootexceedingly difficult to cradicate it, or it. So we should ing every Sunday afternoon for awbile neglest repeating a thing which may to sing, sud the design is to acquire the practice of singing together, and is near improve our church music NO CHOIR NOR SEGAN. We don't have a choir at Hautir

don, neither do we usuan organ in our OUR WORE AT HUNTINGBON. services as has been reported in ser curts of the brotherhood. Some broth It is interesting to us to bear what

con not an idea of how thinks are co ing to turn out at these schools, and they finally get so fixed in their openmay be that others are interested in ion that they see it now in reality, and so report it. Thus in the only way work bere at Huntingdon, and we that we can account for such reports will therefore from time to time give an account of our meetings and la WHAT WE NEE generally. Since the opening of the Now we think that the brethren at Fall term of school we have Bible-Huntingdon, as a general thing, are class on Saturday evening. This clasabout as anxious to retain the prami

tive simplicity that has hitherto charall the students are required to attend. Heretofore we had but one class, but cterized the church as they are any as it was large and difficult to retain where. Of course, there are those per haps, as there are in all congregations the attention of all and give all some. thing to do, it was thought best to di if they were to do just as they feel vide it into three sections, which was compromise some with the done last Saturday evening. Brother world, but as a whole we stand united on the general properples of the church, and that we may be enabled to con is general superintendent. The followng brothson were cheere as teachers of the sections: J. H. Brumbungh, J. tinue so, we need the prayers of our brothron and sisters. This will do us and the cause more good than more members of the cutire class all meet resontations first in the chanel and the exercises are

We might tell you of the school ork, and at some fature time ed by singing and prayer, after which an essay is read by some mem may take our readers through the her of the class. Last Saturday oven lass rooms of the Brethren's No ing we had one from sister Libbio Les-Coflege. lie, of Indiana, and next Saturday erening brother L. C. Stiller, of Holli-

#### OUR VISIT TO ASPLAND

On account of the multiplicity of These essays always contain good thoughts and are an excellent drill. In o a greater mammalty of sentimen this way our young brothren and sisters are led to think and write on rebrought about, it was thought soud by some of the parties more especially in-terested, to have an editorial meeting ligious subjects. After the reading of the essay each teacher, with the memsiled for the nurpess of considering bers of his division, returns to a sepathe propriety of trying to effect a cor rate class soom, where they sound discussing the lesson, and this ends the strike on some plan by which the most friendly and Christian relations ald be maintained among us, and as On Sunday morning at nine o'clock to have Sabhath-school, and here Ashland is the most conterable publish ing location, the meeting was appoint for that place on the 4th of again the majority of the studenttember. To attend this meeting we meet with the children. After the usleft home on Friday evening of the 34 ual opening exercises the infant deand after a pleasant night's ride we partment retires to a senarate room. arrived at Mansfield, Ohio, the a where brother Emmert and others try morning. There are were delayed for about an bour, and then a passenger to impress upon their minds Bible truths. The other part of the school rar was hooked to a freight remain in the chapel and are divided we were run up to Ashland, the Hub into classes. There are several large of Buckeye windom - education ( tell the truth we were not very favor half hour or more is spent, the entire school again convenes in the chapel, ably impressed with the railroad acand an additional offert is made to imdations between these two points, as the cauches were musty mad press the truth of the lesson by a genral talk to the children. More perlisty, and the denot decidedly and we do not wonder that the liv haps is accomplished in this way than and energetic citizens of Ashland are clamoring for a better and more r crintendent and is the "right man in the right place" There are not so succepble order of this es. children in the school as On our arrival, being an entire

stranger in the place, we made termerly and this is perhaps owing to to the home of brother Sharp he fact that many of the old teachers where we were kindly received and cared for till after diamer. After dia children are likely timid about mosting and being in class with a stranger. nor Bro. Sharp conducted us down to the Prescher office where we had the Our new teachers will of course are pleasure of meeting Bro. E. J. Worst od There will doubtless be on inthe office editor of the Peopler. From here we were taken to the he Bro. H. K. Myers where the editorial Here we met Eld After Subbath-school we have public meeting convened services. On last Sabbath morning ers E. Eby, R. H. Miller, M. M. Eshlo we had an interesting sermon from man, S. Z. Sharp and the Protols brethren, Worst, Myers and Arnold brother Quinter, from I Peter 3 . 8, 9. The subject was "Christian Unity." and some others who left interested in and our readers will doubtless have our work. The meeting was called

ers. M class Parencr#-there were no ordina ry men present-and the meeting was ready for business-but as it was an yet, of a private character, we shall not divolve any of the proceedings At about 6 o'clock we adjourned and as there were a number of appoint ments to be filled on Sunday a in the adjoining congregations we were divided out for the work. Our ot was east in the Maple Grove con gregation, some four miles from terms ere taken out by Bro. S. Bucch ent to the Manic Grave Sunday sebool This school is presided ever by the following officers, all members Supt S. Buechley, Asst. Supt. A. J. Myers Sec. Annie Myers, Trens. Goo. The school is well attended and seems to be in a presperous condition. re orderly and atten tive and the teachers are setire and alive in the good work.

At the close of the school we dress to the selv ol. and then it was closed in the usual way. After a short public propobing and we were again celled upon to labor. This asceting was Sadier, Geo. Worst, Issue Budy and Alphons L. Dieltey. They were all sent and we were happy in making their accomintance. From here we te taken to the home of Bro. Diel and from there to Ashland College for 3 o'clock P. M. services. Here aga were pressed into service and dol the best no could—as we always de without making any apolicies which sometimes would be quite necessary at we thought it would improve our work many way. The services were bold in the College chapel which holds a of people and was well In the evening, there was preaching at the same were well entertained by a sermon 10. M. Eshleman. regation is named the Ashland City shareh and is presided over by Elder Z. Sharp, assisted by E. J. Worst The membership in torce is considerable but we are not prepared to state the number. The p rounded by a number of influentia o that we think the breth ren of Ashland should feel well fortified and be prepared to do good work. Since our return we learn that our next Annual Meeting will be hald as this place, and we are pleased as it will be an excellent location. After spending a pleasant night with Dr Roop and his kind family, the Editor ial Convention again convened at Ruo. Myers and continued the work of our previous meeting. In the P M we her meeting at the same place during which time part of the Conven-tion second to hold a private causes and the meeting adjour

In the evening, in company with of Bro. Huber, where we stent several hours very pleasantly with the Professor and his estimable lady. for the church and for the work in mon hist as being a valuable accession

On Theoday morning we were take to the College buildi pleasure of examining them from bottom to top. They are pleasantly local ed on an elevated plat east of to from the top of the College building, o most beautiful hardscape to the eye, and a view of the whole ing country can be bad. After sooing all the eights, it was thought good, by some of the parties concerned.

supposed that every one who takes a measuration, for very many ritizens of the fast column, and we cannot attack to re-concrete the Editorial Convers course in nechool is to be a dector, a the State are taking advantage on the re-converse the Editorial Convers. It is not we need at the bound, have, it possessor, or school carnal judget, healthful foction, and their column, and we cannot attach the re-converse the Editorial Converse the E

neeting was composed of an extraorof Bro. Rooms, and in the room, the Editors. Dectors. Merchants and first Prior to this be looked upon our work as an unmanageable elephant, but now, felt hopeful that another, and a larger hild would be been in his house. The ay was spent very pleasantly and in the evening adjourn ned to meet the

On Wednesday morning we all went to the College building to witness the the full term, which we opening of have noticed elsewhere. After the ing we were taken to the h Ber D. Snyder, formerly of War noch, Belmont county. Ohio. Here we met Bro. Ed Mason, who has o We were pleased to make their ac unintance and spent a short time with them very agreeably, after which, ac ng to appointment, we ugain m dation' project. At this meeting of of resolutions were drawn for inther consideration, and the meeting again adjourned size du, and we then bid a hasty farewell and

Before closing the account of our that our stay there was a very pleas ant one, and we shall long rethe Christian good will extended to wards us white there What our editorial meeting may result in time will Though the consolidation of our that our being together may have a ensolidated and hurmonized our test dly labor for the unity of our brother hand and for the promotion of primtive Christianity in the world,

started for home.

Gducational Department.

Duntag our stay at Ashland we had the pleasure of forming the acquaint-ance of the members of the College faculty, and found them all to be affable Christian gentlemen

Bao, L. Strayer of Johnstown, Pa., has brought his family to Huntingdon, and has located among us for the purpore of attending the Normal. He se now "fixing up" and will be ready for work in a few days \_\_\_\_

WHILE at Ashland, we had the please of meeting brother Geo. N. Kein formerly a student of the Normal. He ends his regards to the Normali and esperially to a brother and sister of his who are now with us.

Street Linnia M Resources name My new place of business after the 4th ctober will be Russellville, Ray county. Mo She intends to teach at the coming winter, and then most likely, will return to the Norma! to complete the scientific course.

PROF. J. E. Savlor gave the Normal pon visit on Sunday morning. He on his way East, and expects to teach in Lancaster county, Pa. the oming winter. The Professor is an excellent teacher and will do recei work wherever has lot may be cast.

Wε bud the pleasure of a short visit nd sister Trimmer of York county, Pa. Though their stay d themselves well pleased with Hunught a lady student and came along o see how "things looked." This is nght. Our own eyes and cars tell us the true story.

STER Essie O. B., one of our late aduates is home doing homework. drying peaches, &c. and inbapay. We

We need educated farmers, mechanics valuages offered by the college, to send one will feel that education discussifies hem to fill any honorable position in

II Ge Tuy Normal Relectic Literary So. ety was largely attended on last Friday evening, and the exercises were entertaining and instructive. An elecon was held for efficers

following result. Prosident, brother Lowis Stiffler. Vice President, broth er S. O. Brumbaneb. Secretary, siste Prudence Keedy. Critic, Prof. Taylor Chorister, brother W. Boery. Editor, sister Libbie Lealie. The exercises of this society are of a purely moral and relations character and total townsda s high standard of moral and religious ary entertainment.

Ir has justly been said, "too much attention cannot be bestowed on that important yet much neglected branch of learning—the knowledge of man's agnorance." And the saying of the ancient philosopher Ance thuself, which has always been to embedy a great dom in it, embraces I nowledge of our ignorance as well as a knowledge of every thing else that

ance is so apparent as well as so great would appear that the first things we learn in beginning our education would be our ignorance. But unfor tion this is not always the case. ometimes must learn considerable before we learn our ignorance. But the earlier in life we learn our ignorance the earlier will we make an imports step in the way of knowledge

Ban, S. T. Harrison, of the Brethre r Work has lately spont two days at Morris College, and says of the sistors wear the plain white cap during meals, chapel and all other reas exercises," and then wonders i the sisters are taught, and do the same thing at Huntingdon and Ashland. For Hutingdon we answer, that from the beginning of the school at the place it has been our constant labor to teach and impress upon the munds of un and among us the propriety of conforming

the brotherhood, and to car of Mt. Morris we say, God speed every road work not forth for the promotion of pure and undefiled religion. But a we suppose that our sisters at Mt Morris wear something also besides caps, why not tell us about the other their apparel-and what do

the brothren went -The Philadelphie Press, in speak ing of Huntingdon, says the following

bout our work here: "Besides its business rovival, it is gaining protonoious as an educational point. It has a fine college building. itting upon an imposing eminence ju back of the town and new account

dating some 150 students, male and fo It was erected upon ground male. the control of the "Tunker" Church that exclusive religious denomination which teaches Christianity in a quiet, practical way, and is secluded and se-

have from all other church organizations There is quite a memi eeshis of that Church in this county, and Huntingdon is a sort of headquar of the denomination in the Middle States. Its special Church organ, the Pilgran and Primitive Christian, is published here, and has ten thousand cir-

culation, reaching into every State where the Tunkers have a toothold Their college building here, which is already a somewhat imposing structure, is to be enlarged so as to accommodate additional popils, as ite patro are glad to bear this as it is not to be, ago is by no means confined to the de-

FALL TERM OF THE NORWAL

The Fall term of the Normal open ed with unusual interest, and w

greater number of students in attendace than at any previous full opening The following States, at this w are represented by students: Virgin in, Maryland, New Jersey, Pennsy nin, Ohio, Indiana and Illinois. faculty is compared of a live a carpest workers, who are determined make their teaching a success, and so far are giving very good autistaction. The heating arrangement is now completed and works like a charm. we feel assured that all can be reade bappy, as far as heat is concerned. igh the coldest weather. Every thing seems to be moving along

usual prosperous term of sch-ASHLAND COLLEGE.

Having some business to transact a Ashland, it was our privilege to be present at the opening of the Fall term of the Ashland College. The exercises were opened by prayer, after which the new president, elder B. H. Miller was introduced by Prof. Stubbs. He accepted the position in a short ad dress, after which the principal, Prof. things and arranged the school for work. On account of the number of spectators assembled, we could not tell the number of students present but were informed that the prospects are very encouraging for a large school for the present term. The College is a ubstantial, and well arranged building, well adapted to the purp ed and is very pleasantly locat

ed The bearding ball is also a very fice building, and is well arranged fo carding purposes and presents a home like appearance. On the whole we were well pleased with the educa nonel outlook of Ashland College, and believe, by juditious management is may be made an important factor in proporting moral and religious educaion in the brotherhood and in the o the order and accepted practice of morbit.

Western Department,

ELDER S. H. MILLER, EDITOR. LADOGA, INI THERE is need of great harmony and operation in the work of preparing

for A M The action of the District Meeting

in Northeastern Obio was very quiet The committee of arrangements for

next A M is anseented and will soon corn their duties. Our communion meeting at B

mor Ludors on the 21st of October heginning at 2 o'clock Av Ashland we have had a pretty udden change to cooler weather

Health good, and people scem to enjoy peace and plenty of temporal things If they were as thankful for these they should be they might enjoy more spiritual blossings.

AT the District Meeting on the 19th sst. A. M. was located at Ashland, O , for next year. Bailroad facilities and location are excellent. If we do our years ago is certainly true. They did part well the meeting will be a good not wear thom to follow the fashion.

In our article on "Free Communic in the P. C., there are so many misfashion. Hence the feathers and flow takes that we conclude the proof roadare are added by fashion, because the or became drowny when he reached spirit in which it is started continues the last column, and we cannot stand it till the whole perinternalin is added. as can be seen under your destrine in

A WRITER in the Progressire attrib a warran in the Propressive attrib-ntes envy to R. H. Miller. We think without any foundation. We believe no act of our life, or stroke of our pen was ever made from envy. We think the writer did not know us well enough to give an epimon of any weight. We have never sought office, power, nor fame; duty is our leader with hand and pen and tongue, and we think no man has said and written more than we to build up, and encourage, and help every class of brothrea, every good enterprise in our brotherhead. without over trying to get at the head of any. We advocated or daining our brethren who have the qualifications for histop, till some blamed us for that We offered the resolution in last A. M. to have three ministers in Indiana, with whom we differed in the petition trosble, tried by a committee before being condemned by A. M. We moved for forward with satisfaction, honing that more committees to take the work we may be permitted to enjoy an na-

the Standing Committee than all ath-We deserve no praise for our of forte to sulvance the interest and mode of others for it was our dury challe performed. But we do not like onsured with envy when we lee! there not a spark of it within us. Most of our life and energy has been spent and is still being spent in trying to raise up brethren with more ability and power than we and no thought does as more good than to know there are younger brothren coming up to surpass us in all that rankes the strength and prosperity of the church

EROTHER HOLSINGER IN THE PRO-

It is not the power of his argue the force of his reasoning we fear but the manner of his attack. Ou articles do not seem to please him, and surely he is apt to express his dislike for them. His style of belittling what he opposes by mere assertion is mortifying to us, but that is his fort and it succeeds in the minds of some. In his last he first asserts my position to be a school-boy effort, second, that my p sition is sinful, making a false imp sion; third, that our opposition to see ters wearing plain hats is grossly and ridiculously inconsistent. Such strong denunciations may have weight with some, but milder language with more reason would have more worsht with

reasoning minds.

We simply aftern that modern bate are worn by women because of fash 100. We have been where such preach ore as he hold forth the idea that ele ters should wear place bate if they choose. But we see the feathers and ribbons on them, because if fashion puts the hate on them it will put the athers on, se we have seen these prescience advocate whin hate Now brother Henry, we will let your doctrine be the arbiter, go where it is advocated by the preachers any-where for the space of five years, and you will find the feathers, ribbons and flowers have got on the bate on a result of fashion, admitted in your doc trine, which advocates the first prin ciples of it. This is an issue not ply on a plain hat but on the first step toward the sodom of isobion repre sorted by it. Hence in all p where your views have been establish. ed in a church by such preaching, we have found the bare forthered in the foolishness of fashion as much as the world, or very nearly so. My position as to the hats worn by the old sisters or because they were fashionable women, while the modern style of hat for women is worn because it is the

#### Jome Bepartment. "HOW DEEP IS A BUM HOLE."

BY REV. S. B. BIRSELL

"I wonder if it's deep enough to rown me?" So said a little girl to her brother, as they played and talked together. She had beard much of and down into the dreadful deep below the falls in such a "hole" in the neighbor Perhaps you smile at its simplicity; but in there not a hidden depth of meaning in it? Yes a world of warmse depth of a rum-hole. The Beer Street and Cider Alley," practical apostle James says of the ing in broadth and length, and in the "It is a fire-a world of iniqnumbers, respect and character How much more true of a their traveler "It defileth the whole the Rum-Hole. And what a terrible Row much more a rum-hote, scene lay there under the eye! The if one fall into it? "It estioth on fire vanor that rolled and surend illusion the course of nature, and is set on fire over it, viewed from Champagne Ave of hell. It is an unruly evil. It is full one, was dissipated in the of deadly poison." Every word true of Temperature Mount They only rum-hole! "Setieth on fire": who neared the shyse walked in its Yes, tempers, tonguos, the incendiary's deceptive glamour. the murderer's revolver. "Is liquid fire revealed its fearful mysteset on five of hell"; have often do its vi flowing liquous prove to be "liquid the scene and every object near. What damnation"? "Fall of deadty poison"? numbers tossing on that flory sea! numbers toming on that flery sen! Even women and youth were there, Lut chemical analysis and bills of mortell bow malarial the exhalation Some delirious from the unhalation of and how igtal the effects of the deadly that miasmatic, are bitie vapor, were ingredients "Peep enough to drown insensible to their danger, raying, singyou," my child? Yes, indeed! deep ing, shouting, swearing; some losing and vast enough to swallow un zirle strongth and sirking, while hard corpses floated around, bloated, desigand boys, mon and women, by thous ands, body and soul; yes, and firms, ured, the anguish of the death-struchouses short shirt and everything gle depicted on ghantly faces, witnessed in distorted limbs. What wreeks thrown into it; and character, hope Indeed rum holes have been were careening, dashing and driving ided for years and no bottom together over those gloomy, tumuite

Ob for truth's strongest, broadest encil, dipped in her dropest colors, to descenies and widening into a vown ing abyes, and it opened up various to different avenues of apaspect proach. One path leading to it we smiling in flowers; but they exhaled a pungent perfume, they were of gaudy uce, and their event was rank. There were no violets, nor lilies of the valley. gor roses of Sharon. They were coars The young of both sexes were lightly and laughingly tripping along that path; some issuing from a neighboring ball-room half-hidden by That comes to all; but torture trees and clustering vines, from which music; others came from brilliantly lighted festive halls and parlors, exclaiming, "What a ng party!" or w ishing cach other "Morry Christmus! Hanny New Others issued from gaudy theaters and club rooms, hotels and get some other prople's money saloons; and some even from council chambors and legislative balls. Ahil look un and see over the path the sign to keep the large share of the money Спатарадно Аусано. in a way to buit on the simplotons that

Following the multitude by the gradually descending path we reach the brink of the chasm, artfully conculed by garly painted screens, and festones and wreaths of flowers that they seemed pale, sickly and withering and intertwining boughs of trees (mostly weeping willows and yours stationed a band music. Now the dancing, laughing shouting throng moved more merrily and rapidly to the brink : and ob. he yors! many of them were seen dashing through the slight barriers and plunging into the gaping gulf. But compamone seemed not to notice their fall nor miss the lost ones: for the shriekof the falling were drowned by their taugh and song; and the places of the lost were soon tilled. With an aching heart I turned to climb back and was guided into a steep and narrow way

opptd paying \$110.75, and am in a Doubtless hundreds of thousands if by one of noble more and benevolent aspect; and over it I road another sign, "Temporance Lane." Other Othora by flooring fo reas there has been stated. There who thanks y Pricange late. For the works the large of the part of t

clasticity and strongth. Still clamber | sand dollars for the ten dollars which ing up, a commanding eminence was he has paid. In very many iestences ing up, a commanding emission was as a second of the agent pockets tho money was the practision of peasants geling cuted, which the width every action and perhaps when he had been fleeted his on too to see the play. The road was which the bught bears of the are lapsed out of a should obtain a fleet of the see a play to out of a should obtain a great linear with these playtims for many on back ten in the shape of a prize. ested gladly. Celeptial odors breatl Keep clear of them, and save your ed are: and, and beavenly music filled the air entrancing the soul. Hence was gained clear and distinct view,

dien

, but all converging to

s. The telescope of truth br

waves! What obscene and blas

curses, what lamentations and

Ram-bol

washing, what maniar bowls and shrucks assured the ear! Alsa, how

This vision reminded of another do

cribed so vividly by immortal Milton

one great furnace flamed : wet from these

Regions of scerow, doleful shades where

THE LOTTED WITHOUT

Now letteries go on this principle

Mon give their money for a chance to

cals that manage the thing take care

Here is the record made by a victim

years, and a hideous look it has when

om April, 1889, to May, 1878, \$418 om Jone, 1874, to April, 1879, \$13

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-The Religions Herold.

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Invested Drew

posce od reat con never dwall, hope nev

ill nurges, and a firry formace fed

"The dismal situation, waste and wild; A dangeon horrible on all sides round,

deep and dreadful is a

Dames No light but darkness visible

#### "A HUMBLE CONFESSION."

Several years ago, in a Western Besides that dewnward path of our town, a young lawyer, a member of a escent, the survey disclosed others large church, got drunk. The brothwith their way-marks,-"Brandy and Wine Avenues, Whiskey Highway, ren said he must confess. He demun Ho know the members to be good people, but they had their little faults, such as driving sharp bargains scrowing the laborer down to low wages, leaning at illegal rates, misrey resenting articles they had for cale But they were good people, and pressed the lawrer to come before arch meeting and own up his sun of clear light taking a glass too much, for they were a temperance people and abhorred in-Now, waves of

or finally went to the confeesion, and found a large gathering of brothron and sisters, whose bowed heads rose and whose eyes glistened with pure delight as the lawyer began

onfession contest," he said, "that I not took ten per cent. for money." that confession, down went a brother's ond with a gream. "I never turned a poor man from my door who needed food and sholter." Down went another head. "I confess I never sold skim milk cheese for a new one"-whereupon a sister shricked for morey. But" coreladed the sunner "I have been drauk, and am very sorry for it reupon the meeting very peacenphonous songs were heard, what ouths

#### THE PASSION PLAY. Dr. Brook's Fruith Envenenn Letter.

a the Road to Obergmmerous-Water of the Country-How They Est, Drink and Sleep-The Play Sharer Muxicu, Aug. 5, 1890

The interest of the conti ist centres this summer in the Passion Play at Oberammergau. conturies the peasants of this little village among the mountains have pro sented every tenth year, in dramutic form, the closing events in the life of this summer it was put on the stage with neusual attractions and a rumor that it was to send after this year added to its interest and appropried the everyd of

We left Munich at 9 o'clock Saturlay morning, going by rail to Murnau, for themselves, and devide up the rest from which place we took staces for a four hours' ride, the road following the windings of the valley through the mountains. The scenary was hold. of the lottery iniquity. The experigrand and picturesque. On each sidof us lay high mountains, with now quit" the same, or similar to that of and then a bold, baid peak towering nine hundred and ninety-sine in a high over our road, while in the dis tance mountain ranges, streaked and "I have kept an accurate account of my outlay in tickets for the past five mits heavonword. It stemed as if the earth bad been beaved into great bil

lows by some wild storm of earth-quake, and the snow at the top made them look like the foam-crested waves of the ocean

The day was intensely hot, the thermometer stood somewhere among the

"They have got the best of me for sizeties, and yet we were in sight of 963. I have put in the bank since I large fields of snow nearly all the At every little distance alone fair way to make up what I have lost." the road we passed shrines, consisting sometimes of a cross, and often of the not millions of dollars are "raked in" figure of Christ nailed upon it with every year by these lottory schemers, his spear-pierced side. As we neared ols. Poor the town, the read grow so stoop that

PRASANTS AND THESE COSTUMES. The most striking part of our trap

miles, indeed, th were the of them. Some of the woman years neatly drossed, some were barefacted. some walked with bare feet, carrying their shoes in the band; some wore an old pair of shees and carried a bet ter pair to wear after they reached the village; some were bureheaded, were a black or red handkerchief on the hand. Their dresses were usually short, coming hulf way up to the kno and so arranged that they stood out at the bips, giving them the appears of a large walking bell. Some were bare-armed, their arms being as brown as a berry, and some wore a kind of an overwaist ornamented with rich ors, that came up to the chip, some times to the cars, and pave the the dimensions of a beer barrel. deed, I may say that the size of the waists we saw on this trip would autofy the most enthusiastic reformer of the dress of the fair say. The mon as

walk bareloot, and the most striking harity of their dress was the vest, which was frequently striped with rows of large buttons. But no words an paint the motley throng of pilgrim worshipers, and if you could see the ographs of them you would suppose thera to be fancy sketches and not pic tures of real persons. Along with these were hundreds of English and American pedestrians, some intelligent looking priests, and one or two "big round bellier" that could drink their half gallon mug of er with case and gusto.

OBERANDERGAN AND ITS BEEN

The village itself is remantically ituated in a small mendow plain lying between high mountains. On our left a tall peak, nearly 1,000 feet high a bald, hold cliff reaching far up into the sky, while on its top stands a high crucifix. Nearly every house has a beer saloon attached to it-not in the sonse of our American beer saloons, but every house here has arrangements for supplying the national beverage of Bavarra, and places where people can sit and drink it. They drink it out of ne mugs that will hold about half a gallon, a mug full costing about four ents, and some men will drink two or three of these at a sitting. It is quite customary for a man and wife to sit down to a mue between them, drink, ing alternately as they wish, and occanonally I saw parties of three or four bave a mug between them, passing it alternately from one to another in a sociable sort of way. Walking around to-night. I judge that not less than 4,000 persons are drinking yet there is no drunkenness and not a cordiderly man or woman in the street. the sound of frien dly o sation, but no revelry, and not an immodest acting man or woman to be seen. It is a picture of peasant life,

to Europe. FOOD AND LODGINGS

the world, perh

With such a multitude gathering, a not yers we found our accommedation choice. A young man and myself with three girls, were put into house. There was no carnet on the floor, and our room was reached by passing through that of the young h dies, though we afterwards found a littio trap-door by which we could de seemd into a kind of store underneath The lower part of our house was occupied by a store, a drinking room, a havemow and a stable for horner and Our meals were served in the

Christus of the play entertained a num ber of visitors at his house THE PLAY BOUND

We assembled a little before 8 o'clock on Sunday morning to see the Passics Play It takes about eight hours for its presentation—four bours in the morning and four in the afternoon bours in the The building was plan, unpointed about one-half of it covered, the other half next to the steen without any referrion from the sun and raw. The swallowe had built their nosts in the rafters, and were fiving in and our during the performance The back ground beyond the stage was the sloping green meadow, crossed by a run ning stream and the wood-crowner ills in the distance. The central part of the stage, where the tableaux presented, was covered, the rest was onen to the sky.

At precisely 8 o'clock the booming of cannon appounced the time for the play to begin. The chorne opened the single line of singers at the from of the stage, and suddenly, while they are singuing, the curtain of the central covered part rises and pr a rule, were shees. I saw no man con nomical enough to carry his shoes and a tableau of Adam and Evo in the Garden, the tree of knowledge, seepents, birds, flowers, etc., the tableau emaining from three to hee minutes. while the chorns destribes the mean-ing of it. Then came the first act, on an ass, with men, women and chil dren around him, bearing palm branch tinued, consisting alternately of tab ones of Ohl Testament subjects illus trating the life of Christ and of the representation in dramatic form of the ost striking events recorded in the Now Testament.

THE BEWARNABLE TABLEAUS The tableanx were the finest we are ever seen. They were remarks ble for the great number of p some of them, for the rapidity with which they would often another and for the length of time that persons would remain in position ut moving a musclo It scomed sometimes as if the tableaux continued full five minutes, and in them all we only saw one little child move.

THE SCENES POSTRAYED The principal events in the closing scenes of the life of Christ were: The entry into Jerusalem, the overthrow the tables of the money-changers, the anointing of the feet of Jesus in St ouse, the temptation of Judas. the last supper, in which John leaning on Josus' breast, asks, "Who is it, Lord?" the agony in the garden and the sleeping of the disciples (a touch ing scene), the betrayal with a kies the successive trials of Jesus, the effort of Pilot to save bim, the and crowning with thorns, the mintip under the weight of the cross, the nailing to the cross, the crucifixion be tween two thiores, the breaking of the igs of the thieves and the piercing of the side of Jesus the descent from the cross All these were represented

with impressive reality. such as can be seen in no place else in THE APPRESENTATION OF JUDAY ape, and as some of our Many of the characters were well party remarked, is itself worth a visit taken. Some of them were of trausual excellence. The acting of Judes was a masterpiece. His stealthy tread nervous twitching, pointed finger, sometimes shrivoiled form and the strucceles with his own conscience pre sented a picture of dramatic power un surpassed by our best Shy character which it resembles. The character of Judse, as portrayed, is somewhat like the idea of Dr. Clarke at he was not wholly had, b yielded to a temptation for which he ecame truly penitent, and his struggle with the pange of conscience, the dinging of the money back to these who had tempted him and the wild

DERNES IN THE LIPE OF THE SAVIOS. The character of Jesus was also ory impressively represented, it was tender, dignified, spiritual, "a man of and acquainted with grief," but full of pity for a dying world. It course lacked the divine elemenwhich we ascribe to the Savier, and thus fell below our ideal, but one car hardly conceive of the humanity of Christ being more faithfully repe The interview with the Virgin

Nother filled many an eye with tears. the agony in the garden was deeply , and the crucifixi OR Was torts by impressive. We heard the nailing eroes, the curtain rose, and we caw Jesus and the two thieves lying miled to their crosses, with pierce bands and feet; we saw the crosses raised note an apright position, first the thieres and then Jesus, and there they hung for full balf an hour while e play procoaded. There were Mary, the mother of Jesus, and Mary Magdalene, and the other Mary, and John, looking with tender pity and deepost sorrow upon the scene, while his one showed a malignant joy in his sufferings. As the scone continued Jesus said, "I thirst," and a soldier raised a moistoned sponge to his lips, from which, when he had tasted, he away his bond. Soon after with a cry of agony, came the words,

a realism that one almost forget that it was a drama. Then came the oldiers and broke the logs of the two thieves, but when they were about to break the legs of Jesus Mary Magdainterposed to prevent it, so they took a spear and pierced his side, on which issued a strong of blood Then came the descent from the cross, n most impressive scene, chidently modeled after Rubens' musterniors by the Cathedral at Antwerp. The same reality prevmied here, the nail were drawn from the bleeding bands id foot, and the body tenderly lower se arms of his weeping moth

Eli, Eli, Inma sabuchthani," and

OHERASIMERGAL'S AUMUS - TO This is but a faint description of an adescribably pathotic scone, but a may serve to give some idea of what ose peasants of the little secluded mountain village of Obstummerous are doing every Sanday this summer. and the crowd is so great that the play is often repeated on Monday.

A PLAY NOT DOWN ON THE BILLS.

A terrific storm burst upon us dur ng the afternoon performance, which delayed the play nearly as hour. They saw the cloud rising on the mountains ounced that there would be a delay of fifteen minutes until the storm need, but it was much more severe han they expected. The building quivered and swayed like a lent, and emed on the point of falling several times. A portion of the stage arrange was blown down, so that it took hearly balf an hour to get the stage ready to proceed after the storm had possed. The uncovered part of the audience sut through all the storm and remained in their sents after it was over, as if nothing had happened-

To suffer with Christ, and to be glo rified with him, are closely connected l'eraccution is the Christian's balo, and trul bis triumph. It is a noble thing to be accounted worthy to suffer to: Christ's suke. What soldier would flinch from combat, when his captain the buttle? What folder is he, who baving the assurance of victory and occupts it a provilege to be at the field? Ours of could be the spirit nastyrdom, delighting in loving, denying service. Oh! to be able to be nothing for Christ's sake This is the height of moral glory. the height of moral glory. We Co., Ohio, October 6th, at 16 o'clock. bafore the time. Dublin Tract.

ANNOUNCEMENTS In the Saglaam church, Mich . October # se miles north of Owid, on the Detroit and Milwakee road.

In the Beaver Ridge district, Augusta Co. Of the Yellow Crock church, Oct., 14, In the New Enterprise church Redford In the Kilbuck arm of the church, Muncie

d . Sept. 18, at brother John Mahon Of the Rome shows Manage access to the Oak Erore meeting house, Oct. 10, 4t

In the Exetor church, Filmore Co., Nob. In the Root River congregation, Phili-

In the Laplace church, Pintt chunty, Bit. b, commencing of 10 o'clock In Coldwell county, Mo., Oct. 8th.

In the Bear Creek charch, Christian Co. 1st and 2d, at the hou ohn S. Stoteman, S) males apple east In the Monticello church. White

Ind , October 15th, commencing at 4 o'clock In the State Centre church, Marshall Co The time State Centre courses, Marstan Co. own, Getober 5th and 7th, seven and one alf unles could could of State Ceptre. In the Washington Creek church, Douglas o'clock, p m

In the Labertyville church, Jefferson Co ast the words "It is finished," and the September, 24th, beginning at 5 etack, p. m. dying head fell upon the breast with In the Gratot church, Mich , Oct. 2d, com pelipo at 10 globale e m

In the fewn River church, Masshall Co., we, Sept 23d and 23d commenting at one ctork, p. m. In the Beatrice church, Gago county, Neb ept. 23th, commenting at 2 o'clock, p. m. In Lutbrop, San Joseph county, Cal-ciober 8th, and will continue one week. in the Macoupin Creek church, Montgon

The Panther Creek church Wood. ford county, 111., Oct. 15, at 10 o'clock a cordial invitation to all especia nistering brothern. By order of the J. B TAUYER. church.

The Lost Creek church, Oct. 16, at the Free Spring meeting-home, at o'clock, and continue till neon the 17, the usual invitation is given

The church of Elk Creek, Johns mety, Neb., October 2d and 3d, at 10 o'clock, at the house of brother Jacob Faft, 3 miles north-west of Elk Cr on the railroad from Lincoln to Atchison. A bearty invitation to all

The brothien of Dixon, Mo , Oct near the Southern Pacific sailroad, from St. Louis to Springfield. We are seventy-five miles from any organi We greatly stand in need of belp. If any minute n think of comog out, and cannot come at that time let us know and we will change the time to suit them. We can meet them any time they let us know.

DANIEL STUKE The Salamony church, October 16, general invitation is given to all.

D. BURKET, (Grapel Preaches, please copy 1 In the Peabody church, Marion Co. Kun , Sept 25th and 26th, at 2 o'clock and continue over Supday. The proc tavitation is extended. Those coming

ing by rail will stop off at Peakody coming from a distance will : tify us and they will be met, and con reyed to place of mosting. D P. Stoxan At the Tearcost meeting house

Hampshire county W. Va., Oct. 16th At the Beaver Run mortus-ho Mineral county, W Vn., Oct. 23d and

The brethren of the Yellow Creek urch, will bold their levelbast on the 14th of October, in their new thurch at New Enterprise, at 4 o'clock. soul invention is given. By order of Church R Z Roplogie.

B F. Diese

In the Borver Crock church, Greene

The Howard church, Howard Co., ! Ind., October 12th and 13th, at 2

gregation will hold their lovotest on the 25th and 26 of Sept. By order of M. Correspond (Brethren at Work please (Opy.) In the Somerset church, Wakash Co Ind., Oct. 13th, at their meeting-house in Mt. Vernon, at 10 o'clock,

al invitation is given. By order of the church The brothren living near the Maple liver Junction, Carroll county, Iowa will hold their lovefeast on the 18th 19th of Sept. All are invited.

D. W. Smary In the Cedar Grove church; Haw king rounty, Tenn., Sept. 11th and 12th, at 10 o'clock. A general invitation to all. A. MOLSBE.

In Fall River church, Wilson county Kan , Oct. 5th and 6th at the house of brother Jacob Mahorny, 4 males south dosha. Those coming by rail road will stop off at Noodcoba eral invitation is given to all. Meeting to commence at 5 o'clock.

JOHN F. HUGO. in the German Settlement congre gation, Preston county, W. Va., Oct. 2d. A general myftation is giv

JONAS PIKE In Marion county, Iows, Oct. 16th and 17th, at 105 o'clock, at the house of brother John Erb's 4 miles south of meantville. All coming by rail w be met at Pleasantville by notifying brother John Erb. A cordial invits tion is extended. By order of the church. D. L. Bournas.

In the Hopewell church, Bedford sunty, Pa ,October 12th, at 10 o'clock til are invited. The brethren of the Logan Creck urch, Logan county, Ohi church, Logan county, Ohio, will hold their lovefeast on the 20th of October, Those coming by rail from the cast

ili stop off at Bellfortain, and those coming from the west stop off at De-The usual invitation n 18 given or further information address

Leastown, Logan Co., O. The Plum Creek congregation, Armstrong county, Pa., well hold its communion service, the Lord willing, or Oct. 15, 1880, commencing at 2 p. m. The usual invitation is extended.

LEWIS KIMMER The brethren on Allison Prairie Lawrence county, Ill., wall hold their lovefeast on the 16th of October, com moucing at i o'clock p. m. We extend an invitation to all. Those coming by rail will be met at depot by brothren T. M. CALVEST.

We expect, if the Lord will, to have our lovofeast in the Silver Creek congregation, Ogle county, Ill., on the 14th and 15th of October, commence

ing at 10 c'clock a. m., to which the nvitation is extended to all who may desire to be with us. D R Person We expect to hold a lovefeast on the and 10th of October, 1880, at the residence of brother Jesse Shick, pige

miles northeast of Abilene, Dickinson county, Kansas. An invitation is extended to sister churches. S. A. Settan. We expect to hold our communic

meeting in the Pine Creek Walkerton, Ind , on the 13th of October, communeing at four o'clock, p. m. A general invitation as toward.

d. Ministering brethren are aspecial-

Discount Com-

G. W. Bowsen.

The brethren of the Arcadia church Hamilton county, Ind., have appointed their communion meeting to be hold on the 14th day of October, co ing at 10 o'clock a. m., to which we extend a hearty invitation to all who wish to be with us.

The brethren of the Dry Valley con-clearing them of the gregation will hold their lovefeast, the Ggo. Baudaner. ord willing, on the 13th and 14th of The brethren of the Novelty cos Wu. Hover. The brothren of English River di

trict, Kookok county, Iowa, expect the Lord willing, to bold their munion meeting on the 13th and 14th of October, comm concing at 10 o'clock The noual invitation is extend ed to all who wish to be with us.

The Clover Creek congregation will hold their commusion meeting. Lord willing, on the 15th of October commencing at 4 o'clock, p. us. The

usual invitation given J. W. BRUMBAU The brethren of the Grundy church Grundy county, fowa, will hold their lovelenst on the 15th and 16th of Octoher, commencing at 1 o'clock. Most

ing to continue over Sunday. H P Syntones was The brothion of the Elkhart Valley church, Elkhart county, Indiana, i tend, the Lord willing, to hold their prefeast the 19th of October, to c

mence at 5 o'clock p. m. A hearty invitation is given to all far and near especially menistering brothron. P. H. Kunza A lovefeast has been appointed in the Clear Creek church, Christian Co., Ill., Sept. 234. An invitation as ex-

tended to all B B WRITTER In the Dallas Center church, Iowa,

October 5th and 10th, at 1 o'clack. A hearty invitation is extended. In the Cherry Grove shurch Garrett. ounty, Md., Sept. 25th, at 2 o'clock. The usual invitation is given

#### E Myses Correspondence.

Report of Committee Sent to Elichart Valley. The meeting of Elkhart Valley p off very pleasantly. The against brother Rule, by A. M. commit e, were not sostained, but other mat

ters were brought up and sustained and he was relieved of his office as minus ter. The meeting was harmonious, all seemed satisfied, and all accepted the decision of the committee. When we explained the privilege of each hishop, denous and lay member, and showed the wrong that would naturally grow out of the course pursued by some, all seemed stisfied, and some who had signed the petitions said they were glad the petiious did not express the schismatic sentiments which were said to be the septimenus of the Uhlo meeting, and that had they known there was any intention of withdrawing they would not have

signed them, and now thank God that see and harmony is restored among them, and say they will not be drawn into the net by such men again. Now in all my reports of our work as committee, I say the churges of A. M. nmittee were not sustained. Some may wonder upon what the com ases its decisions. I will explain, and hope you will see the wisdom of A. M. in sending committees. At a mee it was proven by witnessen that them brothron represented as baving obtained. their authority from the chiers of the Minmi Valley, Nov. 11, 1877 But when brethren S. Garrer, A. Flory and Siler denied at in public council, the committee baring confidence in those thren and having no direct testimony against them, could only decide as they

But in our investigation of the interesting discourse based upon ou matter we found testimony to the re Sunday-school lesson, Gen. 15:16. versa. D. Y. Miller and H. Rule stated apent the night at brother D. Snyder's that they understood the meeting to say that if A. M. would not grant their reome, and on the following morning I went to College Institute and stayed nest they would withdraw, and that till noon. Brother Sharp has sole charge hey should get up petitions and get all the signatures they could, &c. also

sustained themselves by letters from breibnen who were at the meeting, as well as John Harshey. From thes I have to this phase is, that, to me the testimony the committee felt justified in an tisca in the West and acte in the

ren Garver, Flory and Siler? A nun ber of letters were presented to us from brother Garrer, some written before pe titions were circulated and some af and in all his letters we failed to find such a spirit manufested, some of them stating that it was not the intention to have petitions circulated, and it was not their intention to withdraw if A. M. did sot great their request. So the committee felt to leave that matter for them to fix up, and hope they may do so. nce Harshey has been expelled be has written some very hard things to in

duriduals, part of which was g testimony We asked the privilege of rending the letters cutire before gregation but were refused. We felt if we could expose the language used, few would be deceived by the effort put forth to get back to apostolic practice. It takes language becoming the of Christ to have power over the child of God, and hard sayings, representing R H. Miller, Esseb Eby, C. G. Lint, and other brothren, as being the "kingly ourt of the general brotherbood, or A M.," done not make us believe that one using such language has the "charita at thinketh no evil." We hope that all our dear brothren and sisters will pray much and ask God for that wiedom which couseth from above, which is pure and gentle and easily to be cutrested, without partiality and hypocrisy, that we may all be able to discern between those that are led by the spirit of God and those that are not In reporting the work, or at least a

purt of the work of the committee comrothron and sisiers may think we should not have written so much publi ly, but this is a public matter and we felt that in justice to some of our brotl ren we should do so. If we are wrong we will gladly be admonished. alone are responsible for thes.

Fraternally your G W. Cares Peter Ind

My Way Harre.

On Friday ovening of the 20th old left Huntingdon on the 6:30 train After a stay of five months at the Nor nal School I felt very rejuctant to any good-bye to my associates there, yet the leasant journey in prospect and the hope of soon joining the dear ones at home were inducements to go. At 10 o'cleck on the following day I reached the College buildings at Ash

and, Ohio. I was met by brother B Hoover, a student there, who, in the afternoon kindly showed me through the College and made me acquain with a number of the clever people liv ing near. I spent the night lamily of brother Sharp. In the more ing, in company with sister Sharp, I went to the chapel to attend Sabhath. school. The school that day was unuscally small, numbering but thirty-seven, most of these being grown propie. Ashland is an agricultural town, beace the of its poor is much less than that of Hastingdon, and there are also great many other schools in the town These may be two reasons why there is not a greater number of children in the ron's S. S., yet ! think there is room for misucoury work notwithstanding. There being no services in the chapel before denote, we attended Nothodist meeting. In the afternoon we re turned to the chapel and heard a scruous by brother Sharp Text, Rem 12:11, In the creeing we again went to the Methodist church and listened to an

of thes Institute and has instruction seemed to be well taken. At 4: 13 I left Ashland well pleased

My next stopping place was at Lima O, where I spent a few days with my

I arrived at Troy on Thursday evopier, from where I was at last taken All all well and glad to ere me-

CAUSE BETRY From Maple Crove Colony.

Thur Brethren In March, 1879, the first e, and during the summer a large addition to the doness. the colony was added from different States cast. All went to work with a will. During the summer built a sub stantial and confortable house of wor ship where regular preaching has been held ever since, and up to June 1880. large congregations assembled. The people seemed to take great interest in the word preached, and nearly forty embraced the truth and chose that good part that will nover be taken from them. During the sumof 1879 all was done that could be done in preparing for a crop in Much breaking was done and a large number of acres were sown for fall the spring, but all a total failure. Still not discouraged the, brothren and friends went to planting corn, potablo seeds, &c Long before this the having everything to beg. Many were out of ments early last fall, but manared to cet through sotil spring and get out a crop. Many suffered gless during the minter for food but without a murmur, hoping to get through some way till they could re a crop without asking for help. But the blessed Lord withheld the rain on last October until the 30th of

Inna Corn and other seeds laid on

dry in the ground, June 30th, as they to the day they were planted. Since then everything is growing needy, but too late for anything ber ratoek. When our dear people ours all their lobors and send come, and the season for many crops past, and the drouth continuous, means gone and their little sounty stock of provisions almost gone, parents sesing their childien raxing wishfully into their faces as they talked of what to do and what could be done for bread, the mother and cometimes the fathers were unable to hade their tears. Their courage began to fail. Almost a simultaneous cay came from every quarter for broad the beathers to have the facts in the case. A large representation was pres ont, and it was beart-sickening to bear some of the reports of the suffering The brothren immediately organized an aid society, and sant teams to Jewell county for provision, 150 miles, as all the autilements between us and there were comparatively new. The brethsen and sisters in Jawell county, with hearts full of love and churry, laid everything neide, and headed by that noble brother Allen Ives, went to with a zeal that some but Chris the teams were londed, sent home, and told to come back again for more pro Many loads were brought supplied. In the meantime an appeal was made to the general brotherhood belp, but only partly relieved get. We again senew our end for help. We have about one hundred and thirty-five brethren and sectors here. The Lord has blessed our inhors. The prospert has agreat speritual harvest is good. Calls for preaching come from every quarter, many more than the brethren can bil. The Brethrek's doctrine is

East, a thing contrary to an impression to lose the advantage we have gained We wish to hold our land for we have

a good country. This is the first failure of crons for a ong time in this part of the State. to my home. Here I was happy to find and sisters east. Out of your about dance'we only ask a few crumbs. Will you give us the needed help and save us? We wish to sow some grain this fall, but cannot got seed without means to buy with, and nearly all need clothing as well as tood. All are within reach at reasonable prices, if we had the means to buy with. Every family of the colony landed in this had the means to buy with. Every vicinity, and in April and May, more penny received by us or our society will be receipted for, as demanded by the donous. Send by denit or registered letter. Address

M. H. BLAE, Trees. Belle, Nation Co. Kon.

From the Lick Greek Gongregation, Ind. Nept. 6, 1880.

We have had very dry weather for some time so that corn will not make a full erop, but for the last few days we have had plenty of rain-Now hostbren as we need some min

sterial help to carry on the good work of the Lord, and as it is good for strange ministers to drop in occasionally to as some of our faithful ministers who are occasionally traveling through the West, stop with us and help us in the good cause of winning precious souls to come to the fold? we would appreciate your help very much if some could come to our aid. If any can come let us know at what time and we will have arrangements made to suit if the good Lord will.

Anania Hevsel. Martz, Clay Co., Ind., Bo. 30.

From Pleasant Grave, Kan-Health, the greatest of

curthly blessings, is very good, and has heen the most part of the scuson. The church is in fair standing as far as I The crops fair. Wheat in East tern Kansas is an average crop. Oate good. Corn not so good. Fruit is an andant crop, as usual. The apples and peaches are of fair coulity. The weather has ben mostly dry, which hindered the growth of the corn somewhat. Late potators promise a fair crop. Taking all these things into cousideration we have very much to thank the good Lord for, yet I fear we are hankful enough for the great bless ings we receive from our beavenly Fath Do wo, dear brothren, work and strive hard to guther precious souls into the garner of the Lord? I think some rather the wandering souls in as we do for this world's goods we would have a more abundant barvest (spiritual) than we have. I would say to all, let us be more concerned about our Father's work We can do a little more if we strive more earnestly. Yours in love. R. W. Frony.

District Meating

The second district of W. Va., will hold their district meeting on the Sth Oth of Oct. ut the Musserville church miles were of June Lew. Louis Co. drop Dr. Musser a card for convey ance John Rasseare.

## MARRIED.

MILLER-VANDYKE -By Henry B baker, at the residence of the bride's father. Archy Van Dyko, August 46, 1898, Wm. S. Miller, formerly of Somerest Co., Pa., and antic Licine A. Van Dyke, form orly of Huntingdon county. Pa-

MOHLER-ITEESE. — Sopt. 4, 1890, by Alex W Reese, Lurde D, elden dough-ter of the officialing unlater, and Wm. slobler, son of elder S. S. Mohler, all of wall analyzed. We want to hold our organization together, we do not want

#### DIED

Narah Wenger, aged 21 years and 6 mos.

An exemplary sister and a boring wife is
thus called from our midst. Fonoral screices by heother Jacob Gerhart from Lam.

up of brother and si-ter Martin's flamily of 8 children, but we hope their less in her ternal gale. She was a very exemplary young sider and we hope and pray that har Christian deportment and life, though short, may have a selectary effect on her young as-sociates, as well as those of the family who are yet out of the church; J. W. Thearts

rears, 5 mooths and 2 dark
He was a see of brother David and sister
Elizabeth Bottenfield. Besides his percuis
he learns a twin brother, two sisters and a

large tircle of friends to menra their loss real occasion improved by the brethree JOHN B FORCE ethren at Work please copy i

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ord. As spara will peralt, rome attention will be been to such surplus matters as may be index

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# VOL. XVIII.

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#### our Dortons THE BOLY BIBLE.

#### The New English Translation of the New Testament-Changes that are Startling.

LONDON, July 21-The Queen's printet, who alone by ancie repormitted to publish Bibles within the realm, has put his signature upon the last sheet proof of his new revi of the New Testament, and within a neck the first shipment of the bound mes will be made to America, Cansda, Australia, and wherever the Enghis tongue is spoken by Protestun ly reasons that will readily ocour and need not be own now revision is an epoch in Protestantiste and a red letter day in all Chris ton churches the world over. Its pivent, looked forward to for over a decade, and the hone of then Christian munds, will be a subject of the credit of the work, if not more. ab-cabing intere

The revision is catholic in its naturecathedral in its form. It is the joint work of the new and old worlds, of all busches of the Pretestant church, of of learning and picty joined hand and band; priest and laymun, prolate and is in that "cradic of Auglo-Sa Christendons, the Convocation of Camof England." The necessity for a reviscon of the present text has b reportative-how importative clergymen and scholars alone know-and for tiony years previously there had been the bishops, clergy and thealegical well as laymen, in reHUNTINGDON, PA., TUESDAY, SEPTEMBER 28, 1880.

The plan was so well digested, so Hebraists thking the Old Testament, in its catholicity yet so conservative in its aims, that it met with These did not subdivide the work prompt approval, and the work now ompleting was began without delay. The scheme could never have had any hopes of success had it been confined the Established Church, and it

therefore contemplated a union of learning and special fitness for the first synoptic. The Americans revised labor that would embrace the whole it. world; that, would unite all English was then exchanged, and each commtspeaking races and all demonstration that would produce a text to be accopted in all lands and among all peoples as an "authorized version" and a preset rendering of the original text so for as the original text could be agreed upon by scholars.

The English committee appointed by the convecation comprised the year able Archbishop French, of Dublin, the Biebous of Lincoln, Winchester, St. David's, Durham, Saliebury, Bath and Wells, Linudass, Gloucester and Bristol, and St. Andrews; the Deam of Westminster, Ely, Litchfield, Roch ester, Lincoln, Canterbury and Peter borough; the Archdeucons of Dublin Canterbury, Bedford and Maidstone the Professors of Hebrow, Greek, Arabic and special thostogical branches in the universities of Oxford, Cambridge surgh, London, Glasgow and of the Wesleyan college at Dedsbury; the Baptist colleges at London and Bristol. the Congregati nul college at Glasgow. and the Pres Kirk (Presbyterian) oges at Glasgow, Aberdeen and Edonburgh. To these were added eminent The American committee was organ

the leading theological seminaries of the different demonipations, the divinity schools of Harvard, Yale, Princeton, New Brunswick, Andover Ruch-ester, New York, Philadelphia Trenton. Hartford, Alexandria and other cities arnishing their ablest scholars. Bishop Lee was the only vis-Atlantic Episco pulies, but such names as Woolsey Dwight, Schaff, Conunt, Dewitt, Strong Van Dyko, Green, Day, Acken, Osgood, Thayer and Abbott-mames familiar and revered not alone, here but in critical Holland and crudite Go y-were builed as an eurpost of the bearty acceptance of the scheme by all tuterican denominations, and their intention to fully deserve half

In addition to these committees. Freehenderl, Kennen, Ewald and nearly a hundred other eminout Bible slars of the Continent (including several Cutholic prelates) placed their special knowledge, their uneript treasures at the dis posal of the committee, and, as corre-pending members, have rendered assistance of the very highest value.

HOST THE READSON WAS MADE

The principles of the revision were narkedly conservative. "As few alterness to the original would permit stood that "faithfulness to the original" required a great many changes. No change was retained gard to the best means by which it without a two-thirds vote m cach conought to be brought about. The plan mittee The "erignal text" was with the version, and their work was the advice of the most entirent minds oldest and best uncial manuscript.

seated to the convecation May 6, 1870. part the plan of the King James trans-by the committee having it in charge. Inters, the committee divided, the intore, the committee divided, the the Hellonists the New Testament however, and each member of the Now Testament Committee bee responsible for the correctness of the cattre work.

The method of labor was this: Both mittees took up, let us say, the The English revised it. The work tee compared the revision with it. Where they sgreed the work was accepted. Where they disagrand the work was again gone over, explained and exchanged, this being continued until agreement was bad. Pl was very little disagreement, however and the pressation provided for a final disagreement was not necessary

The progress of the work has been pt secret by special arrangement. Marming reports of sweeping changes have from time to time appeared, frightening the timid and the letterinspirationists, but nothing was given out by authority until now, when the whole work approved unanimously the committee is presented to Chris tendem for a verdi the changes that have been made it may be proper to masst view the fact being kept in view that so more can tious and conservative body of Chris tian scholars, enjoying so wide a repu tation and such high respect thror out the world, could possibly be guthered together; that no chang been made in the present English ver sion except by a two-thirds vote in both bodies; that the doubt has always been exercised in behalf of the present version, the necessity for each change having to be proven clearly and summis takably, and that the only danger from the first that the senie ers would exercise undue cantion and refere to accept corrections that should

be made in the interests of truth be esuse the evidence against them lucked some technicality, producing a work that the non-Christian would not and ought not to be asked to accept as a orrect version of the original. THE THE BEVISION WAS NEEDED

Great as tas been the bulk of informatten disterninated concerning the Scriptures, some facts of the first importance are little known. One of them is that there never has been a standard text The editions printed by the Queen's printer for the Bible Society have widely varied, and since King James'day there bave been many unauthorized and no authorized ver-sion strictly so called. The American Bible Society is even in worse plight, and has of late years been adbering to a text of its own after putting sev eral in the market, while the other ties do not even adhere to one

strictly charged to follow the text of n the present text as faithful- the Bashop's Bible, a serision of the Cranmer Bible which was a need the first and great commandment; but of the Great Bible, itself the Matthew, Tyndal Bible, without the notes, which had its origin in an English transla tion from the German. ought to be oronigent about. A see pass another a new original 10x1 was with our relation, and that has been slowly maturing under selected in the same assumer from the without exclusination authority with the version, and their work was

alone taken on many new words, but it has also dropped many then in use, they stumble through their work in a and found new meanings for old words which have lost their original signifiance. Let me instance a few obso

lote words, "Down tolering on their changes of the language or the blun breasts," matend of dramming; "The ders of translators have been the coron filled his den with raven," instead rections that bave been made in the of plunder, "Neither is there any syeman," instead of ampire, "Ovches for sockets; "clouts," for patches; "earing," for ploughing; "bruit," for report; "beeled," for swallow, are other examples. The changes in signification. however, are much more important, and lead to error, contradiction, dispute. When we read that the daughter of Herodiss said: "Give me, by and-by, in a charger, the head of John the Bantist " it is not mad to think that she was in no great hurry. that the error arose in copying. By But three hundred years ago "by-a forthwith, and a "charger" was not a forthwith, and a "causger "see and " "war horse," but what our housewives sell a dish and yours a platter "Give call a dish and yours a platter me instantly in a dish the head of John the Baptist" is quite different from the old form. The "artillery" so often spoken of in the Rible is not our artillery, but litterally bows and arrows, 'Go to" then meant come; "let," to hinder; 'caroless," free from care; "prevent," to auticipate; admiration," wonder; "botch," an ulcer, "cam-phire," a cypress, "premmel," a globe,

HISTANES OF PARKY TRANSLATOR The corrections necessary to bring the English text into accord with the language of to day, many as they are, angainrant, however, when compared with the criors of early transla tors. Three hundred years ago the grammatical nicetics of the Greek language were unknown and "Hebres

studies were in their infance." Buxtorf published his little Hobrow gramwhile the translators were at , and his larger one after they had finished. In many cases so wea were they in Habrew, they were com pelled to leave Hebrew words untrans lated, not knowing or being able to "guess" their meaning. A familiar in-stance is the word Belial, which is supposed to be a proper mame, but it am ply means unworthy, and the phrase "some of Belial" should properly read "unworthy men" "Jasher" is not a is not a

candy. "Shoth" Shoth" means a tumult, an idol temple. Their wild 'zucsees" often show abourd blunders. mentioned in Generic or baving been found were warm springs. "pledges" they turned into thick clay; at Rome, where for conturies it had floot" into both piercing and crooked, reposed unnoticed and uncared for avenging;

"goats" into satyrs "droves" into heen yarn, "sot up" they rouder as cost down, and Joseph's "tunk with long sleeres" they transmogrify into a for trutis. The present version of the song storres unsy transmogray into a por truta. And present vertices of some "coat of many colors," a Intances Bible is based upon a very few modern might be multiplied until patiency was manuscripts, not exceeding five in New Testament they were better qualified for the work, and their errors hundred, ninety-eight being uncient-

In America and here, following in | sion is over three centuries old, and | there is clese logic, and the place of a sion is over three centuries out, and the word in a sectione may qualify its during that time the language has not word in a sectione may qualify its "rough and tumble" way, more like a schoolboy than a scholar Still more important than either the

> original text, by the comparison of manuscripts generally, and by the discovery of two very ancient manuscripts of the Bible is particular. A single illustration of this will suffice: Mark says that on the cross the Christ was says that on the cross toe Country given some mingled with myrrh Matthew cays viscour. The "barmony that gives Him two drinks is bosh for children; scholars know there is a con tradiction. The natural inference is that the writers did not disagree, and emparing manuscripts the inference meant instantly, immediately, is found to be correct, the older codices agreeing upon wine. The two words in the Greek are very much alike, of the same length, and differing only in the middle letter. The most violent of atheistical shormakers shown the manuscripts, would not besitate in his acknowle was no contradiction, and that the cause of the error was to be found in the carelessness of some copyist of the Greek text of Matthew.

Reverence for the Bible is modern It is, in fact, an outcome of the Reformation. The Greek and Roma Churches respect the Bible; the Prot-In old time conics were made with care, -but not sufficient to avoid mis takes, and very few agreed. Very few agree now, except when printed from the same plates, and it is not sufe to cost stones. The demunciation of those who "added to or took away" bas at ways been confined to Scotla

When the present translation was been comparatively so comparison of manuscripts for the minution of errors; there were very few manuscripts available; no very old manuscripts were known; the inaccurate Vulgate (Latin translation) of that day was the staff upon which the forty leaned, and texts known to be corrupt had to be used for want of better. The oldest copy of a manu-

"anvorthy non" "Jeaher" is not n stript tens two yproper name, but as ndjective, measure,
proper pane, and the 'Hook of Jeaher' was

"Book of the Upright." The copies of the Bible, made about 340 A. , have been brought to light, the warriors, "Pannag" (v. 17] means a pages photographed, and copies distributed among scholars. These are found by Tischendorf in a convent on Mount Siesi, and the "Codex canner," found in the Vationa library

"curis" into galleries; "lenders" into These two alone have been the price-avenging; "estriches" into owls, less calus in detecting errors of tran-"goats" into satyre "droves" into scription and in harmonizing discordquantum or into wors, and their events mention, and the test the tenth century, were not so gross, though equally from the fourth to the tenth century, numerous. The grammatical form is addition, all the quotasions by the this the version, and their work was standard or the standard of the standard

nto Syriac, Latin, Gothic, Egyptian, Celtie, Arabic and Slavonic. Three centuries ago the trunslators of King James had few side and little material for the work. Those of Vic toria have the accumulated treasure of ten thousand able workers, and sto t court be expressed that they

bave found so little of vital importance to Christianity to condemn in the of their predecessors-not that they have made ten thousand trivial our thousand important charges in the New Testament.

THE TWO VERSIONS COMPANIES The translation of King James wa ore a new revision than the ordered translation, the revision of Victoria is a new translation than the or dored tovision. In each case the exigencies of the Inbor compelled a departure from and compromise with the instructions In the latter case there is less reason than in the former, but after the first excitement dies away it will not be regreted.

The new revision of the New Testa ment issued from the University press vill at first shock the Protestant world. It is not recognizable as a Bible chapters and verses are gone, the run ning bradhnes are gone; verses are musing changed, pared, familiar texts that have become graven on the minds of church neonly for generations have disamented, and in their place are h foreign to the eye and strange to the var. Verbal and grammatical changes may be counted by the tens The first general idea that will

strike the scholar, however, is the de-lightful furthfulness with which the Greek text has been reproduced for the English render. The natrative is unbroken by disfigurement of chapter but the capitals, panetuaturn and payagraphs lucking in the ouginal are, of course, supplied, and, present version, the present divis are marked parenthetically. The misleading headlines dampeur finally, without a sign to denote their improp-

Tho effect is striking, and a marked sprovement. The sequence of Gospel narratives, the logic of St. Paul on a new appearance and force that are not all owing to the impro ment is grammatical instruction of the text, although in a first reading it is ditheult to distinguish bow much is owing to the one and how much to

stner. ske this illustration ( Heb. iv., 6-7, which is a fair example of this point old STYLE NEW STYLE.
Seeing there. Since, therefore it remainsthit remainsth fore it ter

fore it resealenthic remainesh that that some one must some enter therein, anter therein, and they to whom itluserly rerelved the was first preached glad proteins en-centered not in he-tored not in be-cause of unbelief. cause of dividually 7. Again be lim-ence, he again fix gain he him-oner, he again has, certain day, joth a cortain day, to David, to day, saying so, after so long a time after those; is it ward in David (as I. To-day, it that been said bell hear his fore). To-day, if ye harden not shall hear his long voice, harden not

The fourth Gospel suffers meet at tigs less even then the Revelation, and the catholic Eps-ties least of all longest excision is from the thirtythird verse of the seventh chapter to the eleventh verse of the next, inc sive. The prisinge is that of the in plultery as follows:

CHAPTER VIII. Or the Adults coast Work.

I Jesus went unto the Mount of

3. And the scribes and Phurisees avenge him on Alexander. He said an heir, and a water born soul without cannot dwell so the same breat at the And the struct min Petersec aways difficult and a structure that are a surely, about a water even work watered common street in the same control the brought unto him a woman taken in "the Lord will reversed him according of the surely had so her to his works "not "the Lord reversed children" and shade they had so her to his works "not "the Lord reversed children" and shade of the Holy Ghost, Regentration is in very deed the incomhim."

a the must.

4. They say unto him, Master, this gain, instead of "gam is geolisines." The Word became (lesteed of use rery set. 5 Now Muses and the law comnunded us, that such should be stoned;

but what sayest thou? 6. This they said, tempting him, they might have to accuse him. But Jesus stooped down, and with him nger wrote on the ground, as though

7. So when they continued asking him, he lifted up himself and said unto He that is without sin among them. you, let him first cust a stone at her. 8. And again he stooped down and

wrote on the ground, 9. And they which heard st, being convicted by they only conscien out one by one beginning at the eldest, one unto the last; and Jesus we lest alone, and the woman standing in

to. When Jesus had litted up bim self, and saw none but the woman, be said unto her, Woman, where are those thine accusers? Hath no man cond thee?

11 She said, No man, Lord. Jesus said unto her, Neither do I condemn ther go; and sin no more The following verse (12), in which ons declares Timself the light of the world, is joined upon and in a reply to the scoff of the Pharinces in the ceding obspiter, that out of Galdon sriveth no prophet The next deletion of importance is

the sugulic coloring of the description of the pool of Betherds in the fitth The following parsage is ometted by the covitors Waiting for the moving of

4 For an angel went down at a cern season unto the pool, and troubled the water, whoseever thee first after the troubling of the water stepped in, rus made whole of whatsonver disease

Vhe famous text of the three Henv enly Witnesses (I John, v 7-8) is, of for it. An onterprising American p comes, thrown out, the following words

ing expunged ord and the Holy Chest; and these

S. And there are three that hear itness m carth . . . Another notable omission of the re users is to be found in the conversion of Paul ne recorded in Acts, ix, 5-6 The words expunged are:

... It is hard for thee to kick gainst the pricks. ii. And he trembling and estonished said, Lord, what wilt thou have me to And ibe Lord and unto him. .

There are many other familiar pass ges that have disappeared: "Many be called, but few chosen," from Matthew xxii, 14, "If any man has care to bear, from Mark vii, 16, let him hour." Some of the happiest changes are of single word, as "alive" for "quick."
They had awallowed us up alive" has

a very different sense than "swallowed us up quick." Again, "He that is washed peedsth not save to wash bis feet " becomes much more simple when rendered, "He that has taken a bath needeth not save to wash his feet. "Parkness over all the earth," and over all the land" (Pakestine), are very different things. In every change revisers lessen the strain upon

Minor changes have been bisted at It would take too long to sort out, at em. Here are a range and clavelly th that come hap bargard "As we have forgiven," instead of 'forgive' "our debtors." "The punnets of the temple "instead of 's pinnsele" (there was but one). 'The first fruits of receive as the soul

of "made of a woman." "For we saw his star,' not "have seen" it. Such thanges as these are to be found in every verse, and it will require a very careful reading of either of the Gospula to see how many changes have i

de that do not change the spirit, pet add to its clearness and force to rearnessa an flow

WHAT THE NEW REVISION DE PUBLICAD? A very interesting question course ip in connection with the new revision. The members of the committee bave given their time and their labor Their expenses have been defrayed by the Queen's printer, who happens to be Macmillan of the well-known publishing firm. He has spent over \$100. 000, purely as a business speculation and now wishes to get his money back ns soon as possible. As I have re marked before, he is safe from competition in this country, for any other person caught printing a Bible

severely punished. That profit and averagative of his office is strictly kept and maintained; so strictly that the Bible Society must buy and dis tribute whatever books he she formish, or none at all. In America there is apparently an excellent maket. The American Bilde Sorrety has sledged itself not to nublish the rerivion, a pledge that its constitution enforces, and the Baptist Society has formulaed assurance that it certain will not "pirate the Hely Scriptuses. The American revisers could probably royynght their share of the work, but the expression of one "It does not appear to me seemly, for the sake of rubiary profit, to deprive all persons ave one of the right of publishing

Bibles, when we are working with all our minds to bring it into general use," probably expresses the seese of a majority. There is an energous fortupe in it, without having to wait lisher who would get out immedialely a cheap piratical edition of the New In heaven the Futber, the Testament could easily sell two million copies in a year.

TO ALL WHO ARE IN EARNEST ABOUT THEIR SALVATION.

NO. C. R. BALSBARGE

Many baptisms, many additions, many professions of faith in the Godman Redcomer. All right. But how many conversions? "Ye must be born This is the one cardinal truth that should ring in tones of Divinity through every sermen, all private ex hortation and counsel, every Christian lite. Baptsem is symbolically connected regeneration, but the symbol is not the reality. He that thinks he is been again beer use baptized is wofully denoded. Infants, being incapable both what baptism represents and what it counterparts, have nothing to do with it. Those who have personally stanced need the symbol which speak both defilement and purification Baptismal regeneration is a "damnable applies for baptism with all the para hereny," a satanic soul-destroying de The mother-side of barth never communicated life, and the church-side of religion never conferred salvation Both mother and church are essential

to humanity and Christianity, but no ther can generate or regen mother can manufacture a doll withou paternety, and the church can make : prosolyte, or a hypocrite, or a dead Christics member by baptism, bu born and born again as to be fashioned

in the life and image of a creator, of our soul a Godwas but one. The fine fronts of process as the sort of our total total by companion, and was an extract the contract of the co

"Supposing that goddiness were may be everything noble and attrac- ing of God. The eternal life of Jeho tive that one spring from lefty intellect was in the soul is the birth from above and sweet native morality, but not a and far above. Some ministers Christian The radical, absolute, in such a heavy cost of Parkerism on variable condition of salvation is, "Ye

We are 'by nature the children So says the Holy Ghost. Hu manity elfloresces into sin as naturally as a brier into a blackberry. what lies on the other side of volunta-

ry sin we need not perplex on selves Christ has done we concede that anything for children convistency requires the admission that be has all they need prior to conscious, choson wrong But the first offense against God opens the gulf of perdition between the soul and the Almighty. There may be violent activity of sec ten, sin-tending elements, prior to the age of responsibility. The secit of murder that sheds blood in a ood as ruthlessly as a tiger may be tray itself on the mother's lap. here is a moment, an impulse, an not 'n which the forbedden tree is con scionsly approached, and the soleme o interdict of Jehovah transgressed Then we are sinners, se ed from God, children of the devil, and heirs of hell. A single prohibition is the test for all souls. death. Henceforth we are "dead in tresnasses and sins" until "quickened" by the Omnipotent Spirit that genera ted Emmanuel. One sin places the flame-aworded chembin around the Tree of Life eveludes from Paradise. debars from Heaven, and reckons the ransgressor among the accuratd, "W of he burn again" Not reformed, not mended, not patched, most with natural graces, but new-created in Christ Jo ous by the Spirit of the living God, ort of this radical, God-effected bitth, we are in our sins, cursed, biasted, wrath damned, in covenant with bell, in followship with devils, dead in ress and justification, relation to holis overhung by the terrors of the second death every moment of our lives. The man, or the woman, or the lad, or the damsel who has once sinned is alienat ed from God, threstened with destruc-

> be born again" in order to be reinstat in the Divine favor, and be partaker of the inheritance of the saints in light. Only one thing will answer, ly one thing will meet the demands of the Divine nature and law -"to aust be born again" This is a deep work, reaches the centre of the se purges the unside, strips and washes nd brautifies the outside, "all thrage "Go teach all nations breeme men." Teach them what God and holiness and sin and Incarnation and Atonement and repentance and faith and reeneration are. Teach them out of the fullness of God" and the riches of has grace in your own experience Then there will be no danger of dan dies and fops, flowness and fashionbooded ladses, flesh-blinded, Cross scorning applicants stepping down in-to the hantismal leaver. What a petiful to the haptismal baser. What thought for a minister, a leader of the highest type of religion, to sek, what shall I do with a lady who

tion, "in danger of bell fire," and "must

thermalia of vanity from head to foot, or with a fashion rigged, world recking ister who sits to the Lord's table Heaven sure us from dead preachers, "blind gables, pharisees, hypocrites." in the image of God, after the type of of Emmanuel, with shame and spetting and derision and crucifixion as part of

Life is the mightiest and most glorione of all gifts. Its absence is followed by corruption and seeach. The soul

such a heavy cost of Parkerism on their eves that they do not so much as "know

whother there be any Holy Ghost." It nize His co-equality with Father Non, but in preaching, and private deal ing with souls, they know only about Father, Son, and the paper and ink of the Gospel. No personal Holy Ghost, no regeneration, no salvation. only preposterous but profane. It tears he Bible into shreds, and knocks whole scheme of redemption into frag ments. Singers are dead and doomed at asserte with God, in learner with the devil against Heaven and their own souls, and nothing but Omnipotent love concerted energy of Futher, Son and Holy Ghost, can tear them from the bands of sin and the fetters of ball and regenerate them into children o God and beire of riors.

> THE STREET OF LIFE BY MALLESA FORNEY

God is a great teacher. How many nectal lessons he tenches us in nature book, which is spread to the gaze of wary one. But how much strength is spent for naught, how little to the ry of Him who gave us all thing-When I look at the setting sun in Western horizon, it reminds me of the faith of the just, which is a shining lackt. With what mys of glory ho tinges the sky after he has sunk to est. It is the reflections of his parted glory and granduce. nching a great lesson in pacelsiming sweet hope springs up that whatever ere have yet to learn in life's great drama will be grievously taught as if we have a teachable spirit. set of lite may be glorious when the below of life is done. moure and coffee here the swrete rest will be. Jesus trod the way fore us and triumphed over all the abstacles, and told all his children to follow in his steps. Let us not then my brother and sister refuse if called upon to partake of sufferings. sufficient for us. The first ernos is distant but cannot consu But as the golden orb reflects back his glory so we may leave on the shores of time rays of love, mercy, and act of kindness, showing to our grims influences for good that may onstrain them to glorify "Our Pather ere them to pres forward with seal for the prize. gaze on the glories of this beautiful meet I notice long rays that seem skirt the whole Western horizon with their beauty, while the rays seem to reach but a short distance, fit blems portraying the sunset of his as aged standard bearers even till ap has turned their locks solvery white and made their strong voice trem but as their sun declines in prace long rays are reflected on the shores time, made of good deeds to their fel low mortals, and obedience to the words of the Divine teacher. In our arm of the church a few months og an old veteran of the cross closed hi earthly pilgrimage, but his sunset was glorious. Calmly he waited with saintly expression for the mandate Master calleth for thee." life reflects back on the shores of time

glories that will help us to bear th

burden of life with renewed energy

There' are others whose sun harse

ret the light reflected, leaves a train

of softened radiance behind as the

whose toil bas not been so ards

#### THE IMPORTANCE OF BAPTISM BY ORCAS MAKES

Our blessed Lord, when he was about to ascend to heaven commanded his disciples to forch and hapfaze all stions and to have them sharps off things whatsoever he taught them: speyer he had taught them. Baptism was among the all things and was t he perpetual; it was never for man to We must be care bango or pervert. whom, we build our faith, we rest our foundation upon sandy ground. Christ has said, "thu achers will rise up, teaching man false doctrine." Just notice bow

ut the word of Godis? Have we not beard men teach folse dortring 'ry often, have we heard men say' for sin is the transcression of the law that it is not necessary to be baptized. Is not this false teaching? The holy Apostles, taught the people, that they of liberty, and continued therein, be should observe all things whatsoever, being uot a forgetful hencer, but a The command is plain, and positive. Remember that Jesus has made a way possible, for Psalms exix, 45, 2 Cor. iii, 18, Lukevi, you and I and all he seks of us is to shey his commands. You can have this scripture, that whose looketh insiber has commanded.

The description of the perfect law, and continueth to bis well. Why do yo call me Lord, therein, shall be blessed in his deed. Lord, and do not the things which I The apostle means a practical looking. Whoseever cometh to me, and that is, connected with obedience, by beareth my saving and doubt them I show you to whom he is like. He of liberty—the Gospel, he will be bene digged deep, and laid the foundation Lords requi and when the flood arose Warney, Ind. he stream best vehemently upon that formied upon a rock. But he that beareth, and doeth not, is like a was that without a foundation built

at will be permitted to enter and dooth it Horo Terms doctored that you, in order to have an inhentin heaven, must know the will of confidently to his holy commands, for He mys, that he is the way, and no man can come unto the Father but by Then if Jesus is the "wey," how naile; and if you come by another your you are on the wrong read for is a right and a wrong way, and Jesus has made the way so plan, that way-fearing men though fools could err thursin

house upon the earth against which

quires all his followers to follow his steps. Matt iii. 13-19, Mark i, 9-11, Luke III, 21-22, 1 Peter II, 21 How are you going to follow in his steps and leave out bantism? It cannot be We have the highest authority that can be bad. Jeans sanctioned bap-tion, but he never muchioned what I bave board men assert, that the blessed ordinance is populated

ing mes, dare not reject, oppose or dis-regard, Luke vii, 29-30. If fled, rough his servante commands us to seir conduct? We view baptism will, and that all are bound to obey beaten with many stripes, Luke xii 47. make us wise unto salvation Here is an acknowledgement of Christs

John iv, 1-2, Acts ii, 37-41. two things of the Christian, in this be defeated sometimes, or he must be passage of scripture. First, We must be Democrat in some states, Republicar cheve on the Lord Jesus Christ, as and that he has power within himself

this, there is no premise.

1 John iii, 4. And we also learn, that whenever looketh into the perfect law door of the law this mon shall be blorsed in his dord, 1 James i, 25, 47-48. We learn from the reading of salmitting himself to the perfect law fitted by thus complying with the

the stream did best vehicustly, and As I have not taken part in politics and sisters in Christ, to keep clean It is not every one that suith Lord, bands and not take part in politics as it is dangerous, and couses contention into the kingdom of heaven, but he and strivings about the law which is that knoweth the will of my Pather, unpredicable and minous. Save old Bro unprofitable and missons. Says old Bro Paul, "Let us not be partakers with them, as we have been ornoused to one bushend that we may all be pre-God, and not only know his will, but souted as a chaste virgin to Christ, his will, and then you have the but I fear that some bure already gone mise. You must submit yearself out of the way and bure signed their out of the way and bare signed their names to a party outside of the party we joined in the haptismal row, and pledged themselves to support a cer ton norty. O deay brother do un are you going to escape baptism? For believe our names are inscribed in the that is in the "arey" that Jesus has Lumbs Book of Life. I do hope and pray that we will not have our names ed out of the book of life and put in another book and promise to surto God and he will cline unto us. do hope we will not forfeit our pron

He also set the example, and re-nives all his followers to follow his u, hold to the Lord who has promised to be with us to the end of the world. O dear brother can we attend political mootings and take part with politics, and at the same time lift up of you must be beptized or you bands without wrath and doubting I cise ourselves unto godliners. Paul

the old beloved apostle denied himself of all worldly enjoyments and suffered persecution, and he told Timothy to Baptism, is a part of the coun-cl of words of our Lord Jesus Christ, and which you non-essential, believ. to the doctrine which is according to godliness, and he says if we don't do so that we are proud, knowing nothing but doing be haptized, shall we not obey? If strife of words whereof cometh envy, Sarisces and lawyers are found strife, milings, evil surmbrings, perguilty for rejecting it, how are Chris-verse disputings of men of corrupt divorce for any cause in wrong. This times going to be excused if they ini-minds and destitute of truth. Deer is a mistake, Paul says defraued not barthoon there is no law on earth nor as being a part of the Divine Master's never was any law made that would time and then come together

aske us wise unto solvation. one can prove that The wife may with earth. This feeling sometimes I do agree with Bro. Fahrney of say if God bad given me a husband he denomicated the "blues" just how aplikes all additional districtions of the state of the sta

Acts xix, 4, Mark 1, 5, Luke iii, 23, only in such business as would produce busband, nor enough good women to world. Solomon although surrounded but few temptations, and above all give every man a good wife. Jesus Christ says, "That if you he lieve and are haptized you shall be do no believe that God is in those saved." We notice that he requires parties, and if God is in them he must Hen

in some, and Greenbacker is other being author and finisher of our faith. O brothron this will not do. In Christ and that be has power within him-off divided my dear brothern. Christ se to save us. He says that all power is not divided, but the political world is given to him in heaven and on carth, divided, and the so called Christian Then admitting this as the truth, we world is divided, voting against one must place our confidence on the mother. If all professors would vote Lord, for he is able to save. Second, the same ticket we might suppose If we are baptized, then we have the that it was good for us to take part. promise of etornal salvation. Outside Byt as we often hear of men killing one another for office, can we think t If you vio ate this command you are take sides and run with thorn. Each sinoing, for Paul says whosever come party trying to belittle and speak mitteth sin transgresseth also the law, ovil of the other? O brethren we must love each other and not take part with them but be seperate peop trouble comes up ave not in the foult but our hands are clean. I pray that we may work for Gorl, and not for the world, and let us all be obedient

to our calling wherein we are called, Each one he to his nost and the ministry wont suffer. If we will labor for our brothren and sisters, and for poor supplies of nonrishing dows, and gen-souls that are starring for the word the showers of grace divine to prevent of life as the political world does for office, the poor members will never Our brethron papers might be sent to all the world and brothren could be sent to preach where the many calls are made. Would it not he good if every member of the brotherhood would give one penny a year

to send our periodicals to all parts of thus deeply rooted, that they or when cost venerating upon seed and could not shake it, for it OUR ADVIOR TO ALL IN THIS PRESENT the world, and one penny for every pect so to endure times of spiritum countries are not in the year for the missionary, death, it, after each considering, we do so that the present of the missionary of the missionary of the present of the missionary of the We could have plouty for all calls. So not find consolves thus fively rooted dear brothren see what the wourld is in faith toward God, we should be doing. Thousands of dallars are spent alarmed and never ecase to strive for for nothing, and we spond but little that condition. May the Lord emble minimalisately it fell, and the ruin of forthe last twenty-five years I thought for the cause of Christ which is worth us all to be sure about this all in that house was great, Luke vi. 46, 47, it my duty to admonish us as brethren more than the world. God bless us portant matter is my sincere payer. for the cause of Christ which is worth us all to be sure about this all imall is my prayer.

## MARRIAGE

BY NAMERA LONGENECKER

The Lord said it as not good for man to be alone. Whose findeth a wife findeth a good thing and obtaineth force of the Lord. For this cause shall a man leave his father and mother and shall be joined with his wife and the two shall be one flesh. Let be man deal trencherously with the wife doubt the existence of a Supreme of his youth. What God has joined Raier? I trow not How magnifitogether let no man put amader. see that it is God's will that every

man should have a wife. Paul says it many, but imprisonment and crucifixion are now past. Again the apostle says, (1 Cor vii, 10) "for not the the earth; the innumerable stars wise depart from her husband, but if white cloudlet finating over the s she depart let ber remain unmarried or be reconciled to her husband, and let below, covered with the waving grain not the husband put away his wife," There is no liberty given in this text for mon or wife, to denot be a verbal only one cause for which Christ gives a privilege to depart. See Matt. zix, 9, Mark x, 11, Luke xvi, 18. some one says it is better to depart than to be always quarreling. Thus is only earnal reasoning. The window of Christ the infallible judge says not so except for one cause. I heard of a certain governor granting divorces for different causes, and that your there were forty applicants for divorces. Then he said, hereafter there shall be

no divorces except for formication. That is gospel. But some will say a one another except with consent for a could make man perfect, but the Satan tempt you not again. Some will

Who among ue bas not at times ex him For he that knoweth his Mass have that Jesus brought from heaven, sury I do not believe that God has perfected times of deep sadness, and too's will and dooth it not shall be O lat us ever live that law that will joined certain once together, but no disgrated with every thing connected with carth. This feeling sometimes

#### DEEPLY ROOVED.

It is of the utmost importance, for

plants to be deeply rooted in times of drought. I have seen in time of the most severe dry senson, in looking over crops, one species of corn almo dead and dried up, while another be side it, with the same culture, and, in the soil no advantage over the perish ing; and yet the one was green and flourishing, as if no drought were known, the blades having dewdrops nging spon them in abundance thought in looking at the great differ once in those two species of com, o the great need we have to be deeply rooted in Christ that we might be

Sunfeld Much. divine when spiritual death is Zion. It is, undoubtedly our privilege so to live, that, like the deep res plant, we need not suffer from snirit and death at all, but, ever receive full

all suffering in us, and, not but to cause a constant growth toward perfection, even while others are recarring no supplies and being, as wore, dried up and betoming dead plants. In conclusion, I would importune all God's people to consider in all he avoided. sincerity, whother or not, they b

# PERISH

BY J. PLOBENCE KELSO

The question is sometimes asked "Is there a God?" The order and completences observed in the vegeto ble suitual, and mineral kinedoms are lusive proof of a Great first cause If the infidel would study closely wonderfulstructure and capabilities of the homan hand, could be further slobbering is bad for horses We cent and incomprehensible are thy reatures, O God!

The sun rises and gilds its manot good for present distress to edges as if they had been turned out with pure gold, the silvery meen easting its skimmoring light down over the earth; the innumerable stars; the cannol mountains: the fortile vallers vogotation , the fair lake reflecting from the mirror of its pellucid waters the clear blue sky.

All these vast creations of the not ral world and Christ and the angelic bost of the spiritual kinedon, has ize in one great treation, of which God is the central figure

The Scripture is another proof of ce of the Omnipotes The Bible remains unchanged claiming an unchallenged supremacy in the ity and perspi cuity of its tear Is sustained by Divine authority and sanctioned by

tion of future retribution. OUR DARK DAYS

BY BINDY BARD

by wealth and luxury was in that mood, and he exclaimed "All is vapity and T cation of Spirit." We must look higher than eastly for concellation re are living waters and bearenly food for us at such times if we will but ask. Erect your family alters and send up your daily potitions like Daniel and although you may be cast into deep trouble, trial and affliction yet "my grace is sufficient for you saith the Lord for I will bend a listen ing our to those who will sincorely call upon me and it shall not be up Let us not be discouraged in our dark hours. There is a f lining behind the cloud, and if we trust in God be will enable us to c come all our trials of whatever nature they may be. He has promised to not tempt us above that which we are able to bear. What a greevess thought

## REFLECTIONS BY S KEPSER

As the infidel has no Lord to fear, he can have no wisdom, which is a righapplication of knowledge; though learn d, he is not wise, his physical mechan isus slone beere strong testimony in fa ver of the meanity of his profession but he shuts his eyes and eags he don't see. To strain at grade in commendable, but swallowing camels should

The great preachers and eafe to follow are those who preach the Cross, and practice what they preach. Good Sa-maritems are always in demand. Love is the most powerful of all weapons; Jesus need it agazon his enemies; d wo? It is never too suon to be good. nor too late to amend. Sins of thought rapidly mature into principles of act What you have more than you need belongs to the needy. Hate is an attri bute of the devil, which Christians use in combat to defeat him. To covet an other's property is sin, but to covet a meek and quiet spirit is commendable By the exercise of petience and forbearance the sorrows of life are mitigated and the heart made better. A look from Jesus moved Peter to tears; his threats and pleadupes fail to move the trans knows to be hard. Harrs of tobacco feil to find it injurious, but admit that

The Church should be inspirational that is, it should kindle the highest and most sustaining emotions. But to accomplish thin, the Church should be on onal. It should impart exact know edge, impress it by anitable restate. ments, and rouse the spirit of favestigation But perhaps some one will say that the church is not to be a school in any scuar; the people are educated clee where. We reply, the church is to be a school of religion. Nowhere she do the people receive definite religious teach All who have a voice in the mat ing. ter should understand that the Church is to cultivate the intellectual nature as related to religion. In the general tenor of our religious work we need to make larger provision for the direct, def inite and socitive instruction of the pro-

ple in religious truth.-Selected.

There is a story told of a workman of the great chemist Faraday. One day he knocked into a jar of soid a little sil ver cop. It disappeared, was eaten ur by the soid, and couldn't be found question came up whether it could ever be found. One said he could find it: another said it was held in solution and there was no possibility of finding it The great chemist came in and put some chemicals into the jer, and in a moment every particle of the silver was precipi

tared to the bottom. He lifted it out a shapeings many cent, it to the cilveramith and the cup was restored. If Faraday

# The Brimitive Christian, SESTINGUES PA

Sept. 25, 1850. PROPERTORS | ELD. JAMES QUINTER, AND | E. B. BRUMBAUOH, PROPERTORS: | J. B. BRUMBAUOH.

Ban. Bashor is beyond the moun

tains preaching the Gospel May suo cess attend his labors. Bao, J. M. Mobler is now holding a series of meetings at Coffee Ron, in what our correspondents want to say the James Creek congregation

Bao Simon Mikevell has changed his address from Troy, Ohio, to Johns-ville, Montgomery Co., Ohio.

Sastea Bella, wife of brother J. T. Myers, has left Dr Walter's Mountain ne, much improved in health. Tur brothern of the Antioch church

Ind., have postponed their comm esting from the 23d of September to Out 9th En our Ashland aditorial of last mask in speaking of brother J. H. Worst,

will please pardon our mistake. Bec. J. B. B. and wife have been spending the week at the old home-stead. They call it recreation. We product it means hunting, fishing, &c.

on Rachel Dunmire, wite of Josorih Dunmire of the Spring Bun congregation, died on Thursday of last week She had been ill for some time

Wz are glad to learn that the mittee work in the Ashland church was very satisfactory, and thus the difficulties have been amicably adjust ed .

Bao, Samuel Wareham, of Mansfield Ohio, says the P. C. is a welcome vis-iter to his home, and that he would not do without for the small sum of

Now is the time to let politice alone Don't allow yourselves to be duped by wily politicians. Exercise your own good judgment, and then act as you be best for yourselves, for the Church and for the world.

THE Methodists purpose to raise \$1,000,000 for Foreign Mission, to cele brate the semi-Centennial Amiversary, 1852 of their first musice. A pretty big sum of money that, but they will it somehow

Tur barmony of the First African Baptist church, Richmond, Va., has of late been disturbed, and some sever hundred members will "draw out" and start a new church. That will leave pearly four thousand in the old church.

THE brothern in Norton Co., Kanatill need help, and we hope that those who have been blessed with plenty will not be sleek in administer those who have been less fortunate By withholding from some God, gives others an opportunity of exercising their charity.

Errors Issue Price Gols that he has been greatly relieved from his late at a and hopes that his regained bealth may continue. Yes, we all hope whatever good hoping and wishing can do, our aged voteran can fool assured that he will receive the advantage of it all.

Some of our brothron of the James Creek church drive sa far as eight siles to attend the meeting new must calculate the needing nor in a section of the section of the

made in one columns bezetofore, is now Kishacoquillas, or perhaps more generally known, as the Big Valley.

Overof those any wills un in Minnes. GU.000 feet of ota, cut 1 homber yes day, instead of 100 as stated in an article by Elder Murray, in a recent number of the PHINITIVE. Guess the mistake was ours. When we get a little more practice we can perhaps guess

Bao. J. R. Ridenour says: "The ark the Lord still moves slowly. Sabbath-school is in a prosperous contition. The average attendance is about seventy five pupils, all seemingom. Our superintendent, F. D. hold, surely deserves praise for his its ranging real in the work?

States E. B. Stiffer, of Hollidays Pa, says "Our singing class, acted by brother L. C. Stiffer, st burg, Pa., says the Duneansville church, closed on the ere of Angust 29th. He has returned to the Normal at Huntingdon. Bro. used the initials E J. Bro. Worst Ellis Brubsler has made an appoint ment for next Sunday evening to re organize the class.

> Bao. Jerry Hollinger, of Elk coty, Kan, says they expect to com-mence a meeting on Thursday, the 9th of October, and continue until the lovefort, which is on the 13th, commeneing at 10 a. m. Those coming by reilroad will be met at Howard Elle onnty, Kan., by addressing Jerry Hollinger at that place. ·- --

Business in Huntingdon seems to be looming up. The work on the Peni-tentiary is still going slowly forward Works are in operation and a argo additional building is being erected, and now they say we are to have a Paper Mill within three or four hun dred vards of our office. Thus, the moves and with it our time comes to turn up too

Bao. D. C. Moomaw says "Our prefeast at Johnville, Montgomery Va, will be held on the county. and 16th of October, beginning at 16 a. m. The usual invitation is given we were baptized last meeting Healthful interest manifested. The missionary movement alive and active The ministry and churches are awakoning. Too many asleep yet, and wome still will not suffer here to be disturbed."

Bao. S. B. Stiff, of Coonsville, Bedford county. Va. says the church there is in love and union. No additions recently but some are counting the cost. At our last council we called brothron H. P. Saunders and P. ker to the office of descon. Brother John Damer and I are the only minis ters in this Upper Bedford arm, and we have two meetings overy Sunday. We would be giad to have a call from some of our traveling brothren.

Some good articles on live religious ubjects will be acceptable at this time In writing, see if you cannot find something good to say about the churches. There is, of late, entirely too much fault-finding. If we make our short-com a point to pick out ince and see and publish there to the we will always find enough to do. Let us change our pelicy awhile

and see how much good we can find to tell about the church and our broth-

Sevenal errors on arred in an arti-

or" and of whom reference has been wrong. He says many of the burries wall before his writing deck. He said in our columns heretofore, is now measured 1; inches in diameter, and it helptel him to keep the love of God with his brethren in Pennsylvania, one store in Salem retailed as high as ever before his mind, and often when He is we are informed at we could in 100 collors per day at 25 cents per his mind would wonder away in iro.

> Ox Saturday last we had the pleaare of a visit to our aged brother famil iarly called "Uncle Davie Brumbaugh of the James Creek congregation bad been in very poor health some time ago but is now some better. he lives until the last of the present month he will he 87 years old. He is the only one living of fifteen children. Sister Markley, who resided in Ohio Sister and the only member of the family lighter heades himself died recently of an advanced age. He is ready to depart and is anxiously awaiti

A young sailor when converted wanted the minister to write some words on a card for him. He was re nested to write these words: "I love esns, do you?" When neked what esne, do you?" he was going to do with the card he said, "I am going to sea to morrow and I am afraid if I do not take a stund at once I may be in to be asbamed of my religion. So I am going to nail this card on my bunk, 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 and do it at once. Take a stand for right at once. If you defer it you may soon borin to feel ashamed of t you have made. Come out from the world and be separate-separate in its

habita, practices and customs

#### NOTICE. Good advertisements for the cover of the "Brethren's Almanac" for 1881

will be received on the following Col. 812.00, 1 Col. 810.00, 1 Col. 86 00. When it is taken into consideration that we issue 10,000 copies and that the Almanac is kept before the reader during the whole year, it makes the ming space very low, indeed,

much lower than can be had through any other medium. Those baving d merchandisa, of any kind, to dis pose of, will find this an excellent opnity. Those wishing space should apply soon as we will need the copy

#### PICTURES-MOTTOES

It is now quite customary to b the walls of our parlors lined with per-Some of our brothress

abtful whether this is right, but we auppose it is with pictures like some other things, it depends a the character of them. If the pictures are of such a character as will direct the mind to buly and divine things, or oven lift it from things sensual, there certainly cannot be much objections to It has become quite common within the last few years for ladies to ork mottees and, neatly framed, bang them up in their parloss and setting The character of these, as rooms. oral thing is such as directs the mind nto proper channels, especially such as Home" "Nearer My God to Thee" and "In God we Trust" Itie wonderful how the heart is affected by word, especially if that word is divine

Taylor Lewis, one of our most acmarks before his Acath said ! These mottoes are now my great com As be nattered these words, his finger own ministers, just in the same way, yet there is danger of them, and the pointed to the short texts of Scripture

NOAH TROUGH, the "Skeping Preach-| should be 6000. His initals were also | worked and, in a frame, hung on the | the burden falls on us as individual wall before his writing deck. He said Then too we may labor for the proper channels, this significant age would aid him to call back and direct is to God In short we believe in keeping certain passages of scrip ture ever before our eyes, and als ch mottoes as will dis to the duty and the great work of life. and it would perhaps be better to have our pariors, santtume, and sitting rooms adorned with these than the life-rize portraits of our friends.

#### THE COFFEE RUN MEETING

The James Creek church is geo-graphically divided into three congre gations, each one baving a church Coffee Run is at the western end of the destrict, and it is in this district that brother J. M. Mohler now holding a series of meetings. On Saturday evening we went up and remaiped over Sunday. The are largely attended and considerable sterest manifested. Brother Mobile is laboring with great goal and proach es nothing but sound dectrine. 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 Dan

iel Brambaugh, who has been severely afflicted for several years and his ens seems to be still growing worse. Assiro is that he r gay be delivered from the body of this drath and go to his truth to believe that in beaven our onments shall be proportionately Lord when he says, net how much we can bear and we an feel assured that he will not overburden us. An noon or the sheaf is ready be will gather it

#### THE TRUE IDEAL OF ORRISTIAN T-AROR

Jest now there is a great deal of alk among our brotheen about exter ing the horders of our church, and it certainly a very unportant topic one that cannot be considered much. It is also a manifestation of commondable zeal an inducation that we love the Christ given church There ie, however, a danger of mere worldly enthusiasm in the work of promoting the interest of the church as an organ ization, a desire that it may become strong numerically and financially Our thoughts, work and prayer sea center morely in the church. It should not be our object merely to proganization. It was cools be was la ng for. In our labor souls should be the first and central object. ded not die for the church but for mee Part when he went through perils of land and sea, and among false broth ren, had for his central object the salvation of souls. There is a tempta tion on the part of ministers to look a little to the pecuniary interests of the church in their labors, not purhaps so uch on the part of those of church as those of other denominations, who receive a salary. We once heard of a minister who was very apxious to get the wealthy people the neighborhood into the church, "breamse," said he, "they would contribute liberally to its support." was surmitted that this m an eye to business, and while the thought may not be applicable to our

national pride. It may give us satis faction to realize that we are becoming oue, that we are strong, and popular in the world A feeling of this kind may serre as an but unless we can have the salvation of souls uppermost, and the church only as a means, we cannot accou plish much for Christ, Our w configuration and we dishount Christ when we put the means, the church above the end to be accomplished Jesus does not put an estimate unor the church, but upon the roul. "WI shall it profit a sonn if he gain the whole world and The angels are said to releice over one signer that repenteth but not over the We should of course love to aharah but wa must love it haranse through 16 souls are saved. want to make our muscionary efforts real success re, more love for souls. Let ill of our brethren and sisters tak hold of the work with a heavenly on thusiasm, under a baptism of fi will force the cry, "Give me souls or I He." Got this passion for soul-saving not God will be benored and the angels will shout with joy on the ie turn of ransomed souls.

#### OHE MISSIONARY WORK We are happy and can constrainly ur brethren upon the interest that

munifested among us upon the mission ary couse or work of evangelism. Con dions are coming in corouraging indeed at frequently requires a great by There is considerable feeling deal of patience to enable as to bear awakened, and there is evidently a under them, but it is a glorious growing conviction in the brotherhood that upon the principle stated by nor much is given of him shall be much required; and to whom men have mitted much, of him they will ask the we should be doing more t we have been doing in promoting the prend of the gospel, as much has been given to us as a Christian and also to many of our beethron a individuals. As a community, we have been favored with a clear fight in regard to the doctrine and practice of the apostolic church Our ancient brothren, who under God gave us our present general organization, by thel cmest, humble, prayerful, and perse vering efforts, succeeded in finding the when those paths old paths," unpopular and but imperteetly known God vonchsafed to them no little favor in guiding them in their researches after truth to the attainment of the edge of it which they such in reaching. And the precious treasure which our fathers found by much sacratice and labor, has come down to us and we are enjoying it mits life-giving and joy-inspiring power. And t who enjoy it, put a high value upon it, and extern it as their chief good.

And not only have we been favored as we have been with 'that form of doctrine which was delivered" divine authority to the apostoli church, but many of our brethren baye been blessed with success in business, and they have a considerable amount of wealth. As God has those elerred us as he has done, our respons bilities are of no ordinary character. And to this fact our brethren are awakoning. And ny a result there is a growing feeling of interest in extendng to others the light, liberty, and joy which we ourselves are in postession of And this is as it should be. Th spirit of Christianity is a honovolent society And it was benevolence and that prompted our blessed Bedoomer to make the averline he made in undertaking the work of human re

itself in his church, it indicates the eminence in study. "Within half a spiritual state of the church. A spirit century," he says, "as young man of tree love, and unselfab concern for addicated to the use of tobacco, has the salvation of rouls, is one among the symtoms of a healthy spiritual condition of the church. While an indeffere e to the spiritual welfare of the world around us shows that the church is by no means in the spiritual

And for the encouragement of those the have contributed funds to further the Missionary work, we would say the board is making preparations to apply the funds, and we bopa before ng we can report favorably of the progress of the good work. Brother Hope is working to Denmark, and though under many disadvantages, not happy results, as the Lord seems to be working with him.

We hope the churches will co to contribute to the missionary cause and not only so, but that they will also make the subject one of Personant carnest prayer. In the meantime we hope that openings will occur for successful labor.

#### Educational Department. PV M N T

-Searce-Educational news

nterest to give, we shall be pleased to ind room for them -In writing about our schools we

should come down to solid facts. There is nothing to be gaused by exaggeration or misrepresentation

Bro E S. Miller, of Hagerstown Vid., spent the Sunday with un. He to visit his daughter who is at tending the Normal.

Bro. D. Melvin Long has a select in Hagerstown, Md., and we ne glad to learn than be is meeting

The elecution class taught by brother Swigart is progressing and visitors can spend a "period" with it very pleasantly. It meets in the chapel.

The Normal has lately precured a good set of chemical apparatus, and the class in chemistry will now have the pleasure of witnesseg practical dem nstrations

-On Monday evening we had a re ligious service over at the riverside to of the Normal students made the good confession and was bustised May the good work continue.

-On ortar Bro Emmost has not chased a first class microscope and is so engaged in examining the wonders of things that he forgets to cat With the maked eye, we only see half of the living world.

-Education, by many, is supposed to be a very mysterious thing that in eres the common people. This is a rove erest mutche as it w thing that none of us can do with out. It is a practical knowledge of things with which we come in contact every day. It is true, some have a little more of it than they put into ctical use, but then, others do not have as much as they could use to dvantage. It is like money. If man has more than he actually needs

he lays it by without feeling meons But if he done not have to most his demands he feels greatly embarrassed. A good education coables us to understand and practically use things around and

graduated at the head of his class in Harvard College, though five out of chances, you see, were five in six that a smoker would graduate at the head of his class if tobacco does no harm. But during half a century not one vic tem of tobacco was able to come out ahead." This is a strong testimony in favor of the incitations that banish this filthy and sinful hubit fron their

halle.... The Brethren Normal College does et allow the use of it in the building or on the college grounds. The man agers of this school are determined to all in their power to crush this filthy and evil habit from among those are placed under their care

very important improvement low being made in teaching, is the system of allowing the pupils to do the reciting instead of the teacher. The system in a nutshell is "talk over shat you read" that 15 read your textand then tell all you know about it Au aged teacher says:

"Nearly forty years' experience a teacher has shown me how hitle I truly know of a subject until I begin to explain it or teach it. Let any young person try the experiment of -If our other schools have items of giving in conversation, briefly or connectedly, and in the simplest langu the chief points of any book or article he has read, and he will at once are what I mean. The gaps that are like ly to appear in the knowledge that he felt was his own, will n very surprising. I know of no train ing superior to that in utiliz ing one's reading, in strongthening the me and in forming habits of clear, consected statements. It will doubtles

teach other things than these I have centioned, which the persons, who honestly make the experiment, will find out for themselves. Children who read can be encouraged to give, in a familliar way, the interesting parts of the books they have read, v h prost advantage to all concerned. Most thus ne youth I know has laid the foundation of intellectual tastes in a New England family, where hearty encour. neat was given to children a adults in their attempts, to akatch the lectures they had heard the evening previous. The same thing was don

#### Welestern Bepartment. ELDES S. H. MILLES, EDITOR

with books

work

THE common interest of all have strong claims upon us that should never be foreston

To do good to others is Godlike, for He is good to all. To do barm to othors is Satualike, for bad to all is his

It it was not for the great difficulty in some of us to see our own faults, there would not be so much in the way of other people.

WE leave Ashland on the 16th inst for LaFayette, Ohio, thence to Lima on the 20th Our mail should be di-

peried to us at Ladors WE fear the great excitement ov-

politics will hinder the work of spicad-ing the Gospet, and hope our biethren will be careful and avoid its dangers Our stay at Ashland will of necessity be longer then intended. We are corry for this, because it will delay the ommittee work at other places.

The full enjoyment of social and re gious life requires a great deal of for-It is a significant fact pointed out bearance, because there is so much im-by Dr. Die Lewis that tebucco-using perfection in us demanding the for-Dr. Die Lewis that tobucco-using perfection in us demanding the for-dents have but small hope of pre learnace of others

We have just taken a walk over the not give children one single privilege Primitive Church are doubtful College grounds, and think we have n a pressier place for holding our A. M., when it is fixed up and some fencing moved out of the way.

ASRLAND College opens with pres ects as bright so its warmest friends could expect, pleasant, presperous, and working for the spiritual, moral, and intellectual good of our age. want our brothron and friends to watch

Wa admit that brother Hobsinses has the right to oppose some of our views on religious and Church matters if he chooses, but not the right brothor Henry, if you please, to advise against us in matters with schich the Church and the public are not con-

Tur labors of the committee sent by A. M to the Ashland church, in Nort eastern Ohio, were concluded very satisfactorily, and accepted unanimor The church was sustained in its procoolings, and all parties seemed , well satisfied. Quite a contrast with the

Beaverdam church in Md. SISTER Julia A Wood's visit to Ashand was a very pleasant one to our people of Ashland and vicinity, as we hope it was so with her. This was our first acquaintance with her, and to us her strong speriton) nature and ever abounding faith in God, reoma slmost the inhabitant of another world dwelling in a feeble tenement of clay in a strange land. We hope she will ontunue to improve in boulth until ully restored, and then settle down in and as her home

TO A LONELY SISTER IN VIROINIA.

Your letter stirs up my deepest feeling of sympathy for you. How many things in this world when rightly seen tond to prepare us for the joys of thu spirit world Your 'lonely path may neglected by many around you, but it is all visited by the Redown raveled by many a sunt gone before. The worthy and faithful are often neglected on carth, but in heaven all glory of the celestial is theire You have some trials coming from service where you should expect

joys. Bearing the sadness of heart made deeper and sorer by expected frieads may weaken confidence in man, but it increases your trust in God, who is never forsaken or left you. 'Cast all your cares upon him for he careth for you.

strung my own heart, with its notes keyed on the scale where anthdivise harmony are chanted, by harps banging "on the willows." To have Jesus all and all with and in you, is the joy and peace of God, when all the witness of sorrow and sin is waying against the battlements of a failen We pray God will give you grace to bear and "muit all the days of your appointed time, till your change

the cross but it also gains the crows for you. The exterding weight of glory is won by looking from t rows of carth to the love of heaven

## FROM OUR EXCHANGES.

-A split in the Christian Church of experton, Ky., caused the erection of a church on Constitution street, at a cost of \$17.0%). For some came the orship dwindled, and the church was sold a few days ago, by order of the Circuit Court, for debt. The purchasers were negroes, and the price naid. 85 000

-The Independent says:

of church membership until they are themselves converted and join the they are prove nothing.' But it seems that oin the these learned men and hosts of others, church. To say that buptism introduces them into the church is more jogglery with words." True, and sadly maging to Pedohaptism.

-The last statistics of the Old Cuth. olic Church in Germany show has one Bushon and 47 priests at work There are, besides, 4 professors, 2 in-valid priests, and 1 who withdrew on account of the celibacy decision. During the past year 3 priests died, two were removed and 2 were necessard About a dozen of the priests have tak-

lies is estimated at 45 mm -Statistics of the Protestant Spin copal Discuss of Pennsylvania, com-prising Philadelphia and four counties, show that there are up it at presen 199 clergymen, 143 churches and chapels, 25,263 communicants, and an acal value of church property of \$6,600.

The total receipts from all source es during the past year were \$734,804. 04 Rhode Island has 47 minusters. and 7,173 Sunday-school scholars. The

total contributions for Church work last year amounted to \$136,50 -The colored Bantista of Toyon Arkaness and Northern Louisiana,

numbering about 100,000, have deter-mined to build a college for the education of ministers and tenchers in the city of Marshall, Texas. They are aking a victorous and anecessful effort to ruise \$16,000 for this purpose among mocives, and they are hoping that a like amount may be contributed through the American Eaptest Home Mission Society.

-The great event of the day in all the Rhine land is the completion of the great Gothic Cathedral of Colorne il European journals are filled with the marvelous story of the labors of more than ex lendred wars. The royal house of Prussia deserves great eredit for the steady aid and page of this enterprise for the last decade and the more so when we reflect that it is a Catholic monument, while the royal family and the nation are dutinctively Protestant. But the "Ce thedral Building Association" bar extended its branches over all Go and in many other parts of the work where Germans are located, and the and has been steady, generous,

non-partison. No other Cathodral can now compare with it is age and magnificence, and the autient and quality ty of Cologue is justly proud of it. It will stend as a symbol of Ger adelity and unity, because all parties I sympathize the more with you, behave vied in the completion of the ause lasting and deep sorrowe have work. As it now risse is majesty over

the famous colony of ancient Rome, it scens like a bridge between the thir south and minetcenth centuries, and the civilized world is sending its greet ings to add to the passes of victory. There have already been several cale brations of the event, but the gre will come off next month when the Emperor and Empress are also ex-

What you have to bear makes AUTHORITY FOR INFANT SAPTISM. The Consider Baptus gives the fol-

lowing article, which goes to show that the advocates of Infant Bantism have no grounds for their practi "At lest we are furnished with allegod Scriptural Authority for Infant Baptism It is prepared in the form of a leaflet, and was submitted to a Bible class, under the instruction of a pled, but not till then. No! Brother leading Prosbyterian mianter of this We have been a accustomed hith-

erto to believe with Dr. Hanna, that Scripture knows nothing of the bantism of snfants'; to conclude with Lange that infant baptism is totally opposed to the spirit of the spostoliage, and to the fundamental principles

must first be put into it." wants baptism to introduce initatis of the New Tostamont, and to accept into the church? The Reform Stands the testimony of Hagenback, that the into the cuarter. The accord of the parameter of the cuarter of th

are quite mistaken, for here we have chapter and verse for the practice. Let our roaders sandy the leaflet carefully, and at once renounce their mintaken notices. Here it is, heading and

PROMISE INCLUDES JEWS AND

And I will establish my coverant between me and thee, and thy seed after thee, in their reportations for an everlasting covenant, to be a God to thee, and to thy seed after thee en wives. The number of Old Catho

And if yo be Christ's than one Abraham's seed, and heirs according to the promise. Gal. 3: 29,

For I, the Lord thy God, am a jest ous God, visiting the inequity of the fathers upon the children unto the third and fourth generation of them that hate me .

And showing mercy unto thousands of them that love me, and keep my commandments Exedus 20 : 5, 6. Know therefore that the Lord thy God, be is God, the mithful God, which keepeth coverant and mercy them that love him and keep his commandments to a thousand concessions

Dont 7 - 9 PROMPET TO CITE BUILD For I will pour water upon him that is thirsty, and floods upon the on thy seed, and my blessing upon

thy offspring

And they shall spring up as among tho grass, as willows by courses Isu 44: 3, 4. the wat

JEWISE CHILDREN INVITE But Jeeus said, Sutler little children ad forbid them not to come unto me for of such is the kingdom of heaven Matt. 19 . 14

PROPERTY OF SERVICES For the premise is unto you, and to our children, and to all that are after ff, even as many as the Lord our God shall call. Acts 2: 39. STATE AND STANDING OF A CHILD OF

For the unbelieving husband is sand tified by the wife, and the unbelievene wife is sanctified by the bushand: else were your children unclean, but now are they holy. I Cor. 7: 11.

ORDINANCES TO BE OBSERVED AND Go ve therefore and teach all nabaptizing them in the name of

the Father, and of the Son, and of the Holy Ghost, Teaching them to observe all things

I have commanded you and, to, I am with you siways, unto the end of the world. Amen Matt. 28: 19-20 able that in this list of nine passages

from God's Word, seriously advanas 'Scriptural Authority for Infant Baptism," about half should be taken from the Old Testement and only one should make any reference at he ordinance of bantism That one is the Commission gives by Christ as quoted from Matt. 28 19-29. The other verses have no more braring on the subject than, say the Beatit or the Lord's Prayer, or the twentythird pealm, or any other circle verses selected at random from Holy Writ. As for the Commission authorizing infant baptism, we will re gard it as doing so, just as soon as the dear little once can be taught or distiparsons, of Knex Church, we are not yot satisfied with your proofs. Try And rescember that the great est of German Scripture critics affirms that 'all traces of infant haptism, which one will find in the New Testament,

Without the Bible, man would be in the midst of a sandy desert, surrounded on all sides by a dark and impract

# Jome Bepartment.

A WORKINGMAN'S WIFE. ed from ' Certain Dengerous Tes

One such woman whom I have known for years, has often excited my wonder by the quiet strength and beauty of her character. She is about thirty five years of age. Her father was a prosperous farmer, and she grow large, old-fashioned farm me, where the abundance of bired help made it unnecessary for her to thing beyond taking care of her own room and clothing. But she tearned housekeeping in the intervals of attending school, taught school two or three years near her home, and then married a business man whose fortune consisting largely of landed property was amply sufficient to prom of comfort, and the opportunities for intellectual improvement which she so much coveted. Their life was pleasant and prosperous till a few years after Then her husband sold his property and removed to a distant State, where he bought a farm which had been exhausted by bad tillage. About this period the approach of th hegan to be foresbadewed by a general decline in values, to the consequent disappointment of busin men who had looked for profits from the continued rise. A series of losse

The two children wer re old enough to go to school. The futher could not find employment, as he mided one to the many in like circumstances. About this time the wife was engaged for some months in sowing straw goods at home for manufacturers in one of our She preferred to help allarge cities. ough it did not then appear absolutely necessary. Later size said the piano which was her mother's mariage gift to her, bought a sowing mawith part of the proceeds, i while her husband worked as a day laborer at gardening, wood sawing farm work, Ac., she took sowing from a large manufactory of woolen cloth-For soveral mouths she used the ing. schine fifteen hours a day, and thus parned from three and a baif to four dollars a work. But the labor was too great and she had to relinquish it in less than a year. During this perio the was often unable to sleep from the weariness and nain resulting from ex-

esive labor. All that husband and wife could carn was often insufficient to supply the family with needed food. The man's bealth declined so much that his labor was not very profitable either to himself or to his employers, and at ugth the house had to be surrendered to its former owner. Since then the woman has paid six dollars a month rent for the house.

There have been many dark days. After it became plain that the work with the sewing machine could not be kept up, my friend learned to make small articles of women's annarel then in Stabion, and has kept a all store of them at her home for sele and has taken orders from our tomers for their manufacture. The family needs for food, as she told me, dollars and a balf a week, but three there have been many times when they have lived on one dollar per Sometimes in winter they b been without food or fuel. They often live almost wholly on broad, and have eat for weeks together. he woman is a member of a pro-

tome the should be deeple to meetings with great regularity. Does your minuster come to see

Ob, yes." "Does he know how you are situ-

"No"

"Why do you not tell him?"

meh things and I would rather convorse with him on other subjects."

They know that we have nothing live on but what I earn, except when my bushand can do a little work now and then, but I do not think they know anything about how much or how lit-tle we have." Here she paused, and

I saw that she was making an effort to speak quietly. Her lips moved in silence, but she soon spoke again in the same clear voice: "It is sometimes hard to be told that such and such ladies have remarked that I um always wonderfully well drossed. It is ouit ertain I sho sald bave were ragged and slovenly. People would interest themselves about me nd give me something to do, if I gave up trying to be next. But I can't do that, you know!" And she laughed gaily, though her eyes were ready to

overflow She possesses the power, apparently o casy and natural for some women of dressing with exquisite taste, eve with the poorest materials. My wife says that Mrs. --- would appear well ressed if she had only an Indian blunket and would somehow make it look about the same as the costume of all

She feels that dobt would be farlure led to the sale of all their property nd ruin. "I could never keep and the purrbase of a small bouse in a heart and coorsing if we were in dobt. village, upon which part payment was "What are your expectations, your made, the rest remaining on mortrage.

opes for the next few years?" All other resources gradually failed "My children bave thus far been or studies, and I feel that they must, at any cost, have a tolerable od-My daughter, now fourteen years of ago, has a nussion for teaching, and it is my utmost ambition, I bone is that my health and strongth may hold out, and that I may have work enough for the support of tny family, and especially to pay my ron "Do you over look back with re-

> "I have not tome, and if I had that could be foolish and useless "Do you blame anybody for your

"I feel sometimes, as I suppose all men do in such circums sving, "If you had only taken my advice, or done as I wished,' but it could to no good, and I have never allowed myself to say it.

Does it seem to you that people are old and bareh and unkind? "No; they are generally kind beart-They are sometimes thoughtless,

but we must expect that. Not many know much about the lives of those around them." Does your religion help you? is it a real force and aid?"

"You; there are times when I could not so on, or have the strongth I need, without it. I am not a very plous porcommot enthusiastically religious: I do not expect God will do my work for or make everything easy or pleasand . Aut I could not live I think, without the feeling that His goodness and that sees show, in ways I cannot und in the darkest times. I am obliged to think that help is sent me sometimes in answer to prayer."

Then why is it not always : That is not for me to understand." This woman's religion appears to be a real farce in her life. She thinks that human labor, wisdom and self sacrifice are necessary for the right direction of

humns life, individual and social; and core the cyile which now afflict poriety. "God will not do these things for us, but flo will help us if we do our best in any good work." She does not seem to have been injured by her harsh and casary to swallow the whole contents as that in our day would scarcely be tolerto the consequence of the ready for least and extract the water consequence as a man man of water than 18 for many for least the ready for least at the water least the ready for least at the water least the ready for least the ready for least the ready for least the ready for least the ready of the ready that will could be read to strong the ready that will could be ready to make the ready to the ready course the ready of the ready to the ready course the ready to the ready course the ready to the ready to the ready course the ready to the ready to the ready to the ready course the ready to the r

"But some of your friends in the degraded by trial and suffering. She cetters were noted, thurch are acquainted with your cir. retains her old interest in culture, cet this habit had not read each year a few good books. converses well, has a fine presence, and born, which he carried about with him her example and influence are most

#### wholesome and encouraging THREE HUNDRED YEARS AGO.

How many blessings are enjoyed in our day, that seem so much much conrae, that we fail even to be thankful Some of you, children, End it hard to believe that only three hundred years ago, even rich people while kings and c lived in mud buts ducals know nothing of the lawner of placed windows, and elegant furn oven in brantiful, wealthy England whence many of our ancestors came and from which, not only our language, but nearly all our laws and custom-

have been obtained. In our bright, cheery homes, we fall to realise the ut ter dreatness of the rude shantles where ancestors of only a few centu back used to live. In place of our downy carpets, their cartben floors were strewn with hay; instend of gaslights, they had only torches or lamps of the rudest make; and even thinneys were unknown in England until the thirteenth century. Previous to that peri od, blacing logs were piled on a stonin the centre of the cheef apartments. while the smoke made its escape through a bole in the roof. The manufacture of class for windows was first introduced with effectionacy, because he had clean etror appeal over the floor of his dining ng, and it is my utmost ambition, I room every morong in wester, and were placed, while other bread was up may say, to fit her for that work. My fresh bulrushes or green branches in plied for eating with the most. After fresh nutratate or green fertilized in the most of the most of the place, as the first place, as for the most of the place, as for the most of the place, as could not find room on the brenches, or "frencher" as it was then colled, if he moster, with rather clouded countempts at down on the floor and cast choice, and if not, it was put, with all most, was desirable the tittle one. The litter of loose rushes and heather, with-

by veritable historians, that Henry the ever wore a shirt; and even the luxuri ous Henry the Eighth knew nothing of the comfort of real stockings, their place being applied by "cloth hose," like the Chinese stockings of the pres-ent day, which are simply ill-shapes bags for the feet, composed of unbles ed shirting. As these "bage" possess no elasticity they cannot be fitted to the foot or sukle, but must be made double the size of an ordinary stocking, in or

der to be pulled over the heel and inp. Those were emphatically the days of straw beds and bare floors, of smoky ceilings and unglaced windows, days of leathern doublets in place of lines shirts, of wooden shoes and no stock ings, while such convenences as forks and glasses, watches, bonnets, books, ustice and love are ever all things, and and conthes, and even soap, were all set unknown. Tables were not used stand, He is with me and cares for me to set on, but only a heard, brought out

when needed, and Inid saids when the meal was over. The family and guests were called together by the sounding of born, and the cloth, which was entil the reign of Elizabeth, only a piece of why is prayer not always answered?" tapeatry or coarse carpet, read on the board until all were rest Rude wooden bowle and platters, and a root of rough, unglased creckery, shoot as elevant as our roofing tiles. were the chief table-ware known in

that man must learn how to avoid and England, till the art of glazing crackery could not stand upright it became nec-

"He has not asked me or spoken of support her family, she has not lost one a dricking glass, and hence may also noy coath in 1650, her first mail coast to have been in any wise weakened or ing to excess, for which our Saxon an It would be well if rotains her old interest in culture, es-this habit had not been banded down pocially in literature, and manages to so faithfully to some of their descend-She auts Each man usually had his own

> wherever he went. They were som times elaborately carved and ornamented with gold or salver, and in such cannsidered of sufficient value to be left by will to a favorite heir, just as bequesth valuable jewels or coatly plate. Another pre made of the drinking born in those early days, was to eive it in pledge of a contract or conveyance of an estate, in the way we are said to have held their land from Canato the Dane, with no other title or proof than the possession of his drink

Meate used to be brought in on the spite, just as they were cooked, and the carver held the meat in one hand, while he cut off huge chunks with a razor shaped knife, held in the other, each guest belying bimself with his fingers, and after eating whot he desired, throwing the remainder with the bouce, an der the "board," for the dogs and cats Knives were little seed, even as late as

ing born.

the times of Henry the Eighth, and forks cause in a whole century later, baving been horrowed from Venice der ing the reign of James the First. writer of those days describes the fork ed for each person at dinner, it being ill-mansered to touch the viands with kept at school; they are doing well in in 1357, plates of born being made to the lingers." For hundreds of years just in property supply its place until then Backet, the the simple convenience of place for eat- obey God's hely commands - Cornelism archbishop of Canterbury was charged ing on was totally unknown to our ancenters. At first they used have alices of bread, on which the most and gravy

> comfortably. The royal hed of even the remanate of the meal, into the sime earnest tone of the child provoked the the third Henry, consisted merely of a backet, and sent out to the poor, who were always waiting at the gate for out either sheets, pillows, or counter their share of the reput. The poor pane; sad it was not until the close of were never forgotten by our Saxon the fifteenth centery that straw was dis earded from the sleeping apartments of the monarche of England. We are told which means "bread-giver," because the which means "bread-giver," because the mistress of a manor used, in those days, Third was the first English king who to distribute with her own hands, bres and other progesties to all the poor of her domain. Gradually there ers" of bread were exchanged for real plates-made of silver for rich memle. and of wood or pewter for the poor, til the introduction of creekery. Even fruits and flowers were rare and coult

luxuries, scantily enjoyed by the wes thy, and almost unknown among those of moderate means Apples were oduced from Syria in 1525; strawber ries, from Flanders in 1530; gooseberrice, from the same country a few later: corrento from Corinth in 1533: pears, from China and continental Europe in 1502; pletus, from Demarcus in 1596 and walnuts from America in Most of our garden flowers w taken to England from various lands during the reign of Henry the Eighth and his three children, and thence have been subsequently imported to our own Cabbages and salads were in troduced from Flonders as late as 1520. and canbilowers a century and a hulf later, were considered too rare and expanying to be sold in the markets. At the beginning of the seventeenth cente ry, few people even know the toste of

beans, peas, or lettuce; and a large proetion of our ordinary dishes were in England, unbeard of delicacies, till fifteen hundred years after the commence ment of the Christian era. Yeast for was discovered by Palisay, about the until the year 1624, and previous to middle of the sinceath centure. Horns the reign of James to Piran, the ordi-were also used for drinking, and so they may bread of the concealmont state mortate.

in 1784, and her first watch in 1658, while it was only in the year 1641 and 1606, respectively, that tex and coffe came into general use by our English

ancestors Ganbohts were the growth of a c tury and a half of later progress, inventor was a Frenchman, an engineer Le Bon, who in 1785 adopted the idea of neing, for purpoves of illumination. the gases generated during the combu-tion of wood. He labored for a long time in the effort to perfect his crude in vention and it was not until the year 1890 that he took out a patent. In 1816 the first use in London, was made of gas, and in ISIS this invention, really of French origin, came to be applied in Pronce

Thus we see that for our English an estors, the age of comfort, the golden age of reamed civilization had its birth about the beginning of the sixteenth century, as the fifteenth gave us the priceless tovention of printing. then, so rapid have been the growth and development of these three or four hundred years, that the home comfort and refinement of the English has passed into a proverb, and we bear, from the lips of foreigners, that in no other language, and by no other neonle of the wide world, is the word to so thoroughly understood as by the English: doubtless because no other tion has been so truly Christian in its an instrument to hold meat, provid- laws and institutions. "Them that hon or me, I will honor," says the Supremconsidered by the refined Venetians as Ruler; and we find countries and indi viduals, wise, progressive and happy on as they reverence

#### WEARING BRIGHT PAGES.

"Wy don't you laugh, mother?" said wished for laugh, and the little boart was bappy.

And, mothers, I fear we do set laugh The house-keeping as so enourh s, the children so olten trying to perves and temper, the servants mosexasperating, and even John, kind good bushend as he is cannot understand our voxations and discourageme and so, wonried and worried, we often feel that it is too much for the house hold to depend on us in addition to all our cares. for social supshine as well Yet the household does, and it my Futher may be bright and cheery, his laugh ring out, but if mother's laugh fails, even the futbor's obserfulness seems to loose much of its infection. In the sad, but forcible lines of one o Joonna Baillie's dramas-

. Her tittle child had caught th

we may catch a glimpre of the storn represed life at Bothwell Manes where "the repression of all emotions even the gentlest, seems to have been the constant lesson I remember well hearing a lady say

When a child, I need to wish so ofte that my mother would look cheerful." Then laugh, mother, even if you do feel simest too weary even to exert the ficial mureles and you have to make a pitiful offert, nigh bringing tears instead of a length.
You feel the better for the effort, and so will the children. The little ones, unconstiously to you and to them solves, are catching the very phases of the countennace which will go far to brighten or cloud some future home

Then laugh, mother-parier, nursery and kitchen, all feel the effect of you mile or frown. The cheery laugh of a mother goes through generations, a well as her frown. And when the mother's eyes are closed, and lips and hands are forever still, there is no aworter epitapb which children and friends can give than "She was always

#### WHICH IS BEST?

A man once said to me "Do you be we there is more strength in a glass of water than in a mug of ale?" a bit," I answered, "that's not a fair comparison You pay five cents for your mug of alo-I get my glass of water for nothing. Besides, whon I drink my glass of water, I am satisfied with it, but if you drink a glass of ale. directly you must send down another Suppose now you to keep it company. art and pay twelve cents for it, and I take the same amount of me and pay mx cents for steak, and two onta for bread, and two conts for po

tators, and two cents for apples, eave a place of fresh water for nothing Which is the best? I set my dinn and am ratisfied with it, and go back to my work and cars more money You so buck to the saloon to get more spend your money, and waste your time 10 the hear deinber will shaters long

enough to get rid of the effects of beer, be will fird himself able to do and man work than when he drinks One of our greatest champeons of our day, when he is training for a contest, es there is nothing like cold water

There is no greater mistake than t suppose that beer and spirits strongthon a mon. They only stir bim up and his strength. I drove twenty four miles the other day. When I go within a mile or so of home may horse I save him a sharp cut with my whin and he went faster, but I did "I've strongthened my herse If that's the way to strengthen him shol is a whip to bim that drinks it. and he is a great fool that whips bim-

early start and walked over to a neighboring town twenty miles away Havme their business, they walked about to see the place, and met a fel low-townsman, who proposed to return with them, and invited them into the beer-shop for a strongthening drink "No," said they, "we are tectotalors, and we have had our lunch." But h old not go without a priming of alc. At last they were off, and for a while they all kept even step, tell, after sem seer man began to flag, and the I at the half-way house, he must have a bracer. After three miles more be wanted another, and this time it was whiskey. Finally, at fifteen miles, be ut entirely and stopped for the night, where he was laid up for a day or two; while they walked on hom and the next day were fresh for buson e. Oh ne friends, all nature works o

water, and we believe that God meant men should do the some. Take the water, friends, and all the good things that so with it. God's blessing is it at -Conada Cashet.

#### DON'T WRITE THERE "Don't write there," said a father t

his son, who was writing with a dis mond on the window. Why not? use you can't rub it out.

Did it over occur to you that you ar uly writing what you can't rub out You made a rade speech to you mother the other day. upon her loving heart and gave her much pain. It or when she thinks of it. You whispered a wicked thought, one day, in the cor of your playmate. It wrote itself on his mind and led him to do a wicked not. It is n't rub it out. All your thoughts all your words, all your acts, are writ ten in the book of memory Be care-ful. The record is lasting. You cun't

ever a man went down in the guttor that did not mutter as he went down that he had too etrong a will to ANNOUNCEMENTS

Of the Tellow Creek church, Oct., 14, in Enterprise church Bedford cour Of the Rome shough Harcock county, O.,

In the Protect Aurah, Filmore Co., Neb., at 16, at 3 o'cleck Ta the Roat River congregation, Fillmore county, Minn., Oct. 9th, commenting at 16

ot 20th, commonting at 10 o'clock In Caldwell county, Me., Oct. 80

in the liear Creek church, Christian Co , Oct 1st and 2d, at the boose of brothe obs S. Statzman, S. males south east of

In the Monticello church, Whate Ind., October 15th, commencing at 4 o'clock

In the State Centre shurch, Marshall Co. Iowa, October 4th and 7th, soven and one half units south-coat of State Centre.

enty. Kan. October 14th, commencing a In the Gratot church, Mich , Det. 24, comsecting at 10 o'clock, a.m.

In Lathrop, San Jonquia county, i
coher 8th, and will continue one week

In the Macoupin Crock church, Montgon y county, Ill., October Sth. The Lost Crock church, at the Pres Spring January Oct. 16, sa ope o'elock The Pauther Creek church, Woodford santy, III, Oct. 15, at 10 o'eleck. The church of Elk Creek, Johnson Co.

Over 5th and 34, at 10 o'clock ca, out manner, No., Oct. 10.
The Salamony shorth, October 16
In the Penhody church, Marion county. an., Sept 20th and 28th, at 2 o'clock.
At the Tearent meeting house, Ha
are county, W Vs., Oct 16th and 19th

At the Seaver Bun meeting boung, Money W. Va. Oct. 22d and 24th

y, W. Va., Ort. 200 km 200. Yellow Creek church, October 14th is new church at New Enterprise, at -

esober 6, at 10 g'clock to, October 0, at 10 a cases. The Howard church, Howard county, Ind., et. 12th and 18, at 2 o'clock In the Searceset church. Wabash county,

Ort 18th, at 10 o'clock.
the Pall River church, Wilson county
Oct 5th and 6th, at the house of broth er Jacob Mahorny, at 5 o'clock stea county, W. Va , Cet fid a Marion county, Iowa, Get, 18th and In Marion county, Iowa, Got, 18th and 17th, at 10 and a half o'clock, at the house

John Erb's, dynales south of Teamstville In the Hopewell charch. Bedford co a, Oct. 12, at 10 o'clock.

In the Logan Creek church, Logan Co.

bic, Got. 29

raty, Pa . Oct 15, at 2 o'clock

on Praise, Lawrence county, Iti The Silver Creek congregation, Ogle Co Oct. 14th and 15th at 10 e'clock At the residence of brother Jesse Shirk. miles north-cost of Abileon. Dickinson Co Escass. Oct 9th and 16th.

In the Pove Creek church, near Walker The Arcades church, Hamston county, nd., tetcher 18th, at 10 o'clock. In the Dry Valley congregation, October The English River district, Keekink Co.,

The Clover Creek congregation, Oct 15th

r come e Grandy church, Grandy county, Iows 15th and 16th, at I o'clock the Eikhurt Valley church, Eikhart to Ind., Ort. 18th, at 5 o'clock. In the Bullac Center church, Inwa. Oat

In the Mt. Verson congregation, Augusty, Va., Oct. 2. Concord, in Rock Bridge county, The brothren of the Union church

Marshall county, Ind., will hold their lovefeast on the 9th of October, com-mencing at 5 o'clork. The brothren of the Dunconsyell church, Blair county, Pa., intend hold

imponeing at 4, 11 m. Services the day following. A general invitation is extended to all. By order of the church T D Saverine

The brethren of the Woodbery sharch, Bebford county, Pa., the Lore In the Sugnam church, Mich. October 0. willing, will held their leveleast on the time miles neeth of Orist, on the Detrect and 12th of Oct., communicing at 4 o'clock willing, will held their lovefeast on the JACOB MILLER.

The lovefront at Eagle Creek church, Hancock county, Ohio, will be held or the 19th of October, at 4, p. m. Generol invitation extended.

C T Borrensey The brothren have appointed a love-feast on the 16th of October, in the Allison church, Lawrence county, Ill. J. H. JELLISON.

The brethren and sistors composing the Nevada district, Verson county Mo., have appointed their levelesst on 23d and 24th of October, at Sumue Clicks, one mile north-cast of Nevada Preaching on the evening of the 22d and continue ever Sunday. They exend an invitation to the brothron and sisters to be with thom, and especially

#### MARRIED. NEIL-SMITH -At New Paris, county, Pa., Sept. 5, 1890, by

DANIEL D. WIS

OHRER-GLOCK.-By Bey. S. P. Myen J. Abert Rebrer and sister Abise, Only ter of Eld. John G. Glock, all of Augliwi Mills. Pa. John E. Ganven DIED. OGG -in the Bast Biver congregation, FW more county, Missa, July 10, 1889, state

Elizabeth, consort of eider John Og 79 years, 11 mouths and 10 days (Bretlern of Work please copy ROSL 1 — Also in Wankoke, infant dan ter of freend James and Mary Crosly

Allen creaty, Ind., August 0, 1880, after a long and prinful illness, sister Adalpas Beasley, daughter of brother Jereminh gab Gump, aged 23 years. continued 14 days. the forest a kind bushood, two children and many friends to mourn their less. Fur eral services by brether Sumuel Philele from 2 Cor. 5 . 4. Jaues Bancon. BROWN—In Pieasant Hill clurch, Macoup in county, Ill., August 17, 1880, after a long and tedema librars of consumption.

rawn, aged 29 years, 10 brother Cryban Brown, aged 20 ye months and 2 days. The subject of this notice heave a co The subject of this scritce have a compaine ion sed four small children with many rela-tives and friends to mean his departure. He endorsed his affliction with much Chris-tian fortients being perfectly resigned to the will of God to the very last. Those of us

Il to follow bin at who knew him will do well to follow ble ex ample of sweet tempered submission, thresh honesty and apright deportment generally that we may, with him, depart this life with height hopes for future biles. Funeral de-course by brother John Metugar assisted by Daniel Vaniman, from Mett 5:8, to a large concourse of sympathixing people.

C. C. BRUBANUM.

(Brothern at Work please copy )

STUTZMAN — In the Eithert congregation Eithert county, Ind., August Pt., 1860; suder Lydia, wife of brother Benjamir Stuteman, sard 59 years and 4 months Divense, paralysis. She leaves a husband and two children to mourn their loss. She was a faithful and consistant member of the church for over 25 years, also a kind and lavino wife. Thus while death has taken loving wide. Thus, while desti-away another ruction, and the chur-carth herest of one of its furthful vectory is felt. We hope and true faredy of the redeemed has been solar; D. R. STOTEMA Vandanter and Prescher please copy

JORDAN -In Filmore county. Neb , 3. 1880, Annie Rebecca, consect of frion-Daniel Jordan, and daughter of brothe Daniel Jordan, and daughter of beathsord 24 years. 7 months and 16 days evices by the undersigned to Funeral services by the undersigned very large and sympathering congregate friends and neighbors, from 1 Peter 1 25, Another warning for all to be ready

J. S. SNOWBERGER county. Kan , July 20, 1880, sinter

ANNER -AMS, in the same ANNER — Alto, is the same piece, sales of Margart Damaes, Aug 17, 1880, aged by years, 8 meaths and 9 days.

Funerals well attended and very appropriate remarks made by M. D. Watson and W. W. Reynolds.

A.C. Neuen.

Gorrespondence, From Hollidayeburg, Pa.

Dear Primitive: Within the last fe marks our community but been counsed to deeply mourn over the fatal accident

of two of its citizens. On Friday eve Aug. 6th., Mr. David Bobeson and Indy re returning from a visit in Scotol Valley. When about five miles from their home the harness broke, as they were descending a steep hill, and they were both thrown from the buggy Mr. Robeson had his nock broken, his skull crushed and otherwise brassed, bich resulted in instant death. Robeson was so hadly burt that it was thought she might die at any mor for nearly a week, but hoped again to fully recover. Roboson was a member of the Halli daysburg Baptist church for many Was loved and respected by all who knew him. His body was con ed to the tomb on Monday A. M. in

the Presbyterian cometery amid a very arge concerns of friends and relativ The procession consisted of one hundred conveyances, also a number on ford county, Pa, Sept. 5, 1890, by J. R. Miller, Daniel P. Deaner and Civilia E. Smith, of Spring Hope, Bedford Co., Pa. bet and herse-back. He was born at Birmingham, Huntingdon Co. Feb. 22d, The family deeply mourn their On Monday, previous to his and death, he attended the furneral of his

Another most appalling accident of on Tuesday morn. Aug. 31st Mr. Ahraham Russ, who lives at Y Switches, about a balf mile distant oft his home to perform some labor a few rods away. He was walking along side of the railroad and stepped upon the track in front of an engine, which was hacking up the track. He was at deat ot bearing for many many therefore did not beer the men ing ongue, nor did the engineer see bim in time to save his life. Hes one log was crushed, one arm cut off and in badly cut. His wife was almost an eve-witness to the dreadful scene She reached the spot in time to see her They dear husband breath his last. lived alone. He was aged about sixty six years. Was a quiet and madustr one man. Net quite two years age we

cled the douth of a dear daught chron He was the father of our dear sigter, Annie Russ. He leaves a hear broken wife one son and three daught ore to mourn their great loss. One o the descriptors and united with the Broth, church a few years ago. The feneral sermon preached in the Duncanville church by Bro. James A. Sell. Text. "Prepare to med the God," Amos, 4: 12. The body was then consisted to the temb in the Brothren's graveyard.

Dear sister and children, Jesus bas

pressized to be a father to the fatheras and a husband to the widow. Trust in him and he will heal your wounded hearts.

ROM DUNCANSVILLE, P. Yesterday (Aug. 15.) was a day long to be remembered by at least some of Our S. S. mot in session at 9 A. ith a goodly number of friends teachers, and scholars present. I was agreeably surprised to meet my (the (ant) class, numbering twenty-two propert, more than at any previous Our lesson was, "The gracious call." The free invitation, "Come unto ie," ste. Matt. 11:28. We use Bro. D. Emman's Hisstrated S S Icesons The little folks are delighted with We get forty copies, weekly, of Y. D. for distribution, and lately our present Superintendent, Bro. L. C. Stiffer has adopted the lessons for Sell made an explanation of the leason usual instructions, we went Gen. 13th, were rend. Subject, "The bidding, Matt. 23: 19, though contrary
Patriarch Mean" The conduct of to the desire of her husband, in his

Abrom, etc. At 2, P. M. the body of Dovid Dickey, an aged man from o ounty Almshouse, was interred in the Brothron's groveyard at the church At 4 P M. services again by my breth-or, James M. Stifler, paster of the Bap-

at church at New Haven, Comm Text 2d Cor. 5-16,17. Subject. On eduction into Christ, Many who sat oath the sound of his voice, know him when a child. He snoke a longthy eners. He was spending a few weeks isiting parents, relatives, and f where he had not visited for rearly four wears. Our vernlar singing ela met at 7 P. M. Sorry to say that it will soon close, as Bro. L. C. Stifler expects to return to the Normal at opening of the next term Your Sister in Christ

EMILY R. STIFFF What one We Deiner? Door Brethren -Wast are the brothres

in Kunsas doing?" In a recent num her of the PRIMISIVE. Answer:-We are doing hard labor under hard cit cumstances, and what is harder still, we fear) without as much sympathy from brothren better circumstance than we are, as we should have. are stubbern things, and it is not so eavy to manufacture churches in Kaneas as some might suppose. In preach ing the Gosnel in a frontier country ke ours, large distances must be trav eled expenses met and defrayed devtrine taught and those of opposite faith and practice. Then too our audiences are usually compared with these in easter harobox and other after the curiosity to hear a "Dunkard" proach is ever, we full to get even those low in whom we naturally expect to give us a fair For our doctrine (that of the Bible)

is not so inviting to the unregenerate as the fun-making festival of the more nonuist and man made creeds palmed on the people for religion. What are we doing? Truly, not

much. Yet we try to preach the Word in its purity, and in bands to provide for our own families. -1 Tun. 3: 8. Also that we may have to give to others. For the poor we have always with us. Wo travel many weary miles through beat and er nome Macadenian cry like Paul.-2 Cor 4: 8-10. "Yet we are ade to rejoice, that through earther vessels such to we are. God can and does work for the salvation of prosouls Some of us (who are young in the ministry) are required to preach every Sunday. Often twice and some times thrice per week. Going on Sat-urday and returning on Monday. And we do all we can, many calls go unbeeded, only praying that God may open an effectual door for the preach no of his word to every creature.

The Ninnescah church embraces territory of 100 miles in length about 40 wide. There is yet plenty of room for several large churence. wide field is here open and still wides me. Who will come and fill it? Who There are those living in our district who do not know we are here. not where to go to apply for admittance into the Brothren church. Lately out attention was called to such an instance by brother Lichtenwalter, of Ohlo, in the person of his son's 'ta Methodist minister) wife who wanted to with the church. Pursuant to a call (by order of the church) the writer, in company with brother B. Schiel (descon) went to Waterloo, Kinaman county, August 28th. Had public adult department as given therein. At preaching on Saturday night and twice the close of the lessons I demonstrate on Sunday. On Sunday afternoon a the "Hastrated Lesson" before the onschool To-day Bro. James A. mode of receiving members. After the by my request. Sermon by Bro. water where prayer was went to be James A. Sell. Thirteen verses of made, and according to the Savier's arose, we true, to walk in newness of be baptized before you have the promlife Brothren and sisters pray for her

the: she may be a faithful servant, a brocht and shinner light in her isolation surrounded by unfavorable cir-umstances, thirty miles from any regular appointment of the Brothron. facunations of a wirked world. Thus Fon see we are doing what we can in things you talk about

Ransas. Brethren and sisters in B. Then of what use is the Nev we may be able to do more.

JAC. W. BEER A Conversation-Suprises Dortrine

Thinking that it might arouse the sympathy of some brothren on and that they may know of one of the many doctrines which we as followers of Jesus have to contend with : I will give sketches of a conversation which took place between your unworthy servant and a friend, as near verbatim as my memory allows me to. On Sunday, Aug. 2d, after narmon, delivered by our beloved brother John Karshberger, upon the mbject, "Who are the proper subjects

A. representing my friend, B. my-A. (accepting B) There were two muts made by Mr. Harshberger that

for Christian hautism

I cannot narce with him upon. B. Be kind enough to tell me what

A The first were that infants are not unners. I believe that children are unners as soon as they broathe their

B. Pmy tell ate the definition of the word sin, so that there be no misunder-

A Sin is a violation of the law of God-Do children transgress or vic any of God's law in being born?

The Bible says we are born in and I believe the child as a sinner horause of the see of Adam. H. 'The New Testament does not say

re are born in sin I acknowledge that we are here in a world where there is sin, but this does not smale but a child is a singer without viting anything. You say sin is to vio-late or transgress the law of God. In what way has the new born bake done What did Christ die for? it not to make an atonement for the sin of Adam? and to make it possible that all who will can be saved?

A. Ah, there comes the trouble How do they get that will if tied does not give it to them? I believe he died to cancel the original sin, and that I cannot do anything unless sell to believe a thing if I don't believ t. I must beel a change and know that God has pardoned my sins for the first thing.

B. You acknowledged that Christ canceled the original sin. How then our an insocent infant be a sinner The reason why you do not accept the communitments, believe and do thom, is, burguse you are willfully ignorant; you are not william to do them . You don't want them that way; you pro tess to love God, but in your works deay him. God promises to forgive . Just so be has paramined up life eternal on the conditions that we accept his terms of salva tron. You say that you must know that your sine are forgiven, and for at change in your brart without screpting the terms of the Gospet, or Many here are starving for the bread without doing unything that God recail a change? Feeling good, and and you are eved without doing any thing yourself? The Scriptures says Behave report and by baptized for the remission of sine, and ye shall re-ceive the get, of the Holy Ghost?" You Mission and also the church in New

reserve, she coveranted with God and ore required to have faith in God, re. Jersey, I expect, the Lord willing, buried in the liquid grave, and pent or torsake your avil ways, and arrive at Flemington on the 5th of Ocs. Carolina Brower.

A. Don't you believe that no one is aved except those who do these things that you Dunkards are always talking about? I believe there are good and bad in all churches, and that there are asy to stand thus against the numbers of good people in braven who buptized, or did these ing of Southern Illinois, from the mid

Christ pray for as that by God's grace Testament, or anything that Jesus suf-we may be able to do more. Ferrd for as? You make his commandments of non-effect and clevate your belief above the words of your Muster. God will novey force you to do any thing that he has bid you to do. His power is in his word; or rather the power that he uses to save us is in it You can succept it or reject it. Man is accountable only for his own sins, and we accept the terms of the Gospel and have our sinvermitted they are held

against us no more, because they are otted out. If I owed you ten dollars and some kind friend would pay that amount to you for me, could you hold that same amount against me, and make mappy it over as often as you THE BRETHREN'S NORMAL. A. I can't ranke myself believe a

thing if I can't. I believe children are somers when they are born. I am like the little boy who said the horse was fifteen feet high, when he saw that they guessed he was mistaken that he meant fifteen hands high, renarised, "I said fifteen feet high and mean to stick to st." I believe if we are born to be saved we will be saved

and if we are lost it is our own fault B Then your belief is the means by which you me saved; you cast aside the New Testament, and what the Master has said, and set up your own

faith in its stend. You have weakened your cause and clearly proven that on do not beheve muc of the New Testament or anything else.

se or two of the points of faith which the minister of the congregation to h A. helongs teaches and which a seedly number of people believe

1st. That we can do nothing of our We must stand still till God calls us, forcives our sine and changes us from sunners to Christians 21. That the Bible is not for sunners

21. That the prove is now re-but for the righteons only, that it can - the cinema no road, Neither by Was do the sinner no good. preaching to them for he says the prayers of the wacked avail noth and that they become an abonination in the eight of God. I will sek you me question (addressing the ecgation; which I will unswer, and one that I wish you to answer. Did Christ Ho did. Did Christ die to save al

die to save man? This I will answer God calls me and makes me do it. I men? If he did why does he not do can't save myself. I can't force my. it? This I will leave for you to an-Bretisten John Harshber and Saml.

Kline, of Rockingham county, came here on Friday, July 39th, and commenced a series of meetings in our new meeting-house (yet unfinished) which lasted until Sunday, Aug. 8th, when, to our sorrow, we had to part with them. Brother H. and K. both presched with power, declaring unto the peo-ple that the George of Jesus Christ must be obeyed. The subject was the "all things" spoken of in Matt. 28 Preached one sermon on "Who are the proper subjects for Christian baptism." Five were made willing to enter late a new covenant with Christ and promis ed to obey him. Others are near the We have no home minister entrance. Need the prayers of all God's people

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VOL. XVIII.

# HUNTINGDON, PA., TUESDAY, OCTOBER 5, 1880.

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EGUNTH PAOX-Memorable to the Fare of Bro. B. F. Januson . From Edna Mills, Ind Money Recei in August for the Danish Mission Received in August for General Missionary Work.

#### Фвави.

SEVEN REASONS WHY THE MISSION-ARY MOVEMENT SHOULD NOT BE SUPPORTED — PROPOUNDED AND ANSWERED.

BY B C MODRAW.

Seven reasons why the Missionary movement should not be supported Ist. The same "Missionary" is not and in the Bible, hence it is without 2d The Sold brothward did not

would do well to follow their example. 3d The young brethren are generally the strongest advocates of the movement, hence to being musafe to no sort of means confined to youth should bewave of it.

complish its purposes, and na money is our fallen nature but too often, sad to to corrupting, and the gospel is to be say, those weakersses art strengthened price, we ennot with a clear con-

they are fundamentally wrong. 6th. We believe that emigration af-

beheve if the ministers w elected to preach would do their duty there would be no need of Mission.

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 sions of ideas, and eve up the evolve seither good nor evil, except as far as they are connected with or designed to represent proper or improper thoughts. o word "Missionary significs one who is sent, bence Christ and the Apostlos and all saithful preachers were and are missionaries. No reasonable person will neurish a preindice est a thing because of its mason.

2d Reason. If we are following the Old Brothren and mean to exalt them as our models, then this "reason" plies with incontrovertible force. But for its foundation Christ and the Apps-tles, and have for our book of rules and order the New Testament scripin the tures, it savors strongly of treason to exalt uninspired men as our examples. Their examples commend thomselves only so far as they are exponents of Apostolic usages, and it would be worse than suicide to follow any body even though he be an apostle or an angel further than they follow Christ, 3d Reason. If virtue or boliness

wisdom is the peculiar heritage of the ovueles of God. But that such is not the case we

have only to consult the mages of hisand of our own observation. aged do not always understand judg-ment so says Job. The church to-day is full of Josiahs and ruddy David and youthful Solomons and and to say there are many aged Davids and aged Solomons and there are Elibra' and Temothys' and Marks' and Pauls', both uthful and aged, and a mighty host of valient horocs and heroines whose counted by their Lord and Muster. It is a sin against God a brother, whose only fault is

high-banded rubellion, to set at nought youth. Where is all the wide rentm of gospel love, was such a thought produced? It is born from beneath and suvers strongly of the femes of The "old brethren" did not on such movements, hence we want of experience often produces

orabarrossments, that are fraught with pen and mortification but these fruitties, our observation assures us, are by low the counsel of the young, we sud age has aboudant come to mourn the deglenator at morals and intellect. ith It will require money to ac Youth has its weaknesses inherent to

work, and as we believe in many re- reproach. But the missionary move behooves us to watch lest we fall form with the sanction of the highest tribunal of the church is led and advoented by the fathers of our fraternity, fords the most effectual means for the and among its champions are the spread of the groupel, hence there is no purcest ablest, and best of our trained reussity for Missionary associations, servants, and with their matere judgments and large experience sided by the freshness and rigor of our youth, we may reasonably expect encourag-

quire money. red and clothe the ministers and our great West. their families and to travel. Such was must be left to the tender mercies of the state of affairs in the days of the Devil. Come brothren for very Aposten. All through the Apostelic shame don't arrege the ensignation ago we have abundant evidence that echeme of erangelizing the world, the churches did contribute to the necesities of the ministry. No man Quote the chapter and verse. What may controvert a proposition attested country did St. Paul rettle in and open by so many credible witnesses. How-ever we distinguish here between a all the parapherealin of a well appoint-

office of the ministry bas not the warmnt of the gospol. The question of supplying the neces

must bring his brend and clothing preach too, or lave, the preaching go under. Is it more just that fifty men do it than one? Shall the minister bear, the cross or burden alone and all the rest go free? I speak thus in behalf of the order of evangelists and of the local ministry. ought to be at least one hundred evan gelists in the constant, service of the inistry, and the gospel commands that the church supply their wants, Our evangelists do not propose to charge the people for their proachingaged, and indiscretion and laxity of it is essentially a free gospel. It was morals or of faith is inserperable from breaght to as free, and must be offer youth thee this "reason" is as the jed to others free. But the burden bearing them the precious message must be borne by us who have been used to resoice in the salvation of We thus manifest in a practical way our desire for the salvation of others. It givesemphasis to our pray-ers for the universal spread of the

> stians devoutly pray. 5th Reason The C nominations are doing a thing does not make it wrong, seither does their failure to do a thing make it right The same mode of reasoning would stop preaching and singing, and close our meeting-houses and descrive our national and district conventions and regardly discressize our whole av-

We ought to emulate their rea conditions of salvation and assist them the heaven-born movement of extirpating the reign of idolitry and heathenism from the face of the earth. I would love to be able to claim for our denomination a share of the glory their means and their lives to bringing the bruighted heathen a knowledge of the religion of Christ. wrong to proach to the heathen, (1 heard of Jesus the only Savior), let us consistency's sake stop praying

6th Reason. That will do partially, provided it he more comprehensive. But until we can got a colony to emigrate to Denmark, and one to Siberia. and one to Montenegro, and one to the the Sandwich Islamis, and one to country of the Hettentote and a few to the states of South America, and so on all around. I would demur to that settling the missionary ques-

tion. The fact is, however, those advocate that plan don't contemplate 4th Reason. It is tree that it will re-It costs something to those who live in the fertile fields of

sities of the needy ministers is one which is to be solved either by the min-

setor or his brethron. His brethress an open shame, just for the wi on vigorously. I don't believ there is in the world thun the ministers of our

charity suggests that their brothren rending scene for us as fathers to see tion of the last great commandment Go ye into all the world" cannot be accomplished by a purely local and socular ministry. We can go into a part of the world, but that is not the commission. A man with one hundred acres of average land, and a family of twelve persons who would like to have three meals a day, and an extra soit of lothes for Sunday, may make up his mind that he cannot obey that and without breaking another, Provide things honest in the sight of all men") and that is the condition

a large number of our ministers. Let the ministers do their duty more faithfully and let the church do its greener a consermmention for which all long pull, a strong pull, and a pull all together, and I thing God our Father will be better pleased with us and the be more rapidly extended, and we would feel more confident of the Father saying to us "well done good and frithful servants"

THE NECESSITY OF OBEDIENCE.

The Scriptures speak of the word of

God being more powerful and sharper you, dear reader, ever allowed your mind to consider that portion of Scripture? It is a very boautiful and sig nificant parties of Scripture. Before trouble, he said to his twelve chosen diciples, 'Go teach all nations, teachthem to observe all things over I have commanded you." Now has commanded us to observe all essential, as the few that are pr

NO. 40. for you and you would send him out to chop some wood, one part of it pine, another oak, and another chest that hiroling cuts the pine and oak and tolls you be don't think it neces to cut the chestnut, although you told him to cut it, just as if he had the power and authority to do just as much as he choosed, you would feel ungrateful to him, and without s doubt would call him a disobertion the fertile fields of servent. And you would have a per-Those in other parts feet right to do so. He showed a disobediest disposition toward you, his landlord, and just so it is with our

ing. If he commands us to chey all things, and we only obey apart of Christians of this present day are doing, don't you really think it makes him, our dear Savior, feel sorry for me erer ve distinguato acre conveniente e de l'armet?

ado tor you and a nosument cet e d'armet?

Where did St. Philip open up an his culy Son for a lest and wined and the conveniente e de la conveniente e de l'armet. and for you and every one. He wave Who emigrated to Spain and Rome, man soldiers to be hanged upon the and established themselves as whole rugged cross. O, what a crost and insale merchants? Search the histories human deed it was! Have you ever of those times for these precious items thought how painful it would be for imformation.

7th. Reason. Now brethren don't be exactled upon the scaffold, and put to ness of others? O consider, reflect a more self-sacrificing body of people test for one moment if you have never done so, and realize what your feelings thurch. They might do more but will be, I know it would be a boart-

> for those that profess to be. Christians and reject so very many of his com-mands, while others substitute some command of their own. Even preschors have taught in the pulpit that it is not necessary to obey all the comthe Savier caution his diciples before sending them out to preach the gospel caying teach them to observe all things whatsoever I have commanded you The subject of feet washing is one entirely done away with by many. You will read of it in the lith chanter of carefully and prayerfully. Be honest about it, and when you read it accept it just as it stands in the book. not let yourself be otherwise persuad

our dearlittle infants thus taken from

as, and therefore we should feel sorry

taught in the word of divine truth to God at his word and I do not think it belowes to man to make it otherwise. I do not think any man things well and my opinion is his saynord no amendments. Again the Savior says "It ye love me keep my He does not

that protond to be preachers. We are

commandment You will fin ou will find another essential cor

and in the 221 chapter of Luke. Many of our triends think the comand the same thing. You who have never noticed this chapter please do so now, and the twentieth years in particular. Another command is the kiss of charity which you will find mentioned in ,1 Peter 5, 14, 1 There. 5-26. There are some of the cor not practices which I claim are just as things, if we fail to observe all he has and the one which has by many been rédence partiques et desminates our imperée. For these, and stop praying that the figh The other decominations are closs, and naturalizes aux end proper la Lorent desse de la Lorent desse de la Lorent de L

which it is administered. Christ we must first believe before we can be huptiond. Now, kind friends if an innecent lattle shald can believe cad you can construct the Savier's in such a manner oif you bave the newer to do so) where he says or little children to come unto me and forbid them not for of such is the kingdom of henven," why then I have nothing more to say. Again the way in which it is administered to children is not according to his word. The way it is administered remands me of a man blring a servant and giving him plers how to perform a peace of work, sends him out to perform i and partly forgets how he was told to do it, and therefore does it some way buptizing they sprinkle which I have o fasked to find in the Testament The only thing I have ever seen about aprinking is found in Hebrer's ix 13, 19, x, 22; xi: 28, and not more does signify buptism as practiced by the denominations. dear friends, r. I am about to close for the present, I would yet in conclusion refer you to Jumes 1: 21, 22 which "Whorefore by spart all filthiness superfluity of a melitiness, and receive which is able to save your souls." That of may see the circle of their way be fore it is forever a all eternally too late

# A FEW THOUGHTS IN REFERENCE TO shall be fairly met. OUR ORRISTIAN DUTYS. The world looking

BY S. T. EGSTERYAN.

After a long silence I again resume my pen to engage in preparing a few thoughts for the press. I was away to the seneturey to-day to worship in the temple of the Lord. Found a good congregation, and saw, as I think, time religion exemplified. It is a pleasare thus to show the real joys of Christian love and to realize what true or real godliness is. It is a principle sound manner only, but also soci And while there is true or we often exper ionce, yet professors of religion should study to be mers aboreful and kindly aftertionate one towards another will be a means of increasing Christian boliness and perfection, will do good to themselves and the joy of the Lord e their strength Christiana should ever study to know and do their duty, and follow in the wayever eting, and so preserve the truth of Jesus from being ovil spoken of.

way of truth may be evil spoken of when vistiana meet in the genetuary and exhibit but little interest in their duty in worshiping. Observations some-times teach as that some worshipers would rather pursue their secultorests then to wait upon the Lord. judging from their worldly sonversa

the hear of preaching. Again by corld etc. If the true larks is in the heart it will of nerewity reflect and and godly a presention among the ne v and purity of motive in all human | do it." notion, greater a-pirations to wealk in at in? Those whose life actions them a burker life and a zool for holy thangs to believe mercing the sortion of Lieuman anglabs possible "Histories", "skyl highing that I restriction and be easily the special experiment of the disposition of the disposit

below par as it meets popular approval, and the man that dance to strike at popularity or the sine of the day, in threstimation of the mases, he might so well "step down and out" and seek

a less popular field. Wealth, which is mostly covetous near is so entwined about the heartof the children of men leading them into fine or harmless (?) crime which to them is styled harmless morality ad to make a 'drive' at such Chris tians is but to drive their support from the church. Such support cannot be lost, benue the clock of religion is drawn a little clu-or are funita and all is still. But the ere i the world is getting better, the ard of monals more pure, and the re lision rising on a purer and more ele vated p'ane If so, why is almost every of enter and wickedness making such fearful and rapid headway in o country, and cities, though, as is claimed by rome, invidence, and by

slaw degree at first, but holding every The rum business ilcontiousne Sunday loo-coess, and theatre going obler than ever. Those rememust be met, grappled with and eve come. But just in what way remains an enigma unsolved. But those who ave to must them and overcome then without knowing, the word fail most smely be preparing somewhere. It is necessary for

tian came. The church of Christ, the carnest and faithful long for it and will had with joy and gladness the dawn of the day when those rouses prayer.

hence as it is the anxiety of these depedful by to come into the present without and prayers of those within why not what the sword and on to ictory in the name of Him who has said, "I will never leave thee nor forsales they." The season of the year

ing out to their respective fields labor. May they aspine to true holiness and proach the doctrine of Jesus in all its distinctive features so charactoristic of our beloved fruternity, and strike at the popular sum of the day that the church may continue to grow in the ways of true heliness and Obrastian piety. I shall now bid the PRIMITEVE and its renders good by, allowing this article to answer as my action to your columns again and by the grace of God I may be able te report more frequently. I am now on my way to engago in my labors in the mission field, and humbly seld th

prayors of the church that my labor pay be in honor to God and to the beautit of humanity.

> ANONYMOUS DY O H. DALMBATTED

To "one of the little ones" in Okeo

"This same Jesus." This angelic while in the sanctuary awaiting annunctation to the aportles as they were gazing into heaven after their our duty towards the seconded Lord, is forms to-day, for all saints and all time, and no less for all sunsers. This steer Jesus, In what? be a means of guiding others. Hence In what not? In bimsalf and in h the necessity of holding firmly to the relations to right and wrong, the principles of Justs, that we do no dissuance. The same tenderness, the same honor our religion. Recety professor of feens should study carefully how he may carry the design of his mission into effect, and live a proved af Christon of solvation. His promises are all Yeu and his before these who are without. Here the lalty of the church could do always to the eyes of the sont, have mall the the color of Divine human blood. John ber of the church you would see more afteris of the manelty. Hely ploty 11: 13, 11 Whatsoever ye shall is not on the to endency as Father may be glerified in the Son. If Christians is not on the accordancy as Father may be gravined in the con. I will you are living, as to should be In britishing; of holis yo ask any thing in ray mane, I will you are living, as and make it is not a holy and holy and holy and holy as a said make it is not a holy and holy and holy as a said make it is not a holy and holy and holy as a holy make it is not a holy and holy and

on the "great saystery of godiness Is this the password in driving hard bargons, living for money, and belly,

and foppery, and unrestrained privatearnality? In this the honest inseriing v ings which find their reason wholly the flesh, but are preposterously laimed as extra out-croppings of th Holy Ghost? O how much mayor is an appalling morkery. How easy for strong emotion, and a profession of team and fluent delivery to cheat the soul into "In my name." This false confidence. is the only key that his the band of faith or onlocks the treasury of Grape In neverdance with this, the "whats Bounded by the intent of the incarna may ask Jesus for all we

noed of it is only a postuge stamp. I always keep my Testament open at years and coneut at a bundred times a day, "What-serier, W do st. ' I will no 17. WILL DO IT Cannot Jesus in

trusted? Certainly; but what do trust moun? Here I am back again it Christ and the Christian. trusts Christ who does not visid the whole of himself to the whole of Christ This makes our pasyer the exact ex-pression of the mind of God. These

who renounce this sublime truth, a get angry with me for making it my constant theme, deserve our pity un-The amazing promise in relation to all petitions "in His name The world looking upon the church for parity will also force it upon us, is to my mind nothing so messee d nothing so anspeakably

of the sonl-penetrating, sin-b with mock-prayer. It carries with it a desper damnation than "cursing and swearing." He that prays, and not "In my name," mays himself into a deoper hold-goldenelors ye shall re-ceive the greater damastion." Matt 23, 14. To pray in the name of Jesus being at hand, the evangelists are gois not hp-utterance. The "life mest be hid with Chaist IN GOD." Ascend in the evolution of this stapendous treth according to the above emphs sizing. Here we come right again to the truth of truths, the Divine

> life must be saturated with it, if are Christians indeed. It may be a deaporate work to get the church-look to this primitive and fundamental fact but here alone is stability, peace, buymony, and eternal life.

snow not who you are, only that you are a poor, deaf, self-sacrificing sister, and that your letter is redolent

Gethsemane, Golgotha, and beaven Only a few stamps, yet for Given in the name of Joses, you are pleasely paid a hundred fold, and will be paid again with evi recursing installments of glory through Jesus / They bear eternal interest

# SUPPOSITIONAL CONVERSATION BE-TWEEN BROTBER A. AND FRIEND B

A. I am well. How have you been ig slong since I saw you last? B. O. I have been enjoying myself ery well. Indeed I think I enjoy myself better than most people do. what makes you think so? I would think that if you was a meanok real enjoyment than you do, being ex- ing the old man would not let be in may manue, that well I do, that the posed to so much danger, for you his own children go to Sunday school

B. Ah I think I will be a we whose life attors them os a great many that claim to do what and let them learn and get use to the How many dare to before is night. Just look at C, he will do nough ways of the world first, and "Jay things that I won't sio, and he makes then by his preaching convert them to

members and begin to tell their faults the first thing he wanted to know a

ut is night.

B. Nothing at all. She is rather a favorite of mine. But did you not hear that C was at the please the other day and took a great part in it, them all into the fold. On the next and you people say that it is wrong to Subbath morning the good ministe go to such place. he got into a row and got very mad Where is any religion in such a mon? A. It seems that you would not say sything about sister E. only she was a favorite of yours. And begin to tell Sabbath, the good old minister and How do yot know about brother C.

A. And did he do any worse than faithful workers in a did? B. I don't know that he did. I ad-

if us you claim that it is no place for them the ways of drains.

Christian.

Thus we see the influence this noble

Christian. In this we aeree But how much worse did he do thun you? I don't justify how for being there. I see you have a cut on your cheek. What B. I kon't know that be did any

thing worse that I did but if I must tall you what did it I was intoxicated fell against the corner of the fence. But it isn't looked at like C

A. Sure enough, but does that justify you is your way. And suppose that brother C, is a hypocrite and you both continue as wen now me, will there be any separation when you change worths?

fathers with whom I have B. That seems to be a hard que B. That seems to be a hard question and I did not think you was going to pray. And those cold hearted brether to corner me in that way. Of pray. And those cold hearted brether to corne if I masser as the Seriature room as a general thing, opposed to no if I maswer as the Scripture touches there will be no smaration But I confees I never viewed it in that light before. But it seems that I cannot followship brother C

A. Had you not better fellow-hip brother C a little while here upon cornation. Our mind and beart and earth, then to fellowship him in middarkness throughout eternity. B. It appears to me that I had. But must go.

A. Plose wait a little. I have sought an opportunity to talk to you for some time, and I am not quite through yet There are thousands of just such per sons as you are and they are stan in their own light and never look at their own faults, but always look at their neighbor's. They put their own faults and their neighbor's in a suck but put theirs in the back end and neighbor's in front, and are al ways looking at them and can't see their own. Let me advise your little. Please change your loud, turn you faults in front, and pull the bea

of your eye and then you can see elearly to pull the mote out of brother C "O consistency thou art a jewel-Thoraton, H. I

Good morning, friend B. How do OH DON'T LEAVE THE LAMSS IN THE

I once hourd a story about a sleep herd who hired a shepherd boy to take care of his flock of slatep while he was gone off preaching. know that a man neight not to live as He said he did not believe in Sanday as well off dren grow up to be mon and women,

and cast it in our faces that are trying the boy, was have you got those shood my resays to obnozion to certain to do right and persecute frees that vest carried for T lee, registed the left, reducted breakers." I may now, a proposal for the proposal for the proposal to divide passes and the proposal for the proposal carried to the proposal carrie all fed and well eared for All safe B. Rozanso I have no room to say the fold said the old man. Not me anything against him, as I think he is replied the boy. I left the lambs all out in the cold; out of doors to get Well what have you against sissued to the rough ways of the winter and cold stormy weather. and the old minister, that mon't do Why those tender lambs will perish out in the cold; we must go and gather And besides this told the shophord boy that he and all their children might go to Sabbath school. The children all came home so well pleased with what they had rned about Jesus, that on the s the good old mother all west with the

children to Subboth school and from the least to the greatest all became by way of gathering the tender lambs into the Sabbath school, and teaching

A. Then we as a people must be glit, you say that it is no place for a ister. Oh bow I wish that the Lord might give me the wisdom of that skephend boy, that I might be the means of more fully converting a of our good old fathers in our district who are bitterly ongosed to the Sabbath school and missonary cause; and of proof to any series of meetings and prayer meetings, those holy and n sary instructions that are calculated for the advancement of the cause of for the advancement of Christ. I have belonged to the church turenty years, and have never been to a Sabbath school of the Brethren. And never in my life have I heard a sister, or one of our old mothers pray excepting on a sick bed) and I is old and young brethren, and old

> those necessary institutions that are calculated for the good of the church I do not write this out of a beart of ill will. No. no. but out of a heart o love and to convert them if it is possible. But the next question is, how to bring any article of this kind re, as many of those broth ren take no religious journals, and no

North Machester Ind. SEIPWRECKED.

The Steamship Central America, on a oyage from New York to San Francis co. surupe a leak in mid cocap. A ves sel seeing her signal of distress, hore down towards her. Perceiving the dan-ger to be imminent, the captain of the cue ship spoke the Central America "What is amiss?"
"We are in bed repair and are going

down Lie by till morning," was the swer. "Let me take your passengera e

board now?" But as it was night the commander of the Central America did not like to send his passengers away that they could keep affect a while los ger, replied-"Lie by till morning." Once again the captain of the rest ship called, "You had better let me take

em now,"
"Lie by till morning," was sounded book through the trumpe

About an hour and a balf after, bet lights were missed and though no sous was beard, the Central America had gune down, and all on board perished because it was thought they could be saved better at another time. How suggestive of the fate that may

await those who persist in putting of the claims of the Gospel. J Come unto me, all we that labor and are beary laden, and I will give yo Alas! the folly of those who an

#### BEARING THE CROSS

The heavier areas the pearer heaven No cross without, no God within; Douth, judgment from the heart are

Amid the world's felse glare and dia Oh! happy he, with all his loss Whom God bath sent hencath the cross The heavier cross, the better Christian

This in the touchstone God spolies How many a garden would be Unwet by showers from weeping eyes The gold by fire is parified, The Christian is by trouble tried

The beavier cross, the stronger faith The leaded palm strikes desper root The wine juice sweetly issueth Whon men have pressed the clustered

fruit ed courage grows when dangers cos Like pearls beneath the salt sea fonu The beaver cross, the beartier prayer The bruned berbs most fragrant at if word and sky were always fair, The earlor would not watch the star And David's songs had ne'er been song. If wrief his heart had never wrong

The beavier cross, the more aspiring From vales we climb to menur The pilgrim of the desert tiring. Longs for the Canan of his rest. The dove here sees no rest in sight, And to the ark she wines her flight

The heavier cross, the casier dying, Death is a friendly face to an To life's decay one bids defying, distress one there is free From life's The cross sublimely lifts our fuith To Him who triumphed over death.

Thou Crucified, the cross I carry, The heavier, mov it dearer be And lost I faint, while hore I tarry. Implant Thou such a heart in a Till faith, hope, love, may flourish there

Till for my cross my crown I went

#### RELIGION REDUCED TO PRACTICE.

MY JOHN G. M'CORL

More experimental and practical religion is the vital need. Not more theological discussions, but more finite in living out doctrine.

an of repeated definition of the creed, but a more constant exemplescation of the Christian sp'rit, more critical expositions of the Bible, but more fortable illustrations of ste in the life of the individual

In short the great need is more con eration of Christ, and more purity in the pulpit and in the pen. not argument, but practical godliness which convinces. I

finency of speech, but the forme of a It is not the pulpit method of wo

seter which is its bost exponent that consinces the doubtime min iels, but failures to not this religions teaching. It is not by preaching alone that skepticism may be overhandles the puredectrine of tige gospel in simplicity. It may not at-Christ and promotes religion. Were the ministers of today to

conversation, perhaps groater results supplement the work of the pastor. particles from the Saxon.

What we need, by the blessing of God es a pure church. The faith the prayer, the work of a pure church will better the world Stroder Mills, Pa

#### ADMONITORY. BY J. N. CROSSWAYT

As ye have therefore received Christ c Lord, so walk ye in blue." Col. 2:6. "O that my people would consider." Surely it would be very profitable for God's people to consider seriously, on admonition to the Color suns. If we would often seriously conider our walk, and see if so walking it would cause us to me fiontimes our lack of carne-tuess in our efforts to do the will of God in all things. Old how few tehn evince that carnest zeel that was them when they received Christ, pet f we consider as we should, we know that in receiving Him we gave all without reserve into his hands. Are we so walking in him that self and solfish objects are lost sight of 7 fe not, we know that we are far from so walking in him. Too many, alas! are ever losing ground justend of advance ing while it we would duly consider, would know that we must ero in grace or be going back, because we ow there is no standing still with out loong ground. Then let us stray much to walk in Christ as we received him. If we so walk our pathway will over grow highter and brighter note the perfect day, our light will be such as to cause others to see their is a di one reality in the faith we profess, and that it gives to us a joy and peace the world known not of. In an ulking we cause others to become desirous to know for themselves the deserdaces of believing types in God I can think of nothing in beaven or earth so desirable as to see God's m propie walking in bim as we received him. Then all will be poses paring May the Lord basten that

#### TANDUADES AND AT DUADEDS

the earth speak about eighty eight datferent dislects, but these can be traced to a much smaller number of languages, which organ are all referred by plut-The Indo-Germanic embracing the ancest classical languages as well as these of modern Europe, 2. The

India. 3. The Semitic, including He prei been and Arabic Of languages, the Hebrew is the old-at and most poetic, the Letin the next concess and songrous the Greek

the most expressive and sublime There there are generally called the dend languages.
Modern Languages.—The Chinese r-

the most difficult, the Italian the soil est, the Spanish the most posspons, the French the most valide and presionate and the English the most copours and energotic. The English contains 26 letters, French, 25, Hobrew, Chaldee and Syrace, 22, Greek, 24, Latin, 25 Spanish, 27; Italian, 20; Arabic, 28 orsian, 31 , Turkish, 33 , Georgian, 36 Copts, 32 , Muscovit. 13. Selevante 27. Datei, 26. Ethiopie, 222. Largarian 232, Bengal, India, 21, Brackman, 19,

Sauscint, 2a.
The French language consists of just less dependence in their loud ser-about 40,000 words, and is continually means and urgo more the beauty and merca-ing in stock. It is said to con-necessity of holones in our walk and tain about 20 000 Saxon words with 9 000 of Latin or Norman seign and for good might be seen. The time has about 1,500 of Greek derivation toof growth Bight of Beese And Lines and Burgit 1,000 of Crews oversallow, to come when churches look for a season gutter with German, Welsh, Spanish, of revival. Shall we have a genuine Danish, Atable, Hebrow, ctc. In Engwork of grace? Shall we have real lish, the Scientific words are mostly What is needed is sound from the Greek, terms of art from the geospil preaching. No surrational French, Lutin and Italian; and names methods. No Evangolistic effort to of places and rivers and most of the SHALL WE HAVE THE BOOK

To C. H. Bultbaugh Dear Brother I read with

much interest and profit your soulsearching essays in our periodicals. have been wondering whether your time and energy are all expended in contrib sting to our magazines, while you neg lect the more important duty of ing a permanent and standard work for ocht of posterity. It is very rece that God confers upon the same hose rich and various gifts of mind and

beart which constitute a great teacher and to cast those gifts away on the foor winds of periodical literature, is a crime against future generations. Our books and tructs are simost

wholly and strictly polemic in their character; and as you so ably led the ontemplation of the church to the black er plane of the moral and spiritual veri ties of the Gospel, I trust you will epltemize the fruit of your reflections, so that the church may norsess a consistent and beautiful production based on the immutable foundation of first princip-I am in profound enracet, my words rurral want, and you will purdon me for prestuny upon you to give your pen to this much needed work

Your brother in Christ B. C. MOONAN

#### RELIGION IN BUSINESS

sing need of our faith is no supply faithful crangelists to proclaim its doctrines but levious of mon coniting their worldly vocations; witnessing to that truth on which much skeptism provails. That Christianity which is so received as to become an integral part of a man, is omnipotent to keep from him the eval, not by taking him out of the world, but by making him victorious over it. He is worthy disciple of Christ, who, like Pallssy, or Buxon, or Budgett, Portbe, exhibits religion as "the right thing which given digita, and nobility to what is in itself sordid and earthly and flottering hypocrites - The Chris -as the maluspring of curnest and

id a purer life—as the power outside of and within man, which, bitting up conduct in the individual, ruses the mmunity-and not an a state of It is said that the various mations of wand revetical and in active life up attainable, high up among things intangeble; separate from or work day life; appropriate to Sabbath ours, old age and death-hads. Every man who is gent in business, serving the Lord," a sermon brim full of the energies of energit, embracing all the varieties of life and truth, a witness to the confbag seprendent adautability Christ's religion; a preacher of rightcontinues in scenes. where none our preach so effectively or so well-North Restrict Designer

# GIRLS ON THE CARS

"Many parents," observes the Pitts is ignorant of the manuar in which heir danghters conduct thequelyes on ruilroad trains, or they would put a stop to their carryings on. The young miss who firts with the brokemen on one the cur, stalks with a stately air oward her seet, drops into it as though stores at the passengers throwing signs suffering. Witness his deeds of mercy to such as she chooses to recognize, and on the first opportunity begins to giggle likewise .- German Reformed Mesos ager and chatter with some companion equally light headed and frivolous-such a

lady is in a fair way of encountering a wreck of some knd. She is niviting I like that saying of Martin Lather her own downful! The girl who is when he says, "I have so much business modest and reserved in her demenner—to do to-day that I shall not be able to who is noither predict on the one hand wet through it with Ican than three nor indecorously free on the other-who hours' prayer." makes no effort to attract attention and would say, "I have so much business to succurages no advances in the way of do to day that I have only three minlave-making, will always be safe from utes for peayer. I cannot silored the amoryance and proof against scandal. It requires some strength of character more he had to do the more he must

within the proper limits in regard to it. That is a blessed kind of logic this may'ver, and if parents are not well may we understond it! "Praying and assured that their depritors are strong enough to travel along they should out ace them under a guardian or withdraw them altogether from the trains"

MISPLACED POLITENESS

There is no question as to the value more ecrious kind -C H. Seuros of politeores and courtery. It is the packing by means of which much of the frail crackery of this world is save from utter demolition. But there are other things in the world that are quite as important as politoness and smooth nass of speech. Pulsteness is exceedingly agracable in a lop dog, but if we et a watch dog to guard our lives and our tressures, we do not ansist on polite ness as an indispensable qualification In fact we rather prize the surly grow ler who makes friends with nobody. arns of strangers, showing his tooth viciously in answer to all their blundishments, and attends strictly to the business in hand, and delivers up his treet ampiored at the and es and smoothness which

one mistake for goodness and piety, is very often misplaced. It is possed with eruft and trickery, with reliebbess and olf righteousness; and there are persons in whose ears a smooth he sounds much more sweetly than a rough and honest

In the most graciens manger possible they misrepre cont. deceive, and delude those who conside in them, who are astonished that such good men could prove to be deceivers at last; when in h et the only evidence of their goodness which they ever gave was simply a boundless capacity for "soft solder" and amouth talk. The apoetle had to deal with such men and it was of such that he said, "By good words and fair spetches they deceive the hearts of the timple." Human reciety will have ga and immensely when it finds out some means of detecting amount tongund finuds and when it learns that ro ien is for more to be prized than the sleek deceptions of oily tongued knaves

#### "WHOSE SORROWS ARE LIKE UNTO MINE

Of those ening mortal, regime not Jur Father has some great and purpose in thus officting thee, and wift thou date murmur against him when be removed the idol that he alone may Pauso and reflect. Examine lamily well thy conscience, and see if there were not earthly attractions clinging to he remained in college under the in thy soul, and leading thee to forget the finence of that revival, with many of vator in thy love to the creature. Ruise not thy feelile voice against the Most High, lest he send upon thee a talents to Christ, and have been useful still greater trial in order to teach thee

ssion. Behold be noble example when persecuted by a whole world Imagine blm, the God of the universe, stunding before the Jewish Sankedrim, condemped buffeted, spit upon! One blazing look of wrethful indign would have ennihilated the rude rabble;

but with all the heauty and grace of self abnegation, he bowed his head and prayed, "Father, forgive them: they ow not what they do." Wouldn't thou find relief for thy auf ferings? Contemplate the life of lilim

echo soske as never man enak). Follow she were faint from over exertion, then him through all those years of toil and and love, and then-"Go thou and do

#### PRAYING AND WORKING.

Now, most people emega serving no other person than on the part of young ladice to keep pray, or else he could not get through to forcarm him that is throatened.

provender binder no man's journey." It re have to stop and pray it is no more a bindreace than when the rider has to stop at the farrier's to have his horse's shoe fastened; for if he went on without artending to that, it may be that ere long be would come to a stop of a far

#### A NEW AROUMENT FOR SPRINGLING

A pastor in one of the towns of Penn min referred me of the following as related to him by un old holy before "About four yours ago I read a story

about buptism in the Young Resper, and it troubled me. I had been a mentber of the Letherne church, but begun to fear I had nover been converted After anding prove in the Lord, I was troubled about haptism. 1 my pustor and told him my trouble he said 'ter, tur' I then showed him the story in the Young Resper; he read it, then tore it to pieces, and aid it wasn't he for me then showed has Romans 6 Land said. 'You surely won't tear this book and throw it sould What does i in Christ?" thought a moment then said, you are in earnest, so I will tell you the truth about it. The Apostles did baptize by immersion, but they only baptized perfect Christians, but it would be a mortal sin for you to be uptized all over."
"The old lady nev

so great a sin, and hence never tod to he manused."-Notional

#### THE TURNING POINT. Some fifty years ago, in a revival at

Yale College, a young man of promising tr'ents became death attended. He ctptes, hearing of it, sent for his ren to come home. He did not care to have his son become a Christian. The summone was obeyed; he went bome And the result was he soon lest his erious impressions, and remained unconverted. In due time he graduated. in that profession. But his hie was a failure. He breame a skeptic, acquired a taste for intoxicating liquous, be friends had to support him and his

It might have been different. Had his fellow students, he might hare become a Christian, in his service - American Mexicons.

#### THE PRECIOUS HERR

Two little Gennae garls, Brighte and Wallburg, were on their way to the town, and each carried a heavy backet of fruit on their bead. Brigitte murmured and sighed you stantly. Wallburg only laughed and

joked. Brigitte said, "What makes your laugh an? Your harbet is make sa beavy as mine, and you are no strong-

er than I am." Wallburg on-wered, "I have a pre-cious little herb on my load, which makes me hardly feel it at all. Pur-some of it on your load as well."

"Oh," cried Bracitte, 'it must is deed be a previous little herb! should like to lighten my load with it, so tell me at once what it is called, Wallburg replied, "The precious lit tic herb that makes all hardens light is called Patience"-From the German

Those passionate persons who carry their hearts in their mouth are rather to be pitied than feared, their threat-

# The Brimitive Christian. RUNTINGDON. PA

Oct. 5, 1880, EDITORS | MIL. JAMES QUINTER, AND | E B. BRUMDAUGE, PROFEIETORS: | J. B. BRUMOAUGE

ELD. Daniel Fry, of Illinois is quite ill, and it is thought his race is almost

H. B. B. and wife and sister Quip are out at the old homestead spending a few days. aren Julia A. Wood is now at Ber lin Somernot county. She is much

improved in health. Buo Basher seems to be buying interesting meetings on the Pacific of

Reo D. C. Mosmaw informs us that they have recently had two additions to their church and good prospects to him."

Bao. J C. Ewing, we learn, has a position at the Lebanon Normal, Ohio, is a salary of \$40 per mouth and labors only two days in a week.

We still have on hands a good sunply of Annual Meeting reports whi will be glad to dispose of. Let us

Bao. Brower. of Oregon, says that they have had an unusual fine crap and favorable weather to gather it, so they feel that they have been greatly

The brothren of the James Creek church, Huntingdon county, Pa., will hold their lovefesst on the ICth of

REPURE TO DATE & SEN OF A 12 o. J. F. Oller preached MY the Bethel school house a few Sundays ago, at 16 o'clock. At the close sev-eral persons made application for church membership. So says the Ad-

Our foreman got the correspondence bead upside down last week. He don't see well sometimes and we were not at home. Of course if we had been at home nothing of the kind would have bannened.

We are grateful to our contribute for the very liberal manner in which they have responded to our call for copy. Please continue and we will then be able to give our patrons an interesting paper

Buning Monday night we had quit a refreshing rain which seemed to be badly needed, as the soil was becoming dry and parched. The late sowe grain will now come un nicely and got a good "set" before winter comes

WE are now at work on the Broth m's Aimanac. If there are any further corrections to be made they must be sent in at once, or it will be too late. Also any copy intended for its pages must be on hands soon or it

SEVERAL of our agents say they exsect to get us large lists of subscribers his fall. We shall feel thankful to all this fall our agents for all they do to encourage our work. We shall try in the me to make the Paimirryr worthy of patropage.

Bno. Lewis W. Tecter, of Hager Ind., contemplates a preaching tour through lows and Kansas son time this Fall. Not certain, however, whether he will get it accomplished or of Sep not. He promises seen to contribute Miller frequently again to our columns.

THE late revision of the Bible is church. She was one of a family of ary society, and not with standing there making considerable stir in the religious world, and it will no doubt be re ceived with considerable distrust at first. As soon as a copy of it can be had we shall have something more to

say about it. SISTER Eliza, wife of the late elder Henry Hershberger is lying quite low with typhoid fover. Dr. Brumbaugh was called in consultation with their mily physician and we were glad to learn from him that he is hopeful of her recovery. This kind family has passed through some severs afflictions but we trust that the Lord will custed

and overrpie all things for good. THE late Guthrie once said : "Whis key is good in its piece. There is nothing like whiskey in the world for preserving a man when he is dead. Rut it is one of the worst things in the world for preserving a man when be is living. If you want to keep a dend man, put him in whiskey; if you want to kill a hving man, put whiskey

Tax Ousen of Spain has a royal buby, and the occasion has raised quite a joyful breeze through the higher circles. On the sixth day maning bentlem and for the ceremony a very ancient fonte is to be procured and filled with weter from the Lordon Whet effect the Jordania water is to have on the babe we have ot loarned, but we suppose that ordi pary water would not purge sin from royal blood. Such is royal religion and the less the world has of it the better.

patrons about money, but as we can not get along without it, we must now ack all knowing themselves indubted to us, to make an effort to pay up delay. We have some bill-dipos process of bloods come to use to the native honestly coming to us we an meet them without any trouble We want to pay our honest debts and we can do it if our patrons will have the same feeling. Please square up

WE do not like to say much to ou

Room the Charten Price we leave that a delegation from the Protestant churches in France is expected in New York soon. The mission is to get bolt to preach the Gospel in France It is said that now for the first time since St. Bartholomow's day, there is free dom for the preaching of the Gospel In every department of France, it is said, there is a craving desire to hear what the religion of the Gospel is, and churches barns, ball-rooms and theses are thronged with listeners to the Word of Life

Bao Alfred Clapper, formerly of the Yellow Creek congregation, Pa., but now in Stewart county, Neb., says they have had preaching but once since they arrived at that place last April. There are no brothren neares that York county, where brother John Snowherger presides. He suoke for us the time we had preaching. There ought to be preaching here regularly. If possible send some of the missionsry brethren here. My address is Uties, Seward county, Neb. I will give information in regard to land, &c., if de-

THE following items we have ju received from brother Daniel Haves of ores Store, Virginia.

Va., 812.50 was raised and forwarded to H. M. Blue, for the destitute in butle Wostern Kan

The wife of Elder Samuel Zieler of Miller of Green Mount, and Three months have passed by since can ever hope to have any stock in it. try was to have a short recreation and a large relationship in the the organization of a general mission. The proprietor of this formation will be from the essant labor, we tried to use

eighteen children. Funeral services conducted by brothren Kline, Harman d the writer, to a large andlence

Dusing the late war some brothrer who were drafted in this State, went to Springfield to consult with the Gov-erner and secure their release from the draft. The Governor asked on what grounds they claimed exemption from the draft. They said that as a body of the church was conscientious-ly opposed to war of any kind. The or asked if they voted for the President. They said they did.

bely put a man at the head of the govcomment when its very existence was threatened? The brethren were released but went home wiser than when they came .- Brethren at H'ari UNDER the heading of "Our Con-tributors" the New York Christian

Advocate gives a longthy article this week. It says: "Some papers are well sustained in their editorial depart nent but the rest of their contents are dull and noshous; while there are oth ers whose contributed orticles are o a high order, that though the editerial columns are weak, the papers are looked for with interest." This is a fact. It is of course important mone come we may be ready. that a paper should have live editors

yet very much depends upon its con-tributed articles. We depend very much upon our contributors and we kindly ask your assistance to help us make the P. C. a live paper. have your best thoughts on live sub

WHILE WE MAY have some injud ous ministers among us we have a great many injudicious brothren and isters, who are in the babit of sper two or three times before, they think once Especially is this the once Especially as conrood as somebody else, is no reason why the one should be greatly handed and the effort of the other depreciated The less ability a minister has more aid and sympathy he needs, but it very frequently happens that we have just the reverse of this, and the result is, the man of small abilities balabor under great disadvantages First, he has to fight against his own disadvantages, and secondly, against the dasadvantages heaped upon him

In the last Olymph Udonote the mestion is asked - "What is the duty of an eldership baving a minister is its employ wi refuses to be immer It may be a question to know what to do with such a minister, but it occurs to us that it is a greater our ry how this man got to be a minister a church where nothing but immer sion is accepted as buptism. There must be considerable locseness in aldership that would receive a man nto its communion and ministry before it knew that he was legally haptized and it certainly would not be ory encouraging to a congregation to learn that they had been receiving their spiritual food from an unhaptized

by his brethren and sisters

In another column is an egri for some one to go to Idaho to preach Will it be beeded? There is a gros deal of talk about missionary v but the association, to our knowledge, has done nothing. There is money so the trensury, as the report in another olumn shows. Now why not use it At a recent meeting in Timberville, It seems to us there ought to be come thing done and we hope those whose on it is to see that calls are filled

have been calls through our columns will cavy him of his fortune a somewhat circular to this one, yet no that t cy had an interest in it effort has been made to fill them. How long is it going to take to get this k started? We hope something

will be dens at once. Sterm Beckie Replogie, of Water-side, Bedford county, Pa., died sudden ly last week of intermittent fever. She sion, was stout and bearty and prom-ierd fair for long life. But so it is, "In the midst of life we are in deat Sister Bookse was a consistent and devoted member of the church, and was loved and respected by all her as ciates. Her sudden and unexpected departure was quite a shock to her nany friends here, but one great consolution we have that though she has been removed from among us, we have the assurance that she still lives, and Septem will continue to live until we all meet the form of school it had been said that one among the happy and lively hand of students, would die before an other term would pass, who would have thought of sister Beckie being the one-so cheerful, robust and heal thy? But so it is. Por our lives we e no lease, and therefore we should all be presented so that when the sum-

t rent a pow or pay for the support of the Gospel died. The family wishdesired to bave a particular mi to conduct the services. At their urgave up his regular appointment, hired a carriage, went to the funeral and satisfactorily conducted the services. No one said anything about compencating him, or paying the expense biring a carriege. After some time be sent a bill of twenty-five dollars to seer a bili or twonty-are some or covering a pul-ph suppry and the coulding to and from the funeral. The family refused to pay. He then brought suit for fifty dollars, just uding the bill and damage and the amount was awarded to him. The Christian Advocate takes two columns in discussing these tw questions: Did the minister do right as a matter of equity ? and did he set Now we prodontly as a minister! m't mean to discuss three questio but we believe if that minister would have had the spirit of the author of that divine injunction. "If a man take thy coat give him thy cloak also,"

rould not likely have been any law suit. Baca Gurber in another column meaks of a sister who lends her usner o the poor to read, and suppose

we as editors will not have any object tions to such a course. Not in the are really poor, but there are those who can afford to chew from ten to fifteen dollars' worth of tobacco a year and yet too poor to pay for the pap We don't want our paper loaned to say of that class. Of course it might not do to supply all the poor in that way. We as editors must have our ng, and unless we get enough sub scribers and money to afford us a living you cannot have the PRINITIVE The matter of support must not be overlooked. We however have no objections to our patrors lending to their poor neighbors when you feel that they really want to read and are too

#### poor to pay THE FOUNTAIN OF COLD

A fountain of gold is said to have down with the choicest sele been discovered in California from trust. The crop is so abundant that which was extrusted \$1,000 from ten some of it will necessarily goto waste. and that workers are put in the field barrel of water. This founting is con-tractional three put in the field barrel of water. This founting is con-possible that no estimate and drying acoust to be the order of Linville Creek, was buried to 16th contributions would be more liberal. zone but the rich men of the world. As on

considered a lucky man and thousands will onvy him of his fortune at

There has been another fountain opened that is worth millions of time more All are invited the poor as well as the rich, to take stock in i yet only a very few seem to care anything about it. It is the fountsin of weahed away and he made herrs of salvation and eternal life. Ho, ye th thirst for the living water, come to this fountein. Come, buy, without oney and without price

# REPORT OF SPECIAL DISTRICT

According to previous announce ment the delegates, with brothren and sisters of Northeastern Obio, not in Union church, Wayne county, Ohio, ber 10th, to consider iver, of holding next Annual Meeting on the other shore. If, at the close of The meeting was organized at 10 by requesting the officers of lost district meeting to continue is office and serve upon the present or sion. Brother Josiah Keim beine ab agut brother Noah Longanecker was experienced clerk instead

As a number of clurches were not epresented by delogatos, it ided that all present should partieinate in its deliberations.

It was then moved that Annual Nor long ago a rich man who did Meeting be held next year on Ashland College grounds, Ashland, Obio After some speech-making and gen rol talk the motion appnimously

> A committee of five was then chosen to nominate five brethren to act as a committee of arrangements As this inneture the meeting ad journed to partnke of a good d epared by the brothron and sisters of Wooster church, and beartily relish ed by all present, for which they will ent our thanks please ac

Upon the resumption of business after dimes, the nominating commit-tee presented the names of H. K. Myers, D. N. Workman, A. Moberman Wm. Sadler and A. M. Dickey as a ittee of arrangements, with powor to fill all vacuncies.

The motion to elect them w ried unnuimously.

It was then decided that each memor pay one dollar to defray prep tory expenses, but to be paid back if

Moved that these mintues be sublished in all the church papers, which motion prevailed, and our editorial brothern are invited to give them

> P. J. Brown Moderator E. L. Vetexa Reading Clork N. LONGANDCHER, Writ'g Clerk I H Weren

## HOME

Who does not revere the weed horr and who is it that does not enjoy poeding a few days at the old he dead? On Thursday brother caren o town with his team and to ourself, family, sister' Quinter and httle daughter out to the R branch where our parents and brothers reside, and to say that we spent a pleasant time scarcely expresses our feelings. We found them all quite well, and, seemingly, surrounded plenty on every side. We were espe cially struck with the abundant frui crop, and were made to thick how good God is in making such ample provisions for his people. The ards present a grand picture of plen-ty, the trees being literally laden

As our object in going to the cou

the time in that direction, and to the When Jesus rame into the world to Sabbath school?" was discussed by the time in that direction, and to tag | then Jews tame into account wind or |

best possible a transfer, and we feel | establish bis kingdon and comment. Mr. Brown. The following were some that we were successful in dring the | establish bis kingdon and comment. Gr. Brown. The following were some that we were successful in dring the | establish bis kingdon and comment. If the should superhe condemended to mingle among intend, not work. His relation to the very thing that we intended. To be entirely free from mental lamen of low estate. He would cat with

hor can be appreciated only by such as publicans and sinners, and in deliver- superintendent of public works. It is ing his messages of truth he always not his business to work himself, but pass through the experience, and indeed there are few that can easy an employed such illustrations as were who best adapted to their understanding. In like meanur it is the superintend experience of this kind. go away from their labors only to When he addressed the farmers be contained to the should not think about it do not realize reserve used the parable of the sower, the teach a class himself, as it will intertion. It is only heaping care upon tures among the wheat, and the grain of mustard seed. Then too, the Pearl labor, and the longer they remain of great price was adapted to the bis directions are carried out. Third, away the more they will have of both merchant, and the not cast into the The only way to enjoy real recreation is to leave our labors and cares at sea to the fishermen. In all this we behold the goodness of God in deliverhome, and as this is one of the things ing his mossage to us in a way that we have learned to do we make our

forts in the direction a success.

On Saturday evoning there was an complain that they cannot understand classes, and in case of absence see that the God's word. This is a mistaken idea. their vacancies are filled. Sixth, See efforts in this direction a success. Though the notice was short | God never speaks to us in a way that quite a respectable congregation gath is beyond our comprehension. oredand were instructed in the way of

salvation by brother J. S. Mohler. On Sunday morning we again met get the meaning of their parent's reat the Bethel for preaching, after quests, when a compliance to them which an application for baption was would involve a little self-dental presented and attended to. In the Abraham when he was called upon to creating preaching again at the same

These meetings were all well ated and quite stested, Brother Mohler preaches there again this evening, Blan county at the Fairview meeting bave him destroy him. That is about herie, in the Clover Creek congrega-tion, where he will remain as long as when called upon to make a sacrifice. house, in the Clover Creek congregation, where he will remain as long as a where claim that they cannot under-the circumstances require—hope suc. They claim that they cannot under-community attend his labors and that stand God's commands. It may be ers may attend his labors, and that al may be accepablished.

To-day, at noon, we returned home, and almost the first thing that saluted our ears was "boye you say cony and this is the result ready ? N N N

#### GOD'S MANNEH OF SPEAKING TO HEN-A very pretty thought is that fied

ondescends to speak to us in a way that is intelligible to us. When Abraam became discouraged in reference to the fulfilment of the promises that d had given him, those premises were renewed in a way that to us seems remarkable. When he became discouraged in reference to inheriting the land that bad been promited him, and desired an ovideno of its fulfillment, the following directions were given him: 'Take me an heifer of three years old, and a she goat of three years old and a ram of three years old, and a turtle dove and a young will concerning us and that a pigeos. And be took unto him all such exceeding great promises. there, and divided them in the midst laid each pence one against This was in conformity to another." an anciont way of verifying a prom The animals were staip, severed in the midst and the pieces were laid opposite each other with a small space interrening. Then the party making the premise would pass between the pieces. The import of it was the. The parties making the covenant in passing between these arrested animals Sunday school lestitute. These meet virtually said, If I break my promise mgs we have been holding occurion ng between the mees the same fate that these onimals have When the sun was down a boreing lamp, which was the symbol of God's presence passed he tween those pieces which confirmed e promise that God had made to am? But why did God employ such means to renew his promise to Abraham. Simply because they were the best adapted to Abraham's undersling, and no other means would, perhaps, so fully ned satisfactorily verhis promine to Abraham's What a glorious thought it is that God condescends to sweek to men in way that they can understand. Although God is so infinitely wise and so far shore us that we can scarcely form ennecation of a relation to him yet of we are faithful to him he will reveal himself to us, and give expression to

his will concerning us in such simple

language that we can understand. We

have illustrations of this plorious

Sabbath school is similar to that of the to plan and see that his hands work. fere with a proper oversight of the school. Second, He should see that He should always be at his postways he present punctually at the ap-pointed hour. Fourth, He should lead in prayer and invite all to pray with that the teachers are not interrupted

in their work. Seventh, See that the persons are like some children we have teachers do their work properly. Another question, "The result of sucknown. They nearly always failed to essful Sunday school work" was dis cu-sed by brother W. J. Swigart. quests, when a compliance to them would involve a little self-dental. and: First, Anything good originating from Subbath school work should be regarded as a result. If children offer up his only see might have inquired for the reason of ens of the Subbath school are mund. In his seed were all the nations kent from forming had bubits such as lying, swearing, sanking, etc., it is a Do not speak much of other's faults result. If the children instead of and when you do be careful to repreun interest was mine of the earth to be blest now advanced years. If God meant to fulfill playing on the streets or wandering nd then goes to his premise, sanly he would not now the hills on Subbath morning, are rathered into the Sabbath school it is a result. If they become interested in the Bible, or reading religious literature it is a result. In short anything growing out of Sabbath school work that the design is not so apparent, but we all can understand that we should that hosters the condition of children or adults, may be regarded as the re obey, and, like Abraham and all the obsdient, we will realize the reward suit of successful Sabbath school work Second, The results are of two fold by and by. God speaks to us through his Son plainly. He does not give us We benefit others and we are benefit ed ourselves. There is much in this thought, and we wish our brethren

the "whye" and "wherefores," but as soon as we have faith enough to do just what he commands, his w generally could be impressed with it. There are many young brothren and no longer apprar bard to understand. sisters in the church that would grov If we are employed to do some work it is our duty to do it the way we are and become much stronger if they had something to do. It is by exercising in Christian duty that we become strong, and this is one of the good renot understand why we are to de work in the way we are directed, but this does not make the will of our emsults of Sabbath school work smong our young brothren and sisters I gives player bard to understand. So it is in a chance to work. Others are made elerency to the will of God. He has better by their work, and they them mode it known in clear intelligible language, language ndapted to the selves, are made stronger. Another most illiterate, but his design or pursorvation was that we should not pose we cannot perhaps fully un look too soon for the results. They stand. It should be a matter of remay not at once be apparent. Our joining to us that we can know his labors may be as bread cast upon the will concerning us and that we have days bence.

HOW WE SPENT THE SABBATH.

tions for discussion. The first one

discussed by Mr. Glasgow, of Hunting

don, and he made the following points

the school should be properly organ

seed, that is, it should have proper

in hind and acceptle and about I take

work. They should love their punils

the children would not want to be ab-

to make the school attractive.

Love begets love. If the officer

The superintendent

re, have a proper idea of his work

aree at the Sabbath school

In order to secure regular atten

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otticer4

truth throughout the sacred pages be the Superintendent's work in the

After the discussion of these ones. tions, openes that had been handed in and assigned to different parties were answered. There was quite a num- principles of truth, which make the Sabbath last, September 26, was a day of more than usual interest to the brethren and sesters of Huntingdon.

seemed to be an interesting feature of labors. the approved we had a stirring ser-To what extent are we responsible to mon from brother Quinter, from Psalms the people in our community who do Our tenders will likely have not attend church, and are indifferent the privilege of reading it next week. to religion?" It was answored by Bro. In the afternoon at 3 o'clack we had a The Quinter in a pointed manuor. ellowing are a few of the points: ally for the fast year, and have found First, Wo are responsible in proper tion to our influence. Second, Letour to be interesting and instructive light shine. Third, Be soriable with At this meeting we had three ques nearly and invite them to church. be attendance was larger the means to seems regular attend

at any previous secretion of the kind A motion was made to hold a similar meeting in four weeks, but it was amended by making the appointment in two weeks instead of lour, and it carried This of course is oftener than we expect to held them, but re have not had any for sometime, and be minuted to his position, should be as the interest reems to be so meed, we annot perhaps spend an occasional Sabbath teachers should also be adapted to their aire. No one who attends these meet-

age with a desire to be benefited can he disappointed se evening we had a short and tenchers of the school possessed these qualifications it was tennetained that sent flore school.

The next question, "What ought to

Western Department, PLORE S. H. MILLER, EDITOR OA. IND.

Wz shall start for home in a few Direct all letters to us at Lado days go, Ind., until further notice. Don't blow your own trumpet, let

others speak your praise; it sounds better and counts more. But praise given in our presence only counts half duty is to do as much for the moral as much as that given in our absence. Swiny well year own manner of

speaking, your own gestures, and your and but little for the spiritual, is serv very look; for if there is a harsh, ing the world too much, and serving rough, offensive style in the way you God too little. express yourself, it spoils your i weakens your power, and injures the cause you advocate.

Our committee work in the church at Lufayette, Ohio, is done. It passed off as pleasantly as could be exp and was accepted by nearly all the embers. The few objecting we hope will accept it as they were not much interested as parties, and not condemned by the report.

sent them is no good a light as their case will admit. If you must tell the faults of others plainly let it be with a manifest sorrow for them. Step lightly on the faults of others; it may ound an aching heart deeply, and de no real good to any one.

To advodate the cause that will unite and harmonize the views and labors of the brotherhood, is far better than to advocate an extreme that will cause division, and eripple the labors of the brotherhood. There is great and the spirit blasted by sin for want danger that our papers may work for of training in holiness. a faction, because they may get there support from a party

WE stopped at the home of brothe O. F. Yount, in Tippecanes, Ohio. But did not see him as he was absent, having gone to Indiana on a preaching tour. We learn they are making ugar here out of corn in Miama Valley. That is much better than making it

into whisky, and it is a good locality for such a business. THE highest type of Christian char

actor is needed in the conducting of waters that will return after many religious papers to keep it above party, and its pages devoted to the good of the whole body, that no selfish interest, no faction of friends, no panto prejudice lead it away from the good of all the great object of its

> In some places our views of the Trinity are opposed, for the purpose of condeming triume unmersion, but it is proven by the commund of the Savor in the commission, not by any particular views of the trinity. The commission is all the proof needed to sus tain trine momersion, if it is fully un derstood the parts of spreech used in it, require three actions in haptism and no doctrine of the trinity is correct which does not coree with it.

Ora committee in the Sugar Creek burch at Lima Ohio, have finished their work, or rather they went there and the parties finished it themselves by mutual agreement, so the committee did not need to make a decision in the case, but it was so arranged that Jacob Eurly was restored to followship afternoon to a better advant- in the church by unanimous consent, and we hope the members will try to conduct themselves in such a way that peace and prosperity may abound among them. After troubles are setpointed termon from brother Swigart, tled in a church much depends upon

WHERE everything around is driven by all the speed steam and li-ing con give it, and all energy of man put forth steam and lightn the ergy of man put forth ove anything as fast as possible, as possible, it is demanded that a corresponding effort not a greater one, be made to spreas the gospel and establish its truth Shall man exhaust all his energy on temporal things, and spend all has time for them, and do little or pothing to spread the truth. Surely man's intellectual and spiritual wolfare of the world as for the temporal. The man who works so much for temporal things

#### TAKE GARE OF THE ORDERED Because they are of more value all other things around you. You

will likely bestow too much pains upon their temporal wants, to the neglect of their moral, mental and spiritual good The most important wants in mind and spirit should be your greatest care. Fine farms, and stock, and buildings, often have great care be stowed on them, while the mental and spiritual wants of the sons and daugh ters, worth incomparably more, are entting ton listle core. Get religiou papers, books, and teaching to food r minds as you would ford your herd on bealthy food. Guard your children from the dangers of temptation and sin, as you would guard yo stock from the poisenous herb. you would feed the hedy every day with wholesome feed, so the mind in all its powers needs to be fed with wholes no instruction, and the spirit cultivated and trained in all its poble nature. The mind may be starved for went of some means to increase it

#### TWO COMPLAINTS I HEAR In our travels among the brothrer

we hear a good deal of complaint against some brothren who have the oversight of churches, that they do not ordnin some younger brothren un der their charge, when they have the qualifications necessary for the office of bishop, and do most of the prench ing and other labor in the church. It is likely to cause complaint against the elders and injure their influe they make no effort to have them or dained. We hear complaints of this kind against some elders and they may think the younger are not needed in that office at home. Such may b true, while their labors in that office is badly sceded in other places they go from home, and for that reasan we think some might well be or

dained who are not The other complaint we hear is tha some brothren go too far from home to ordain ministers. It will came some complaint when brothron so out of their own State and district dain olders. The olders in the adining ing churches should be counciled in such cases to prevent a bad procedent Would it once become the rule for brothren to go abroad and ordain counsel of the nearest

isters of their own will alone without would seen open the way for olders to put any of their friends into the bish op's office, even in other states and territories and districts. In this perticular we should use great caution because it is a question in which others have as much right and as great inter cet as we, and to consult she rights and interest of others is the surest way to obtain barmony and go among us. And a young brother has a much better chance for usefulness when he is ordained by the consent of the other elders than when he is or printed errors from brother Swigart, likel in a church much depends upon the other offers than when he is or-trom the text, "The law of the Lord is the conduct of the members is keep," almost independent of them. Since perfect," and thus ended a pleasant ing it settled. It is no case to stirr, we heard then two complaints we and profitable Subbath day's service.

J. D. B. unique to serve a permanent pane.

other to bear of them also.

#### Fiome Department. BOYS AND THEIR TEACHERS

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When I was myself a very s child, I went with my mother to visit a person very famous in her day, and excellence, Mrs. Hanoah Moore. I believe I was four years old at the time, and I remember that sented me with one of her hitle ooks, not uninteresting for children, and she told me she gave me the gift because I had just come into the world and she was just going out. She was then very old The feeling which comes upon people, who are advanced in years is that they really wish that they could say something to enable you, who are now very young, to real zo m your minds-to get practical hold in your own minds-of many truths that you will learn in the course of experience, in order that the learning of them may be more easy and the

less bitter There is an reamense importanmeasure-vin all that you are now d ing; and this day on which we met together for a single hour, or less may -who knows?--a determining day in the life of some of you. But what is really wanted is to light up the spirit that is within a boy. In some sense, and in some degree-in some effectual dogree-there is in every boy the material of send week in the world, in every boy, not only in these who are brilliant, not only in those who are quick, but in these who are even in those who are dull or seem to be dull. If they have only the good will, the duliness will clear y day by day under the influence of the good will. If they will only exert themselves they will find that every day's exertion makes the effort. ensier and more delightful, or at any rate less painful, or will to its ber ing delightful in due time.

I know from practical a that the first beginning of effort, and the reward of effort, is a most resportant event in life. I can recollect from experience. I can recollect the first Perhaps it was when I was a key, but at the school where I was we were all taught to be very much like one another, and I don't recollect that any effort of any kind was made to establish a distintion between us; nor do I believe that worse then the rest. But that was a opy sethod of parsuit my friends, you are in more happy curcumstances, because great changes have taken place, not only in the la bors, but in the energy, and care, and affection which are infined into the

grateful for the pains bestowed you, for it is not an easy work, the rk of teaching. I advise you, and I hope you will contribute efforts overything which is in your power, to lighten your teach abors, and show him that they are an preciated, and that you wish to make him your friend. Show him that you at he is making every effort for your good. Again, I my, do all that you can to help hern, and it will be an tend to remove that feeling of irkwhich is inseparable from teaching when the boys are unwilling than the kindling of the connection that grows between carnest teachers and willing boys. It is not only the brilliancy, it is not only the facility. ich a boy works, it is the will. with wh There is not one of you who has not got it gre itly in your power to menst our friend, your teacher, in this work, and depend open it, if it were neces and then she felt happy; ec, what and depend upon it, if it were neces-nary to refer to selfish motives, the more you loud him that acceptance, the words and unkind feelings, became

more you yourselves will take the benefit from his toil .- Hos. W. E. Glad-

#### DON'T SMOKE!

Why not? From the fact that at Yale College an investigation has just been made into the influence of tabarco on the scholarship and standing of turer and Rudder. dente who use it. The rest are as follows: Each class is graded into divisions according to sub the best scholars being in the first, and so on down to the fourth, where they are, in the slang of the compan, "not too good" scholars, but "just good enough" to keep hanging by the eye-In the junior class it was found that only ten out of forty in the first division were addicted to smoking; eighteen out of therty-seven in the second, twenty out of twenty-seven in the third; and twenty-two out of twenty-six in the fourth. The neaportion of smokers, it will be obing off in scholarship. These figures exceedingly suggestive, but no one who has paid attention to the scientific widence of recent years, which estal lishes the deleterious influence of the

word, will be surprised at it. The aggregate loss of mental pov end of its precious fruits in a patier ly two hundred and fifty mullions of dollars' worth of tobacco, must be Of course we shall heu the newel twendello about the Germana the finest scholars and the greatest emokers in the world, just as we have heard the strengthening properties of beer demonstrated by the successant use of it by the same people; but eareful observation and scientific study of the question have proved to the satisfaction of all who have properly weighed the evidence that the German people are great not because of, but in mits of their tobacco and hear and acasurable progress awaits 

#### RUMOR IN THE FAMILY.

Good humor is rightly teckoned a most valuable aid to kappy home life. An equally good and neetal faculty is a sense of humor, or the canacity to have a little fun along with the kumdrum carrs and work of his. We all know how it brightens up things you erally to have a lively, witty compa icu, who sees the ridiculous points of hings and who can turn an appropriate into an occasion for laughter. It is a great deal better to laugh over some exestic mishaps than to cry or scold over them. Many homes and lives are dull because they are allowed to become too deeply in npressed with sonso of the cares and responsibilities of life to recognize its bright, and especially its mirthful side. Into such a household good but duff, the selvent of a witty, humorous friend is like eunshine on a cloudy day. White it is ways oppressive to hear persons con stantly straving to say writy or francy things, it is comfortable to see what a tner a little fun is-to make as offers to have some at home. It is well to turn off an impatient question sometimes, and to regard is fro morous point of view instead of be coming pritated about it. Wife, what is the reason I can never find a clone short?" exclamand a good but to learn. There are few things in the rather imputient husband, after rum world more beautiful and satisfactory maging all through the wrong draw-His wife looked at hire for a moment, half inclined to be proed then with a comical look suid: "I never could guess comun drums; I give it up." Then he laugh

ed, and they both

laughed, and s

just the contrary, all through the little

ein of humor that cropped out to the surface. Some children bave a prculiar faculty for giving a hamorous turn to things when they are reproved. It does just as well oftentimes to inugh things off as to scold them off, Laugh ter is better than tears. Let us have a little store of it at home .- Manufa

#### THE OTHER OF THE MEASURE

"Ye are not your own." Your bodie re the temples of the Holy Ghost. that an unmeaning metaphor or as over-worded expression? When God enters the soul, beaven enters with him beart is compared to a temple-God never enters without his attendants. repentance clounses the house provides for the house, watchfulness like the porter, takes care of it-prayer is a lively messeager, learns what as wonted and then goes for it-faith tells him where to go, and he never goes in

tuning to the praises of God and the Lamb; and this terrestrial temple shall he removed to the celestral world, for the trumpet shall sound, and the dead shall be raised - Pres. Banner,

#### ANNOUNCEMENTS

In the Saginaw church, Mich , October S, one miles north of Ovid, on the Dotrott and Of the Yellow Creek church | Oct . 16. tu the New Enterprise ch Pa., at 4 o'clock urch Bedford o

Of the Borne shows Hamouck sound k Erove meeting bouse. Oct. 10. s. 10 o'clock, In the Excter church, Filmore Co . Neb.,

t. 16, at Te'clock In the Reat River congregation, Fillmore bunty, Mann, Oct. 5th, commencing at 10

t 20th, commanding at 16 o'clock In Caldwell county, No., thet. 8th In the Monticello church, White es eber 15th, commencing at 4 n'elock

Fashington Creek church, Dongleunty, Kan . October 14th, com-

In Laibron, San Jesoulu comstr. Caloteher Sth., and will continue one week. The Lent Creek church, at the Free Spring ecting-bouse, Get. 16, at one o'clock. The Panther Creek church, Woo-ounly, Ill., Get. 15, at 10 o'clock. In Dixon county, Mo., Oct. 16

The Salamour church, October 16. At the Tearro at meeting-house , Oct. 16th and 17t At the Beaver Rum meeting house, Mineral ounty, W. Va., Oct. 23d and 24th, The Yellow Crook church, October 14th, a their new church at New Enterprise, at 4

The Heward church, Heward county, Ind. ct. 19th and 13, at 2 o'clock. In the Semeratt Church, Wabash county, Marion county, Ivres, Got, 10th and at 10 and a half o'clock d Oct 19th at 10 o'clock brother John Erb's, 4 miles gouth of

In the Bopewell church, Hedford county, s. Oct. 19, at 10 o'clork. le the Lorse Creek church, Lorse Co.

The Please Creek congregation, Asp atg. Ps., Oct. 15, at 2 o'clock. On Albana Fragre, Lawrence county, Ill.

et 16. at 4 o'clock. L. Uct, 14th and 15th, at 10 o'clock At the residence of brother Jesse Shirk, 0 tics porth-east of Abeleue, Dickloson Co., e. Oct. 9th and 10th

In the Proc Creek cheath, near Walkers, but, 6% 13th, at 4 o'clock. The Areadon church, Hamilton county, stuber 14th, at 10 o'clock the Dry Valley congregation, Octobe

The English River district, Kechuit Co. o Cot. 13th and 14th, at 10 o'clock. Clover Creek congregation, Oct. 15th

Eth and 19th, at I o'clock.
the Elkhart Valloy church, Elkharty, Ind., Oct. 19th, at 5 o'clock. went and got his shirt, and he felt ashamed of himself and kiesed bor, In the Dallas Center church, Iour. Oct

of 10th, at 1 o'clock In the Mt. Verson maty, Va., Oct. S.

Va. Oct. lat

In the Union church, Marchail county indians, October 9th, at 5 p m.
In the Dumpsourille church, Bitsle county,
Pa., October 16th, at 4 p. m.
In the Woodbery church, Bedford county,

Pa., October 15th, at 4 o'clock In the Eagle Creek church, Hancock Co, thio, October 19th, at 4 p m. In the Allissa church, Lawrence county. III . October 16th

In the Nevada district. Vernon ober 23d and 24, at Samuel Click's

one mile porth east of Nevada. In the Antisck church, Ind., October 9th

In the Fesherrille (hurch, Va., October

The brothren of the Aughwick : gregation, Huntingdon county, Pa intend holding their lovefesst on the 9th of October, in the Hill Valley meeting-house, commencing at 2, p. ts Meeting to continue over Sunday. The usual invitation is extended. John Spanners

The broths on of the Coventry church Obester county, Pa., will hold their communion meeting, the Lord willing Oct 16, commencing at 3, p. m. J. Y. EISENDERO, Sect'y

The brothron of the Weeping W hurch, Cass county, Neb , intend hold ing their lovefeast on the 234 and 24th of Oct, at the house of brother Meses Keefer, 4 miles south-east of Green rood station on the B & M. R R. commencing at 10 o'clock J. Y. HECKLER

The brothren at Plan Creek Arm strong county, Pa. will hold then lovefeast on the lith of Oct. at 2 p ss. LEWIS KINNEL The bretbren of Mt. Eton. Adams

ucty, lows, will hold their lovefeast D. G. Corners The leathers of the Milminuchurch Ill., have appointed their lovefeust on the 16th of October, commenting at 2 o'clock. By order of the church

S. S. MILLER, Clerk The brothren of the Buffale Valle church, Union county, Pa., will hold their lovefeast on the 19th and 29th of The usual invitation is extended

By order of the church ADAM BEAVES. The brothren of the Spring Rus ngregation, Millin county, Pa., hold their loveforst, the Lord william n the 15th and 16th of Oct.

preaching at 4 p. m. of the 19th. In vitation to all By order of the church J. C SWIGART The brothren of the Berlin conggation, Somerset county, Pa , will hold thour levelesss on the 17th of October, mmoneing at 31 o'clock, p. in JACOB BLOOGH

#### MARRIED. FYOCK-SEESE -At new Paris, Bedford

county, P., August 26, 1880. By John B. Miller, Henry Fyork, of Bedford county to Ekratoth Score, of Sourcest county DIED.

#### BUSH -Is the Houswall church Bulton

county, Pa., June 13, 1889, George W. Bush, aged 73 years, 7 mouths and 12 Funoral services by older Jacob Steel and O. S. Clayper from John 16 - 20 BRALLIER.-In the same church, Sept. 10.

1880. David Braiker, aged 83 years, 11 son, Davis Dranter, ages so years, it nonths and 2 days Comerniserrices by rider Jacob Steel and D. S. Clapper, from Hebrows 2 - 1 3, to a ires of acorde CLAPPER,-Also, in the same

Sept 17, 1880. Samuel Ciupper, aged 46 ops 27, 1880, Samulii Cimpre, ages to obes, 31 months and 3 days. Samulii services by older Jacob Steel and Richely from Rev. 23: 14, to a large con-Heyny Crances

(Beethren of Work please copy.)

CLAAR.—In the Chur church, Woodbury tongregation, Bedford county, Pa. Aug. 5th, sinter Jane Claar wate of friend Mich. sel Clear, aged 27 years and 4 months sel Clear, oged 27 years nod 4 months
Sho baves a sorrowing husband and three
smill thildren to moors their loss, but they
note not moors at those who have no hope.

and along its castern slope, but have

At New Concord, in Rock Bridge county, Sister Jana was a consistent member of th church and here her lingring illness with meckens. While her desire was to even in with her little children, heaband and many relatives, she meekly submitted hey r 

> JORDAN -In the Excter church, Filling county, Neb., Auto H. wife of friend Daniel Jordan, and daughter of brother and sister Miscocc, aged 24 years, 7 mos. and 16 days. Funeral services by brothron J. S Snow erger and Joseph Brobaker, from 1 Price

Also, in the same church. Asympto Robert daughter of the above named parents, aged 1 month and 8 days. Funeral discourse by Joseph Brubaker, from Job 14

OUR -In the Johnstone congre gation, Sopt. 13, 1880. Frances, daughter of Paul and Delilah Goughnour, aged 10 years, 11 months and 3 days. so, in the name place, Aug. 23, 1880, Mary A. Assighter of the same parents, aged f years, 6 months and 2 days

en, in the same place, Auggest 21. 1880. Lewis, con of the same parents, aged 8 years, 3 months and 5 days. This makes 

#### Correspondence. From Rockington County, Va.

Dear Brethren:

At the request of chies Jacob Miller I attended the commi son meeting at Green Mount, Rock legham county, Va., on the 15th of optember. Here we met brother Am Harman, and brother Goorge Arnold. of West Vinginia. The meeting was a pleasant one, and we had another hap py season of Christian Icliowskip and amunion with God

Green Mount is at the head of Lon Creek on a reautiful eminene and the meeting-house is a fine struct-ure of solid limestone. At the western have of the hall is one of those cele brated limestone springs dowing out h a current full and strong, amply aufficient to run a flour mill a she distance below. Here is where older Borgamia Bowman formerly lived and labored. Elder Jacob Miller is his fen-in-haw, and succeeds him in the homestead, and in 'the care of the church. The brethren bare have pleas ant homes a good prighborhood, and good society. They have some peaceable Menonnites east of them,or's Glon famous for Note Books and some mean by of not in their midst, or membership, and a realous and officient memstry, yet the breth-res here as elsewhere have had their trials During the "Thurmanite" troubles in the Valley Jacob Spitzer n associate in office with elder Miller, withdrew from the church and some others with him. Some of them have since returned, but Jacob Spitzer and a few others to whom be preaches, are still outside the church. at the lovescoat and aremed quite friendly, and more monity stated me that he had nothing against the

The brethren in the Valley compos ed largely of the Gorman element, and early and thoroughly imbuid with the principles of the Gospel as taught and practiced by our forefathers, are not much affected by modern ideas of progression that would lead the church workiward, tashionward, and ultimute ly downward. Yet the brothren here are moving onward, and. Paul-like, up ward, toward the mark of the prize of the high calling which is in Christ Jesus. The mountains and valleys and rich hills of West Verginia bas long been a missionary field for Valley brothren, while some of the bost talent of the church has been and

church, yet he stays outside for rea-

not effected a permanent feeting Netes from the Mt Versen Congregation among the aristocrucy at its base. No withstanding all this and much more be that goes about as a rearing li seeking whom he may derour, ia in the Valley of Virginia too; and the brethren find (in the language of a brother in Ohio) "we need as much now to labor for the purity and stead fastness of the fathful as for the inerease of the church."

DANIEL BAYS From Hellifaveburg, Ps. Sept. 18, 1880.

Dear Primitive :

On Satuday, Aug. 28, at 10. c. m. we met to hold our res quarterly council at the Duncanaville church. Quite a number of members ont, and the meeting was a pleas ant one. The proposition was to di-vide the Duncansville and Lamersville into separate congregations, but it was thought best by some not to di Next, a proposition to dig a well at the church. The suggestion carried for that pur pose. A letter and an appeal from the

Kansas sufferers was read by brother James A. Soli, and over \$15 were We concluded to hold our lovelingt on the 16th of October, com Discing at 4 o'cleck, p. m. Also Proteing on Sabhath Brother Onia protehing on Sabbath ter is expected to attend, no providen teal interference. About \$50 was raised at this Destine for various nurnesses Closed by singing and proyer.

Orl our rourn home we were agree ably Surpriset to find brother G. Myers

ne to resain over Sabbath. On Sabbath morning to addressed the congrogation, from "Christ's Second Coming." Conclusion s by James A. Sall. Two ther we must all come forth. A public collection was taken up for the the sufferers, which resulted in obtalining over five dollars. In all the wishing h collections amounted to about sixteen rest upon her.

the singing class met, and that for the last time under the instruction of broth. L. C. Stifler. Such seasons of worship are truly pleasant to the Christian. We think of the many dear brethree and sisters who are whelly denrived of these blessed privileges, May Ged abundantly bloss them in their isola ted condition, is the prayer of your EMILY R STIPLES

From Chicago, Di

Sept. 20, 1880

Dear Primitive: On next Tuesday a Convention of liquor dealers will meet in this city, to devise more successful means for carrying on their nefarious trafic. In view of this fact the Ludius Temperance Association of the State of Illinois will most here the same day. with prayer and fasting from 10 o'clock a. m. until 4 p. m., for the abolition of whicky fiend, a fiend that has blighted so many prospects, crushed so many hearts, cursed so many homes and made so many criminals. deed, astonishing to see to what : degree the insinces is here carried on, and when this is once known carnot help but arouse a feeling of righteon gnation within the hearts of every one who has any avenuathy for his In Chicago there can be very little difference noticed, between week days and Sundays, except that the thoroughfares are not so much growd Nearly all the stores except iount, are the whish a hells. May the of the State of Bluncia he specially in

dealer futile, on next Tuesday, is the earnest prayer of the subscriber. Fraternally, T. C. Hoglenberger, 52 Jan Street.

Augusta County.

Sept. 11, 1889 —Our levefeast will be held the 9th pen a few lines for your valuable paof October, and at New Concord, in per As you solicit thurch news I Rockbridge county, the 1st day of Oct. That arm of the shoreh is under the oversight of the elders here.

-One aldere Goo S. Wine and John A. Cline, have a large territory under their supervision, some of the members being considerably isolated from the main body. This causes a great deal of labor for our overseers, as they are sometimes afficted

-The spiritual braith of the Mt. Vernon congregation arems to be tolerably good at present. Although we have had no additions for some time. yet we look forward to a time when the the spirit may operate with power upon the numbs and hearte of some within our boundary.

-At our last quarterly council the tobacco question received some uttention. The idea was advanced that those who have contracted the habit of using tobacco, and connot quit the use of i entirely, should use it as moderately as possible, but every effort abould be ex erted to prevent the young and rising sensestion from using it. When in the act of taking a chew ask yourself the question, "Does it become a Christian to chew this word in the manner that I

-- A abort time are a sister asked up for an explanation concerning the Poor Fund envelope and slip. She then wished to know if what she was doing for the poor was not enough for her She said she losned her paper, the P. C., being outsidto some half dozen, some ers. Editors generally discourage the idea and practice of lending papers, but

Pourrections, first and last. At one or Considering the circumstances connected with this we thought it both commend able and benevolent. We think our editors would agree with us, and unite in

-Our Sakhath-school in progressia finely. One Sabbath morning the school contributed to brother Hope A little how near four years of one walked no superintendent with a piece of money in his hand asylog alond, "Here is some money for brother Hope." How grand it is to teach children a good, benevolent, and venerable print Perents, where are your children on the Sabbath? Do you take them with you to preaching and Sabbath school? or are they left at home to rapsack the buildings and farms with such company

as they may meet ! Yours in hope of eternal life. Stuart's Droft, I's

A New Organization

By request of brother Joshua Shultz ad myself we met the dear members in Cedar county, Iowa, on the 3d of September, to assist in organizing a church. There was quite a full reare entation of members present. organization was affected by the charge of brother Joshua Shuits as president elder, brother John Zuek chosen fore man for the church; brother R F Miller advanced to the second degree in the ministry and also appointed elerk, brother Neah Budy was chosen The members applied the pery appropriate name of Pleasant o to the new organization.

They now have a membership of hirty eight, including three ministern n the second degree and two descens They seem to postess the elements of by the confidence of these without, and, if the Lord will, by consistent lives and an unwavering ministration of the preached word they will ano ced in building up a prosperous church and win many couls to Christ May God bless and prosper the Pleasant

D. E. BOUDALES.

From the Silver Oreck Church. Obje-Dear Primiture

Allow me once more to

will try to give you a piece from this arm of the church. We have meeting here every four weeks by our beloved older Jacob Shanous. I am sorry to say that I have not been to mee for some time until last Sabbath. Bro Jacob Kiser preached. I have a desire to on to meeting more, but ill health prevents. There are three of my famby down sick. The brothron and sistors intend, the Lord willing, to hold their council on Saturday, the 25th of the present month. There have been no ditions to the church since last June. We have a membership of about two

bundred, with ten descone and two elders, namely : Jacob Shanour, David Rittenhouse. Jacob Moore, Jesse Long and Jacob Kiser are our ministers They are all leasy every subbath anding on the walls of Zion to warr the children of men of their danger and to proclaim the obal tidines of

news that the b assed Savior is ome to some the simper from the error his ways. We live some eleven miles north east of the church, a long distance for ne who has to go to meeting on foot. After our conneil we will send you

SOURC DAOTE BOWN. JOHN MILLER A SAD ACCEPTED.

Died in the Nottle Creek congregs. tion, Wayne Co., Ind., Sept. 13, 1880, Auron S. Hoover, son of John and Elizabeth Hoover, aged 10 years, 11 months and 23 days The subject of this notice came to his particu.

death as follows: He was in Bagers-town on Monday the 13th, with a twoorse team-a distance from home of about eight miles. He stopped to attend to econe business materia, and when done got on the wegon to drive, and attempted to step scross the seat : his foot sought end threw him from the waron. He struck the solid street with his h and shoulder bruising him very much, but be got up and clumbed into the wagon eznic, 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 between three and four miles, he segon to get very sick, and was taken into a house near the road. His father was sent for and when he arrived Aaron did not recognize him but sank away and died in about fifteen or twenty min utes afterwards. Funeral services conducted by the brothren, from Amos 4

12, to a very large and sympathetic concourse of pumple.
Thus one after another breathes out the life which God gives, for no other purpose but to glorify Him, by preparto meet Hun. The decese ing was in perfect health, of a freeh,

rusy countenance one that all would suppose likely to arrive to a great age, but notwithstanding all that can be traly said of him in avor of long could not evail. TO THE ORANG HE MUST GO, AND THERE IS NO NOR EXEMPTION IN THIS WAR.
Young friends, and comrades, as it not enough? What must take place in

race, and in your midst hefore you will be persunded to give your selves to Jesus? Let the above incideat serve as a monitor to give you the timely warning, that you are now standing upon the brink of the grave, and so

jaws of death. What do you suppose that Auron Hoover would have done, if he had knows two days before, that in three days he should be six feet under the face of the curth? Why, I will toll you what I think he would have done would have compiled with all the conditions of selvation, that be might flue the wrath to come," that he might with him through the valley of the under to delray his expenses home.

shadow of death, and secure a "right Boise City, with all its professing to the Tree of Life," and he able "to Christians is in as great need of a mis-

erer concerned, and his place on and writers by green before the broken discretely erer be felled in the broken her described by all before the broken her dear breaken and sintent, ougestidately, and for the servely striken, silly these of the Manner charch, down parents, Mer many propers accord in their broken party of the server in Christ. LEWIS W. TEXTER

Notes from the Mt. Vergon Church, Augusta Osnaty, Vargunia Our lovefeast will be held on the

vening of the 16th of October. -The weather with us at present is The corn choppers are busy trying to escape the Brest. Seeding as now below done among ne

at a rapid rate, with drills both new -Last Sunday we had Sabbath school at 9 o'clock, pronobing at 11, and singing at 1 p. m., while away a few miles at the same hour we had a

pleasant meeting in the grove. -A beloved brother of our little hand took to himself a trife and last Sunday had her among us for the first We welcome sister Right among as for we think her a good member. -I'm wanting a settlement with the

Parserive staff, and suppose they are more anxious than 1. among you before long, when it can he done with entire satisfaction to both

-If life and health ere spared rill be in Tennessee by the 1st of Octoher where I will remain for a short time, and then return and so to Penn sylvania. Will be pleased to such of my echnolmates and brothren be may not live too distant from the Cumberland Valley rashrond, over which I will pass. Probably the B. & O. R. R. branch from Weaverton to Hagerstown. If I receive no request will pass on, thinking it ravel than to try to preach. My address will be Johnson City, East Tennessee, until the 10th of October, then Fish praville Va. until the 23d of same

-Last week we had a short but very pleasant visit from our esteemed Weakley, of Pennsylvania. We enjoyed her v sit so much, as she could tell us many things about the school and schoolmates, the church, with its various exercises of worship, and kinared subjects, all of which terest to me. We were sorry that her stay was so short. Let us have a report of your visit, sister Wenkley, through the P. C.

E. D. KENDIG Entervalle To From Bocky Bar, Idaho,

Sept. 3, 1880. Should love to uddress

on as brothron, but as I have nover had an opportunity to unite with the Brothren, superse I cannot. I know that brother M sothing of your church until a few that had no need to be ashamed. were strongly solicited to preach for months ago, when I became a reader and subscriber of your most excellent the prople; but as we were paper, through the kindress of your of observation more than presching, sister, Mrs. Catla. Highbarger. She is we declared. Brother Myers took us here visiting me now, and I concluded to Paola, the country-sect of Missai to write to you, hoping thereby to at county. We looked at several farms. cure the services of a brother that we but thought none of them just suited may emjoy the bleesed of privilege listoning to the pure Gospol. Oh, we are nette, the county-seat of Anderson in great word of a sussionary. We will county, and soon wended our way to tening to the pure Gospol. Oh, we are do all we possibly oun towards defray-

enter in through the gaves into the city" slonery as any of the screeniding and claim his mansion there. But this mining camps. Mrs. Highburger has he neglected while he might have her home there and she is confident d to it, just like you are daing that if one of the brethren would only

now, and as he was taken, so you are come, he could haild up a church there is any moment, at once. Oh, it is our daily prayer whether you are prepared for the occa- that a brother will come on or not.

Truly Astron was an obedient and mate. Mrs. Highbarger exprets this

From Mescow, Idaha August 29, 1880 Door Brethon

we left the Bethel congregation rea Ludoga, Ind., on the 20th of April, bound for the Pa-life coast, and we a now located upar Moscow Idaho But slar, on the way we were bereft our down little Dulco Bollo, the daughtor of Samuel and Susan Pelley, agei 22 months ices 2 days. Disease, scar-let fover. We buried her at East Portland, Oregon She faltered by the wayside, and the angels took ber home Jesus says. "Suffer little children to ome unto me, and forbul them not, for of such is the kingdom of God." We are enjoying good health

There is no sickness in this part of the country to my knowledge. We have congregation here, of about small thirty members, and we stand in need of help in the Gospel field. This a very healthy and productive country, and a person can make an easy living Then why don't some of you able mir inters who are in had bealth come to this country, preach the Gospel, bring sinners to 1 ntance and regain yo health. The P. C. is a welcome visitor to our family circle. S. D. Pertay

> From Reporter. Ind. Sept. 16, 1889

Having sold our property

at this place, on the 12th of August, we boarded the train as Muncie, in company with several others on a tour of observation, bound for the State of Kansas, where we arrived on the 14th somewhat prostrated by the long ride We stopped at Clathe, the county-seat of Johnson county, and some made our way out to the home of brother J. R. Fry, and felt very much at home in his pleasant family. We were taken by brother Fry to see brother Bruba We were taken cer, a minuster in that congregation we have forgotten the name of it). We preached several times in this a of the church, and judging from the interest manifested at these meetings, we believe much good could be acco pliebed by a proper effort being made. On the 17th, by the generosity of brother J. F. Younce and others, we were taken to the bome of brother George Myers, who is the older of the above church, and as it does not take our brothren long to get acquainted, we seen felt at home in this Christian family. Church government was the subject of conversation more than any other one thing. We soon learned

us. We next went by railway to Garone of our brither, older Jesse ing his expenses. Our house is open Studebaker. Found him the same to any brother who will come, and there will be no trouble about missing unds to delray his expenses bone.

vers was a workman

countenance. We found brother Stu-the funeral services were conducted debaker avertured in ministerial labor, by the brethres. The boreft moorn debaker overtaxed in ministerial labor, by the brethree. The bereft moorn and providing for a large family. We not as those who have no hope, but H. H. Slabaugh, Mo. gation of attentive bearers.

m here we went to Coffee count life for a crown of rejoicing which fad-Proceed once and took a view of oth not away. country. From thence we went to Osage county. Met many old acquantances and formed some new ones Preached once, and received as old lady into the church. After prospecting a week in this county, the stage on August 31st for Ottawa. County seat of Franklin county, a disof twenty eight miles The clouds were looming from the west and threatened an appacaching storm We had scarcely gone one third of the way until the rain began to come down in torrents, accompanied with considmable mind. The rain continued to nour down until we got to Ottawa, and everything was flooded with water. We hearded the train for Olathe preparatory to starting home, but found we were elected to remain at Ottawa over night, caused by the washing out of several bridges, but by dust of band work the construction hands had the read in running order by next morning. We visited brother Frank Holsinger on September 3d, and soon formed his nequalatance and that of his pleasant family. Brother II. is a successful horticulturalist. Living in close proximity to Kansas city, bu finds a rendy sale for all his fruit at renumerative prices. In company with Kanass city, which is the metropolis of Spring Run church, Pa. the far West, having a population of 59,900. On the evening of September E. S. Holsinger, (for several per 3d, at 9 30, p. m. we left the city homeward hound, over two hours behind M. Hock, Shippensburg, Pa. time, and owing to being behind time E. P. Peffly, Goshen, Ind. (for in the start we missed connection all

2 s. m. Pound all well for which we We Zion Obic try to be thankful to the Giver of all good. In conclusion we will say, we Mary Belser, Hilliard, Obie have not yet decided to make Kansas West Nimishillen, O. city our future home, while we found Canton, Ohio, many thanks in the State, that so for J. O. Culler, Milford, Ind. toward making it a good country, Canton, Obio. there are still some lacking. It has Sarah Spanogle, Lewistown, Pa. seither all the good nor all the bad. State Dentre, lows, We wish to speak of one thing that is very commendable, and that is the Berien Mich. state of society. I heard very little profesity, and I can not call to mind a Hudson, Ill. single saloon, and I did not see a single sk man in all my travels. They will rote on a probabilion amoudment to their constitution this fall, and I was creditably informed that the prosmorte are favorable for its adoption. As a word of advice we would say to all, never locate in Kaneau of you have no money, neither more there until you have seen the country.

Fraternally, W. R. DEETES.

# Memorable to the Family of Brother B. I-

Jamineo It has lately been the sad misfortuof our congregation to lose one of its best members. August 5th, sister Ann C, wife of brother B. F. Jamison demarted this life. She was an enrighter rife, a gentle and affectionate mother. an exemplary Christian and a quiet neighbor She leaves a tausand and three children, whose silent emotion berpeaks their loneliness. They ever dwelt together with ten-derest feelings of fondness and affection. Bro. Jamison is known among peas a patrent and just man. His p. rental tenderness is met with the preciation by his affectionato children Charlotta Adams, who greatly deplore the loss of their Susanna France. mother In this utilities they have Sister Gift, the deepest feelings of sympathy of Sarah John reh and the community at large Mother Studabaker, "

prints in unmistalcable lines upon his for all have sensibly folt the stroke. hed once while here to a congre- find repose in the thought that their Elizabeth Myers, Va. departed has exchanged the trials of S. A. De Priest, Va.

> C W Moss Stoots Mills W To From Edna Mills, Ind.

Sept. 4, 1880. Elders D II. Miller and Heal Hamilton preached for us last ning, and on Thursday they, with others of our adjoining

elders, attended meeting at our old Shannon, Illi church. The first business before the meeting was the petition business. It Pleasant Hill Ill. was disposed of to the satisfaction of Jos P. Emmert, Waynesboro, Pa. at least nearly all the members. We Chorry Grove, Itl.
believe our members will be more A Friend, Everet, Pa careful in the future about circulating Enhrats. Pa potitions without consulting the church Brother Miller gave us a good deal of Total, very good advice, and I hope we will all accept it and try to profit by it. We have some trouble to settle up yet which I think will be settled up next Thursday, after which I do hope we will have better times in the church JOHN B. METAGER

Money Beceived in August for the Banish

on the following churches and persons. Flat Rock,

Sunday school) through. We thought of the many South Buffalo, Va. souls that are behind time on the curs Mahoning, Ohio, of eternity. Their connection shall be John Shaw, Buchanon, Mich

led and too many will be switchd off to the left hand. W. G. Shrock, Perlin, Pa. Sister J. H. Steffer, Hollidays-We arrived at home. August 5th, at burg. Pa A Sister Ohio

1.00

1.00

2 00

3 30

6.95

6.25

9 50 8

Beaver Creek, Md. Pine Croek, Ind

Knob Creek, Tenn. Ashland, Obio, Mesoupin Cres le 10 Jane Perry, Ekin, Ind. Bethel, Mo. Maple Grove, O. Tippecanoe, Ind. Covington, Ohio,

Newton Shelby Co Silver Creek, Aughwick, Pa. Green Tree.

Chiques Creek, Pa. 12 00 T. A. Robinson, Chardlerville, Ill Londenville, Obio.

J. F. Emmort, Waynesboro, Pa. P. Fahrney, Chicago, Ill. E. P. Dickey, Hooversburg, Ind. Jos Lowis, Burkittsville, Md. M. A. Bowman, Auburn, III. Logan, Ohio. Grandy, lowe Owl Crook, Ohio, A Friend, Everet, Pa

Stony Crook Ind. A Sister Ind Posbody, Kau. Woodland, Mich. Sunfield. Wm. Adams, South Bend, Ind

3 00

s were conducted David Brobtelbeimer, for Sev-1 00

> 356 16 J. QUINTER, Treasurer. Money Received in August for General Mis-sionary Week.

(Frem the following churches and persons ) Middle District, Miami, Co., O- 5-42 Magd'e, Hock, Shippensburg, Po 1-60 28.60 Coventry, Pa.

R. A. Boone, Zoar Station, O. Maroupin Crosk, III. Fairview church and friends, O. 11 00 Black River, O. 14 15 15 00

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# Sermon Department.

#### THE PROPERTY OF A HAPPY PROPER.

#### Sermon by Elder James Counter

I have been requested to presch from the 11th and 12th years of the 14th Pealm, and will try and do -Ret I will read the reconnder of the Pealer; as the versus which follow the text are a continuation of the same subject. "Rid me, and deliver me trange children. whose month speaketh vanity, and their right hand is a right-hand plants grown up in their youth; that ny be as e polished after the similitude of a nals; that our garner- may be full, at fording all manner of store, that our oven may be strong to labor, that o no breaking in, nor going out, activet any man or of any weamin is that there be no complaining in our streets. Happy is that people, that the is in such a ca-o, yes, happy is that people, whose God is the Lord."

Our subset will be the 'necture of adividual, but to a body of goo-"Happy is that people, etc." nity, or to the entire body constituting ferred to again, scribed rather than to an individual, and must form a part of the young one to be prefectly inappy, or one-everywhere men and time, or the control of the

## HUNTINGDON, PA., TUESDAY, OCTOBER 12, 1880.

true, he can be very happy alone. If a in he heart, and is surrounded by the presence of God, he may be very happy. But never loss, we think our theless, we think our position is true, that to attain to his highest enjoydition is true. must be in soriety. mount, 20032 me conclude this from the fact, that

he is a social being, and designed for society. He was originally with a west of society and an adapta tion to society. In noticing the different gro-

which constitute the picture of a hap-py people, we will first notice the th in the parture as a very promi nent place is given to them "That our some may be as plants grown up in their youth, that our nghters may be as corner stones polished after the similitude of a pal-Our youth cannot be negle or overlooked if we would have a happy community or nation. "Our soon are first referred to. It is desired and FIFTH PAGE-Sunday Meals-Howto prayed by the patriot, King, and

desired and prayed that they grow up modiness, and that there be a full him to guard against cortain tem development of their manhood, that CENTR PAGE-From Piracant Home, they grow as the plant grows, that Oregon; Report from Bolevar, Pa., there be life, and growth and fruitfalrefreshed and blessed by them. m attaining to the full development of manhood, there must be a bealthy culture of their physical natu that it may to fully developed and

matured, and also a cultivation and development of their intellectual na-The mind must by no means be newlected, as it is a very important element in our manhood. If we look. at the American Indian in his macrilced state, we see in many instances a to see developed in the youth of his and physical body. But the higher people, and hence the language of our

gred and bence in bie wild or nacivilized state he is far from bring a here as a fine physical development-And our cons to grow up into perfect acc." Dr. Conant gives the mo nuture. There is surely such a in man, and to develop it properly, it needs if possible still greaand cultivation than it does to cultifalsehood; that our sons may be as vate our physical and intellectual on There can be no doubt but that poetical David in district and praying for the some and daughters of his people in-cluded in the accomplishments he dosired for thom those of a religious co sheep may bring forth thousands and sportual character. These constitute sands in our streets; that our too large a post of real membered and wousanhood to be left out. The char-

That the religious eletter mode in the pictors of a happy people us drawn here by David, as very Reference is not made done from the conclusion of the sale "Happy is that people, who The relimous shar it will apply to a family, to a romain arter of the happy people will be re, nt we refer to it here d's peculiny people. There is a pro- to show that it was a part of the bean priety in referring to a body of propio, tiful accomplishments desired for the when their bigbest enjoyment is de- youth of the Jewish commonwealth, power.

There is another idea in reference her teacher appeals have complished it. in our picture of the happy proper. While to "our sons" in the subject that has Oh if the powerful influence of our the young, trained to holises and use-The way we come out of their youth when they

ure grown up But David's language would seem to imply that in a sense they may be grown up white in their youth. And there is a sense in which our boys and girls may be men and women while yet in their youth

Boys and girls som times show a dis orotion, a materity of judgment, and stendings of conduct, much bey their age. And we say of such that they are manly and womanly in their There seems to b an ilbus tration of this in the case of Timothy Paul in addressing him, 1 Tim. 4: 12. says, "Let no man despise thy youth: but be then an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Here that they grow up as fops in pride, in Timethy is specten to as a youth idleness, and extravagance. But it is, in mother part of the rume of in snother part of the rame epistle when the specile is admonishing

tations to which be was expected. he uses the following language then, O man of Grd, fire these things and follow after "Linedomes", godfi-Tim. 6. 11. So be was both a "youth" and "a man of God". He was a youth in years, but a man in thorac tor and conduct. And you, dear youth may be men and women, in noble char actor and discreet behavior while you are yet young. This is very desirable. And to this we admonash you, and for this we pray. It was this munty and womanly behavior that David desired

But we proceed next to notice what to desired for "our daughters perfect specimen of humanity, though our daughters may be necessary stones, polished after the similitude of a palmanhood, mand also give attention to of the original thus "Our daughters And Perown structure of a palace." another Hebrew scholar translates the original thus "Our daughters as co ner pellars, sculptured to grace a pal-Here we have in figurative and language, "our daughters" ompared to corner stones and beautiful pillars. And the two leading ideas strength and benety. And we wonder why 'our wore" are compared to plants that are young and to

while our daughters are compared to stones and pillars. We might think that the figures should be revorsed, and "our sons" be compared to very imperfect that does not conbrace the corner stoors and pillars and our But we presume depetiters to plants applied them as it did

wer. While a lather's structure come which is worthy of humanity, and mother's outreaty has failed which, by expanding the especties of steular prosperity is peace, or freedom scribed rather than to an individual, and must form a part of the young manut, and mother's outreutly sea an individual and must form a part of the young manut, and mother's outreutly sea an individual and must form some the rout, gives expansion and symme inform some information.

struck our mind very forcibly. The young women was sanctible by the following an important cleanest in definition in that "our sone says to as plants grown as in protein cleanest in the plants grown as in their young the sole cases, what wonders would it is, given as by the positions, the old What is remarkable is that they should set outplieb, and what a powerful factor are not left out. Their presence is be desired to grow up in their yearth, for for doing good at would become! plainly discovered. The old are chart only look at the in the martyrology of the carly church actorized by a very strong soli The way we commonly fook at the 1st tee instriction of the young. Who was it that de out of their youth when they have mobile cases of female endurout of their youth when they have muce in safering for Christ's sake, sired and prayed that our sons and reached their majority, or when they Tonder girls when brought to the daughters might bo all that is implied severe trail of either renor meing their in the high attainment that is desired Christian principles or of meeting for them? It was one of the pardeath in its most terrible term, chose in the body of happy people. And this

is the characteristic of the aged saint And then the idea of branty is asso-inted with our daughters as we have to wrath; but bring these up in the cated with our daughters as we have them presented in our text. Perowine's purture and admissible of the Lord." reading is, "Our daughters as corner Eph. 6 4. Such is the duty enjoined nnce parents. The duty sculptured to grace a palaco But it is not the beauty that so many nor labor to perform. And it is very cultivate, and natural to suppose that while the pardaughters' which is admired by the cannally ents and the aged, labor to prome minded-a beauty which consists in a the picty of the young that they will beautiful form of the body, or is the not neglect to cultivate helinens in adornments of jowelry, silk, and velthemselves. ret with which the body is adversed, istic of all in a truly happy people, to that is here desired and prayed for labor to do right and to be hely. As "our daughters." Grace and modesty it is their success in such labors, that enutify female character Gentleness makes them the happy people they

of disposition, temlerates of feelings, are parity of mind, sympathy with the arity of mind, sympathy with the affering, and a device to be useful in property. "That one garners promoting the happiness of all classes, seemlar prosperity. "That one garacers are adortments more to be admired, may be full, affording all measure of and highly valued, and sought after, store! that our sheep may bring forth eithers ettire and the most thousands and ten thousands in one valuable pearls and costly journels, that structs; that our cores may be strong the fashionable ladies at the world to labor; that there be no breaking in, The polish and adorament that nor going out; that there be no com-

should beautify "our daughters," and plaining in our streets." Secular pros our mother's too, is that referred to by perity has considerable to do with our We have bedies to pre the anostle, when he says in speaking happiness. to Christain females, "whose adoraing, let it not be that outward adorning of through them we are related to the earth, and in a measure dependent on pluting the bair, and of wearing of old, or of putting on of appposet, but it. And our higher natures of intellet it be the hidden man of the heart. in that which is not corruptible, even with our physical nature, and more or less influenced by st. Henre a healthy the expanient of a meek and quiet sparit, which is in the sight of God of state of the body is very desirable and great price 1 Peter 3 3,4 There is important. And while it is tree that a sed mistake committed by young a Christian may be happy in poverty when they seek the s and want, it is happing

tion of the other sex by attractions der dissivantages and smid tempta which appeal to their carnal feelings. tion. Poverty and want are not eri nous may be attracted by when they do not result from our immanaged, many also give attention to a second place the indicate of their moral or spiritual as corner pillars, realighted after the such attractions. But when the hand providence or neglect. of a young woman is sought by a young mun, because of her wealth or very inconvenient, and often a grout barrier to our asofulness and charity. her extenor attrections, if the wealth The inconvenience of want, and its in is not what it was expected to be, or terference with happeness are known the attractions do not last, his attenat this time by our brothren and tion, for love by had not, becomes cold. others in Kansas. If they could at this time experience the seculary pr and she is neglected, and perhaps dies ned in the picture of the

broken-bearted. were present not long since happy people of our text, it no doubt would add greatly to their enjoyment. when a conve reation took place about a young lady of whem we had some To secular things too much attention She had some wealth, and labor are given by some and some personal attractions. The others are too dilatory and neglectful question was usked why she never in their secular business. It is desir married The reply was, "She was not acreeable in her manners and disenough or this world's goods to keep It is time, those are not althe Spirit of God knew what it was ways a barrier to marriage. But they doing when it dictated the figures and are to the discreet and observing. comething to such as may be in want And it we doour duty in all things, we acong ween it accorded the figures and are to the special and tossering-applied them as it did. There is great Priof. Upham, an author well known, troughly in female chamieter. On how says, "I have come to the conclusion, may hope for a sufficiency if not a Seek we first the hingdom of ance. "Seek ye first woman cuther wishes to nd affection of a womans pure heart? realize the full power of personal beauthese thones shall be added unto you." The strength of their affection has ty, in most to by cherisbing noble Matt 6: 33 The things refers often been accretely tried and in the hopes and parposes, by having some lice in execute thing to the great columns and thing to to, and consecting to live for accessing to invercember.

wealth, nor emigration of inhabitants prosperity God promised to his neeple upon condition that they kept Wherefore it shall come to his laws poss, if ye hearies to these judgments. and keep and do them, that the Lord thy God shall keep unto thee the corment and the mercy which he ev unto the fathers; and he will lore ee, and bless thre, and multiply there; he will also bless the fenit of thy womb, and the fruit of thy land, corn, and thy wine, and thine oil, the increase of thy kin, and the flocks of thy sheep, in the land which he

sware nuto thy fathers to give thee.

The last particular in the pictu the happy people contained in our text, is their religious character. Happy is that people, that is in such a case: yea, happy is that people whose God is the Lord." "Happy is that people that is in such a case." The two of a propie among whom the parents feel a proper solicitude for their sons and daughters growing up in holiness and usofulness, the case of a propie enjoying in a high degree secular prosperity, the case of a people having the Lord Jehovah for ir God. A people in such a case or condition is a happy people. Their religious character is plainly seen in the fact that they had a God. And the sufficiency and correctness of that religious glaves for one asserted trees the fact that Jehovah was their fied No people can be a bappy people with out a God. The speatle in referring to the state of the Episcoian brethren, says, "at that time we were without Christ, being aliens from the commonwealth of Israel, and strangers from the coverant of promise luvius no hope, and without Goil in the world Eph. 2: 12. According to this lan-guage, to be without God, is to be out hope. But if we have God and Christ, eve safe and happy. "Нарру 15 morale whom God is the Lord " Those Gods many, and Lords many. "But to us," says Paul. continuing after the language we have but one God." this God is Johovah, the true God, and the God that manifests himself in the three characters or persons, Father, Son, and Holy Spirit, into all baptized. And bring baptized into all, they enjoy the power and offices of all, and, consesently are a happy people.

The last truth we present from our is this: The people who have the him, and who are happy in his service. danger of being character and principles from the unare expand. Therefore David rays, "Rid noc, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their These "strange children," are the chilhen of the world as distin is not to be confined to the young, but translates it "some of the allest." Their evaveration was vain, and they were putruthful. Their promises were not reliable. The spools Peter refers to the same persons and to their influonce man the coad in the following languages When they speak great soreling words of vanity, they allore through the lasts of the fiesh, through wantonness, those that we clean estuned from them, who live in While they promise them libcity they themselves are the servantorruption 2 Peter 2, 18, 18,

paraphrases these words, thus: "No over we can do them a favor we should do it. We do not think that duty reouires us to withdraw alterether from foreign countries, by captivity, or the society of the ungodly, but we berwise." Such blessings and such should be very careful that we do not the society of the ungodly, but we in our intercourse with them, compromise our Christian principles or permit our Christian character to become contaminated by theirs, since 'svil

communications corrupt good man-In conclusion we exhort you all to become like the happy people, whose pictures we have had before us for Happy is that people that is in such a case, yes, happy is that people whose

# Essay.

#### PERHAPS

BT C II. DAI SBAUGH To Bro B C. Mosmow, of Virginia

"Of making many books, there is no end, and much study is a weariness of the desh." Eccl. 12: I2. What would he the constance tion of Salomon more be slive to-day? Compared to the present leterary inundation, the "many books" of his time were a present nursery collection. To write a book has become play. Facts and ions about facts, are so plenty that broks spring up like mushrooms, and are as soft, insinid, and worthless. all the books that are insulting to 6 and His Christ, written in the same religion and science and philosophy. were put on one pile, it would equal in height and breadth the leftiest mounain neck, and if set on fire would out blaze the configuration of Charges

the author of a book. To study, to

KNOW, to BELLEVE.

rapture of my lite. Many thines can e neither known nor lielieved with out study, but the best and highest of all wisdom can. The seastic receptivity of men schetive to the high est truth demands foith not reason o the high Not that faith is possible without rea son, but may be perfect where reason blind and doub. The question is not, do we understand, but do if I cannot send out a whole loaf at we helieve? Nothing is fally comprehended, but God, the profound.
till death unclases my fingers and ort of all problems, is as easy a fact for the just of a child, as for Gabriel Of the interior mode of his being Gabriel may know more thou a yearling on the mother's lap, but of His encapee, of the eternal, radical fact of His being the elected Dignatory and the stammering bube, are on count terms. Faith is as necessary in Henvon as on earth. Reason is always

busy, but faith ever rests. In all my writings I have but one aim-how can have your life had with Christ in Him? What is the real significance of being created in the image of Gol, of the

incarnation of God in Christ, of the Crucifixion, of the ministry of the Holy Ghost? Having mule these sub e touths my life and study, and finding in them enough to occupy not only angels and saints through ctorabut God Humself at it. that I should sometimes deal hard and shivering blows to the poor, blind creatures who claim that the denial of these curdinal principles is the very path of religion?

no science that does not bear witness to Christianity, and not God to forgive you of your s me that affords the shadow of proof is favor of the empty twaddle that is now flausted as progressive Christianity. Could we see it, were we sleep of." country in the insight of faith and would be self-orident through the that all that was necessary, was to get Christian consciousness. No man can religion, pray and be happy. convince me that I am not living to

nie the fact is as potent as God's be- baptized? will corruption? — 2 refer 2 : a, E, for the task in a spirited will off see, inspirited when I see it is a state for whole inspirited when I see it is a state for whole inspirited place of the limit, to be such as the properties of the limit of the I live by an exposition of the limit, they seek, and our presenter and matter hand that I live by an exposition of the limit, they seek, and our presenter and matter hand that will be supposed to the limit of the present with place of the limit of the limit of the present with place of the limit of t

ing of Jesus in the internal processes we must perds wrangle whether we may do as the world does in anything that represents specifically the carnal

mind in any direction as a operation that betrays bumiliating ignorance of the fundamental idea of Christianity If any book is to be written in the Brotherhood which is to represent

sus and be the atterance of the Holy Ghost, this must be the charge That the consolidation project failed is to be regretted. All that is mublished in our periodicals worth

reading, might well be condensed in a single paper. A Christian book, or paper, must make itself in an orgo way as any other life product. Oar conjunction with Christ must be as real as the arm with the body; and the indwelling and p regnancy of the

Holy Spirit as absolute a fact as our respiration and the beating of our heart. Such a life forms its own oxterior, and it will necessarily be Chris Its law lies book of ecclosinstical conferences Its exhibition will lway be in accord with the firsh, crushing, spirit exalting printiple of

emplication of my essays and letter would be helpful to many souls who kiss as the apostle told you to do in

Christ and Him crucified." Contact find a sympathizing nature fully comenter into my line thoughts, with time and means at ommand, it would certainly be done.

But it is not probable. Had I the means to put myself for one year unbenigning influences of a strictly hygicaic regimen, and he ma-terily improved thereby, I would at tempt a fresh volume on the essential truths of the Goscol vor the Incorne.

on of God and its necessary correla-This is the touth so it some and rightly to apprehend this maniformation of God in the flesh" after the type of Emmanue.

It is not likely I will ever write a cok, but it is not impossible. I am as full of thoughts as I can hold, and compels me to drop my pen, that is, if God's ravens do not miss "the book Cherith." I am not, thank God, wear, in well-doing, although I am "made as the filth of the world, and the offset ing of all things" by those who claim will you say when we are called on to of the earth" and th luminaries of progress I know thu

Jesus is Jesus, and the living of his life is salvation

# HOW TO ANSWER IN THE LAST DAY.

It is necessary for us to be posted

we can give a correct au that great indee in the last day. So o will just try a case as our pro Christians answer in this fast age and ice,how we come out. Judge. Are you a Christian?

Applicant. Yes. Did you repeat of your same.?

Do you know what repentance devils, who b

Yes, repentance is to pray ask Did you not read in 2 Cor. 7: 10. For godly sorrow worketh repeatto salvation not to be remented

good minister and he explained to us Passing that, I will ask was you

"Where I was baptized in the river of and outward expressions of our life, Jordan and when I came up out of the will do from the language of Paul who A. Yes I saw that but I did not

understand it. J. Did I not explain to Nichods mus it John 3: 3, 4, 5, What being born again was when beasked me if he

must enter into his mother's womb Did I not say unto him except a men be born of water and of the spirit he

Yee, I read that but our elder sald that sprinkling was being born

again, and that old fogyism had all plaid out, and that he was not going into the water to got all wet when there was no use in it. And if he was here he could explain it all to YOU.

you.

J. I told you not to put your trust in flesh. Have you not hadmy laws in your house where you could read om at your loisure, telling and explaining all those things? Have you not been endowed with wisdom to no derstand they Why have you, being warned as you were, put your tri flesh and paid men to teach you false ly, now seeing you have neither repented nor been bentived? Home nor

Thes. 5 - 26 / A. Well no, our m vas only a custom they need to have when people were not very smart, and be said it was not necessary now; it looked so foolish, it made people

J. Did you wash your brothren's feet as I told you, you should do to others as I done to you in John 13: 15? No. I did not, for our ministers said in those days that you did not wear shees but were sendles and your

es were dirty. J. Did I not tell Peter of I we thee not thou hast no part with me? Now you have neither repented. bean baptized nor kept my sum

How can you ask a reward? O ve generation of viners. Now kind reader, if you have even onversed with any of our great pro essed Christians, who me so proud they cannot obey the commandment you will find this the substance of their argument. But we find that Ood's word shall indee us in the las day, and if I have given you God's word how can you dispute it, or what

#### answer these questions on the last day LIVING PAIRS

BY DANIEL LONGERACTOR We have been usked to show the

rence between a doud and a living faith; between a spursons birth and genuine repentance, baptism and prayer. It is not faith saves for many believe that Christia the Lamb of God, who taketh away the sips of the world. They belie with their lips but not with their But that is not conver for there is no change of heart. With Did you repeat of your same?

Ves I got religion I had a practical part it is as dead as the body

without the spirit; or as the faith of elleve and tremble, and are devils still Yet the great decoiver would have them trust in their faith, instead of trusting for valvation in Christ, and so making a Savior of their spurious faith. Many trust to their repentance,

even when it is not of a godly sort, or A. You I saw that hot we had a brings to fruit or reformation of his The gospel gives no assurance that all our sins will be forgiven, if we repent of only a part. Neither can we ob-tain salvation if we accept only a part of Christ's religion. Surely Obrist

to the natural inbreathing and unfold and example both in John I: 9 10 bearts are far from Christ, and per sande themselves to believe that this says, "Whesoever shall call on the

name of the Lord, shall be saved." But Christ cays, "Not all th say Lord, Lord, shall enter the king m of God, but they that do the will of my Father which is in Heaven, True and living faith in Christ will alive from spiri make sinners. Will make them diligent in not enter into the kingdom of God's service. Will fill them with that spirit which prompts them to say,

Lord what wilt thou have me to do? Gospel faith teaches sinners that when hey have done all they can do they are still unprofitable must get a right to the tree of his and outer the gates of Heaven by grace at last. It is wrong to trust what we have done, than in what Christ has done by his atoning blood This kind of faith will make death welcome, and when we get to Heaven

the unceasing song will be glory to the bleeding Lamb. SINNING AGAINST THE BOLY OHOST

BY DENNIS WEIGH In P.C., No. 9, notice the above with

saluted your brethren with a Holy a request for an explanation. Sir against the Holy Chost is committed in various ways. It may be commit-ted by turning a deaf our to His calls to the sinner, or the professor refus ing to be led into all truth, which is a part of the office of the Spirit to the believer; or by seeking comfort aught except that produced by the mforter. These sins, however, are

all pardonable. We presume, however, that the above refers to an explanation of that in which is unpardonable; and to this I shall confine my remarks:

By reading Matt. 12, 24, you will

notice that the Jews accused the Surior of casting out devils by Ber bull the prince of claville, while or the to he cast them out by Holy Ghost , thus calling Him (the Holy Ghost) a devil, which is biasphomy against Him, or speaking against Him; for which there is no mission, 'noither in this world not in the world to come."

By reading the 31st verse you will otico that, "all manner of suns and blasphousy shall be forgiven unto u but the blasphemy against the Holy Ghost shall not be forgiven unto

on." The 324 says, "And whoseever speaketh a work against the Son of in, it shall be forgiven him; but whosoever speaketh against the Holy Chost, it shall not be forgiven him noither in this world, neither in the

orld to come,"
By this we see that it is Mannhessino ninet the Holy Ghost that has no forgiveness, and not on ordinary are All unrighteensness is sin," and every time the sinner resists the strivings of the Spirit, he commits an uprishteous act, and thus sins against the Holy Ghost. But this in not blasphemy and may be pardoned, so long as there is nothing spoken against Him, clink, in the way of blumberry. ken against Him, esp ld any one he so improdent as to call him a deadl as did the force where Ho was in the Savier working mire les, or in any way speak repreof Him, his case is irrecoverable.

People often fall into a great dilow ms, and fancy themselves to have committed the uppardonable sin (a it is generally called), whereas they are totally ignorant as to what it i and would be far from speaking a word against Him. This is caused by committing same sin and losing confidence in the blessed Savio

A child may play with fire, and that over a magazine of powder, but it is be-

#### BOTTON TOP BELIGION.

BY 0 A 700V

I once read a truct, founded on the experience of an old negrees. e of Chrispossessed a wonderful degr on enjoyment and cheerfulness. When asked by some, why she was so different from the most professors, she

That is she moved in a highplane of Christian enjoyment, the done by many persons. Religion is a beautiful system, which all may onjoy if they will. Everybody ought to be bappy. Religion will make us so, and if we are not happy, it is plain there is

mething wanting. There are men and women in the world, who are moral and active in religious ceremonies, and strict is per-forming Christian duties. Yet they are not happy. The world is full of misery, sighs and groups, even among the better classes of people. How often we see individuals where there fulness and seeming happiness, we almost cavy, while at other times they are east down, with a care were and troubled expression. Persons should not allow themselves to be cast down

to such an extent that the beauty and blessings of life are entirely furgotten. Those who see nothing but desapat and evil in life are most siscephie. It we get away down into the basement among the rubbish and expect to be miscrable. We must move in a higher element. Got out of 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 though ex come and make the best of everything. It is true that tempera at has much to do with car misory or happiness. For it is not so much have to encounter as the effect it has on our minds. Has tompera ment pay be controlled. True relig ion is a teacher, it fits and prepares us for a higher life. It disciplines and tion us to accept the rollings of Procblence without marmar or complain This world is said to be a world of In see sense it is, bucause propie so. Is it to be supposed that

trod created it to torture and afflict mankind. Did be make a mistake in creating the world, when he saw that it was good? Lot 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 life is what we make it The possesses enough of beauty and bless ings to make every body happy, and whether they be so or not depends largely if ne looked at. If we brood over, and feed upon the distresses of lite, we will hard late and early to scenze means by surely he miscrable. But if we can like Paul, "I glory in tribulation," et is an evidence of submissive trust in God. Persons who complain and r all their lives, show a great deal of selfishness. Why not accept such things for our good. Our dici-pline, our building up in the falth, or they truly are. If we want to be h we must accept the world as it is and make the best of everything, com out of the low and graveling atmosphere, and move in a bigher plane of Christian experience and religio joyment.

# TINDER THE FILE AND RUBBER.

Who sister M. is, in whose "seed the contribution, nor my over, being summants. Guls in knowledge is some to infinite that are the circlestic response of A chart may be what the world often made cerebral oppression to time; ingurance-to are from freducincesses many bearts. And as they practice cells strong is not to the made and the contribution of the cont

I suppose I would have missed your cos.

fragment in No. 37 had not my attention been called to it by an earnest hater of the truth to which we are both devoted. Such "enstigation" should not touch us nave in a way of profound serrow for those who "teke pleasure in unrighteous-There is no limit to Christian Desa.'a rbescance and endurance. But when than criticism. Christ naw that all hone was gone of iming those for whom he labored,

He broke forth in Miching anathemas. and yet wept over the doomed city, and prayed for his enemies, while the spikes ald his hands and fast from ministries of mercy. It is a poor Christian, if a Christian at all, who cannot "bear all This is another essential feathings. of the Incornation, which some think I make a hobby. Glorious hubby I wish it were true in the most abo to sense. It is the one idea of God,

and my prayers and struggles and tears day and night are that it might be more Jesus Christ proclaims Himself as the Alpha and Omega Mark, Jesus Cir. Who is he? Prior to the creation of man there was no Joint, because there was no one to save. The "I AM" al-ways was, but He was neither named may and out the was accept until there were brings whose redemption called for the Incurnation of God. His Word. or Logos, was ledged in the first twcomplementing souls as a feint prelude a dim forepledge, of the personal infleeb steach of the world we must always log of Emmanuel. This proves the In-expect to be miscrable. We must ing fact of the Universe. This is em phatically termed our life, and if our ife, it follows as a matter of stringent

logic, that all manifestations must have this so their root. Such longe ideas of religion prevail, that people think they may do a thousand things not referable to the indwelling Christ. Pitiful, soul polluting, soul-damning delusion. Can soything grow on any form of snimal or regetable life, which is not the natuoduct of that life? Proposterous But a Christian may smoke and chew and slabber like the world, dress like the world wearele and covet and ninch for money like the world, bunger a thirst for gold and bonor like the world, be as false and malicious and vindictive in temptation and trial as the world, and make the copings! relation as unchasts and bestial as the world. religion is a dry, mouldy busk, a soul-

chearing negation on awful. God-forand derkness from which it sprang. A Christian is a Christian just ne Christ to Christ. Lass then this is not salen tice. At eternal next we believe the contrary.

woid

#### REFLECTIONS BY SOLOMON KEPNER There are those who are learned, and

rould be considered wise, who toil which to decorate and keep their ent hebitatica in repair, who soldom, if ever, think of the soul's destiny. The fact that the beautiful and faccinating butterfly, sporting on the wing, from flower to flower, emanated from an on sightly and loathsome worm is to the thoughtful a subject for profitable reflec tion. Is it we have in ministers, some thing bordering on that which Perce od John witnessed on the Mount Transferentian. As the power and was dom of God is nulimited, and the love has children unbounded, who

would not make his acquaintance and secure present peace and comfort and chare to the tressures laid up in the manalena of his house? When the namelona of his house? blast of Gabriel's tramp bursts mon our earn or the chilling hand of double laid upon us, there will be no time to bashet" are mixed so many germs of other upon a work that requires time, truth I know not. I do not read all diligence, labor and experience to esc-

and wisdom, in our daily bread, h and mercy ; in Jesus the hope of peace and rest; in ourselves, unprofitable sor-

Those who measure thoughts, words, and actions by the Golden Rule, and etill clings to the faith. In this your the exercise of charity more profitable case

morality. Hospitality is an excellent trait, and dottrines of no one productive of much good, when the

The tempting beit concealed the dangerous hook that cost the fish his life-Likewise the covetons lesp at profit, without considering the reward of cov-

When me hear the cock crow we ould think of Poter and ourselves. When tempted to scold, think or say hard things, we should think of Jesus. to say. There is no God; death code Thought is unwritten language that God reads

Should an infidel be able to prove the Bible a fallacy, beyond the shadow of a doubt. I would then bless my stars for the deception and fate that brought me under its influence and teaching

#### THE UNBELIEVER SILENCED. young preacher came to the house

of his pieter and found quite a company around the table. He was introduced to the guests, and invited to a seat op posite an official whose red face told of the things of which be was foud the conversation this officer seemed to take the load, and he indulged freely in frivologe, unbelieving and godless talk. A roppe lady who was present bappen tion of a sermon she had lately heard The official instantly attacked her, remarking, "I am surprised that you find pleasure in these dark concestitions. In

three days we are, "he enlightened to care about the skyings of preachers concerning God. There is no God; and a young indy like yourself had better telk about plays, dances, and other gai-etics than about such stupid things The heatest was moved with tem anxiety by this spresh, and for the purpose of giving the scoffer a friendly bint, she said, "My dear ser, you are very severe ; you seem to forget that my brother here is a minister of the Go

Away with it to chaor pcl. The man, however, did not allow this to disturb him, but turning to the young preacher, he continued, "Oh well, my elerical friend, we understand each oth er. I feel confident that you se a man

of culture, will assent to what I ear You present the old story merely on a count of your olice, and for ignorant peasants it is well enough. But after all, you yourself really agree with medon't you now For a moment the clergyman quietly

looked at the unblushing questioner, and then brgan, "Before answering I must sak you three questions. You say: There is no God. Accordingly you are an atheist. Such people have always arrated in the world. We may distinguish three kinds of atheists. are obiluscobers and thinkers who have earnestly sought the truth and have not

Ob, no," said the man with a deel- ing souls sive length, "I'm not a philosopher. Thinking and searching are not to my "Well, then," said the minister, 'it

some quite able defenders. These men deride and attack all old landmarks of members,

man seeks his own glory by deciding the faith and by speaking frivolously thin, and lightly of secred things simply because it is the stylish thing to do so, rice. It can diffuse intelligence, can while after all in his inmost heart ho uphold the cause of benevolence, can

"No," replied the counsellor, this time splendid temples, can rear a Hypocritos preaching the Gospel to not with laughter, but with the florth of cent pile and adorn its front with anore, is the dee'll correcting vice and irritation very visible. "No, I am not sculptures, and lay stone upon stone

"The third class of atheists," quieny the maar summer and purpose continued the clorgyman, "is compresed from ever entering the partal. Dut I are not a with the clorgyman, the compress who have long followed the will tell you one thing that it cannot desire and pleasure of this life, and wal-lowed in the mire of sin. But at lest comes a moment when a holy God reaches the conseigner with His touch, shine. Of all that is formul and you They try to drawn the unwelcome voice; they want to rid themselven of death and the indement; and the shortest and essiest way of doing all this is simply

This time the clergyman did not ask, "le this your case?" The scoffer, silent and confused, rentured no reply. But the eyes of the gueste were upon him and their grave demontar was a testimony that the preacher had made a hit. This was who had blindly shat ble eyes to his own sinful taste, and had tried to

oracle judgment and condemnation by denying the existence of God, was a living comment upon the words of Huly Writ. "The fool bath said in his heart, There is no God." Ps. xiv.—Sunday

#### CONTRACT. DY L N CROSSWAIR Wo see, at times, a manifestation of

true feeling for the sufferings of the needy, viz: When we be hear of those who are storving for food to sustain Efe. It course the harmone to lend a belging hand; even those far away. This is truly a com-mendable spirit. Very few could see eir fellow beings all around, in actuni ment of their to matein life but how is it with regard to spiritual life? Do we not realize that all around us are those who are perishing for the broad of hise sterns!? If we isil to see it, it is because we are partially starv-angourselves. If we enjoy real life in Christ, it causes us to feel for those in whose breast we know there is an ach ing void that can only be fiffed by critual food. Is it not far weren to starve and perish for the food the sual requires, thus the bedy. Which is the most dreaded when looked at from a sound and proper standpoint. It must (although homilisting concession.) that even these who have tasted the joys of pardon of size, are too often more concerned to save their friends and others from bodily starvation than souls starving, why should we be so negligent and

become so dead to the great responsi-bility we are under to God and our fel beings. It muy truly be said that spiritual food in refused by those starving for it, but admitting the fact would ask, do we recome and spirits and applied the part at leaf valuebated to show forth the joyed good, the effect into despite and said. There is fooding the throat of Life Yuy et." The st on God! Has this been your caper; most allocate prayer in at. food as we should? Do we evidence

#### THE SHINING CRITECE

The church illuminates the world by sometimes becomes feedbloomble to speak
frivolously of God and faith and dotrine. Now and then infidelity bus

created frontier frontier may be measured. by the faith, real, and beliners of its

despicate of weater. At cost time 1 was

These who have him, to me that the cost of weater than the co yeary strong church. There are man things that such a church can do It loanch ships, and endow semma aintain so imposing array of forms and religious activities. It can build

> irritation very visible. "No, I am not sculptures, and lay stone upon ston, a blind follower of others. I cebo the and busy ornament upon ornament, iii. otherizes of no one " the coatliness of the ministrations at
> "The third class of atheists," quietly the altar shall keep any poor man do-it cannot shine. It may glitten and blaze like on keberg in the oun, but without inward ho liness it canno torial in Christianity it may make a splendid regnifestation, but it cannot

It may turn almost everything into old at its touch, but it cannot tou the heart. It may lift up its murble front, and pile tower upon tower, and mountain upon mountain, but it can-not touch the mountains and they for Christ; it cannnot awaken the sympathies of tasth and love, it can ot do Christ's work in man's conver sion. It is derk in itself and connet diffuse light. It is cold at boart, and has no overflowing and subduing in figences to pour out upon the lest. And with all its strength, that church is weak, and for Christ's peculiar work. worthless. And with all its glitter of gorgeous array, it is a dark churchit cannot shine

On the contrary, show me a church poor, illiterate, obscure, unknown, composed of praying people, they wealth, nor influence; they may be families that do not know one week where they are tto get their bread for the next; but with them is the kind. ling of God's power, and their influ a is folt for etermity, and their light shines and is watched and ver they go there is a founta of light, and Christ in them is glori sied, and his cause advanced .- The

#### DISMISSING CONGRESATIONS BY DANGEL HAVE

I cannot endorse the properd idea of a formal benediction at t our meetings. It savors too much of popery. Besides it is a needless rep-otition. We pray for a blessing upon the people at the closing prayer. borrow customs from the law without warrant or example of Christ and the apostles, we may eac long have "hely ater," candles burning by day, long pricetly robes and bigh seclesination digustaries. If we borrow castoms ardend us now where will we stop Let us not think of changing church einciples, but improve our manner when they are wro

the wonderful eloquence of his cratery cannot nor will it ever destroy th good, the efficacy of the "Lord's Pray-er." The child lisps it, the mother teaches it; and men, seared and hardened in sin, remembers the prayer of his childhood, and in its utterance acknowledges the God sad Savier of mankind I no ! Ingersoll, all the magnetism of thy cratory will never breaths the inspiration of 'Our Father which art is Heaven !

Save the National Republicas All

the brilliancy of Ingersoll's intellect and

It is folly to promise ourselves success in that which we undertake contrary to the mind of God.

More lives have been bettered by as

#### The Brimitive Christian. PUBLISHED WERKLY. HENTINGDON, PA Oct 12, Inno.

EDITORS AND R. S. BRUHEAUOR,
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THE expenses of A. M. will not ex-

Bao. Selas Hooverhas returned from

has trip to Illinois. One addition to the Lazark church

Bao, D B. Gibson is holding series of meetings in Illinois

on Sobbath last

Nebraska and experts to attend the lovefenst at Bentrico. WE still have on hands a good supply

of Reports of A. M. 96 pages indexed THERN Eshelman and Harrison are to be with the brothron of Linn county. Iowa, from Outches 5th to the

On account of more than a usual amount of matter of our own, the Western Department is cut a little

Da. Esy, of Lanark, brother of Eld. Enoch Eby, has been ill for some time and his condition still remains up

Tue Brethren's Almanne is unde and will be ready in cond time We hope to make it worthy of a place in every bousehold in the brother

It is a precious thought to the hum ble Christian that though he knows so little of God, God knows him well, and will take the most favorable view of He is right. him that his Christian character will admit of

Ir all Christians would make a more judicious use of God's blessings, and make them more subservent to their usefulness in serving him, they would receive more of them and cous ly both their power to do good, and their enjoyment would be mereased.

Etuza John Forney is now in Cali-When he arrived at Sun Francisco, he stepped at the International Wes unexpectedly called upon to preach in the sitting-room at 11 a. m. He had up attentive audi

suce Simpson, the foremest orates of the Methodist church, suddenly berame very ill while preaching in Pomeli C treet church on Soptember 19 in San Francisco. He is a and hopes are entertained of his reсотсту

Buo. Martin Myors has been preaching in Adams and McDonough coun ties, Ill. In McDonough county out was reclaimed, three baptized and two awaited baptism. Quito an awal ing among the people where he has been preaching.

Wa have just received a letter from namel Sheets, of Ore Knob, brother E Ashe county, N. C., in which he says ure now relieved from a long they standing difficulty in the church. He thinks the difficulty is permanently settled and asks the prayers of the

church in their behalf The amount of the life and power of Christianity which a person possesses, fishness! It is the root of all the dis may be measured pretty well by the comparison of all indicate many. Happy are me patience and meckaces which be ramain if we can truthfully say, "I long to feels when required to suffer for Christ's hand a compfull of happiness to every sake, and by the tenacity with which leng."

he holds on to it when tempted to

Bro. Archy Van Dyke, of Bentrice Nebraska, says. "The church at this place is getting along sicely. A great many members are moving here from Illinois. A speaker by the name of Milter has bought not far from us. This makes three speakers within three miles. Last Sunday we had meeting and I don't think the half than he that taketh a city." was in the bouse."

In the Querists' Department of the of what Solomon meant. Christian Advocate the following qu tion is asked: "Is the wearing of gold bosom studs, gold and diamond sleeve buttons, gold watch chains and finger rings a violation of the rule of discipline which torbids its members doing what they know is not for the glory BRO. Allen Boyer, of Long. Ill., is in The accurer in, "It is. of God 22 According to this answer a great many

> late "the rule of Discipline WE are glad to learn that there is a general interest being awakened in suproving our church music, and that new Tune and Hymn-book is being rapidly introduced. As a result, we have improved singing in all the congregations where they are introduced. We have a good supply or bands and will be pleased to supply all rburches desiring them. When wa ed to put in meeting-houses, in quantities, we send them at reduced rates.

of our Mothodist brethren must vio

THE National Uniterian Council held its sessions in a Methodist church in Saratoga, New York. The editor of the Christian Advante thinks that a denomination that denies that Christie God cannot be regarded as a brunch of the Christian church and that the members of that church dischayed the directions of 2 John 10; "If there come any unto you, and bring not this doctrine, receive him not into your so, neither bid him God speed."

As God observes very little things n his providence, as he sees the spur-Il to the ground, so we must conclude he also sees little things in moral conduct, both good and evil. A temembrance of this should curcurage us to do good though it the wheat. The reader need not be may be in a very huntble way, and in told which class he should imitate. a small degree, should also keep us from dring what we may consider little sine. Our good works and our evil, deeds whether

great or small are seen by him. The In another column we have a lette

She is a daughter of elder John Spanogle, of Hill Valley, Pa., and w We are years ago a Normalite.

glad to hear from her and to have such a manifestation of interest and zeal for the church. She does not seem to have much confidence in her ability to promote the cause in the town of which she is now a citizen, but after all she can perhaps do more than she thinks. Sister Mury, you can let your light shine and that so than the most eloquent preaching

A MAN whose heart was purged from fishners and full of love on his death bed exclaimed, "I long to hand a cup full of happiness to every human be ing." If every Christian was possessed with this feeling what changes there would be in the church and in society. How it would change things in business relations and in the fam circle. Oh, the bitter results of sel-

THE power of self-control is of great When we become vexed in the fath." it is so very easy to use harsh lan-The one that can hold his tongue when wronged is strong. He has the power of self-control Solomon says He that releth bimself is gre 16 ma try to control our passions and restrain our tongues we can know something fables.

Wr would prefer that our correld not write to us about spendents wo eir church difficulties. It is not edifying to our brethren and sisters and it is by no means prudent to publish our difficulties broadcast to the world. If there have been difficulties in the church and peace has been restored, is is, perhaps, well to let our brethren know it, but is not, we think, well to publish the origin or nature of the ironblo This is the reason that we have withheld some correspondence of of this character. Articles of this nature have been published that regretted that we did so, and will try to be more careful in the future.

Terrar is a Jewish proverb that diriuce those who hear the wise, into four classes—the sponge, the funnel, the filter, and the siere. The sponge awallows up everything, the f allows that to escape at one end, which it receives at the other; the filter allows the liquor to compe, and returns the dregs, the sieve rejects the chaff, and rotains nothing but the wheal How well this will apply to the multitude that hear the G spel. There are ome to receive everything they hear whether it is truth or error; these are hke the speege. Then there is a class of bearers who pay so bittle attention to what they by that it seen passes out of their mind as water through a funnel. Others through a van and certicising spirit, let all the best pe in a discourse pass forgotten, and only retain what they took a distake to either in the manner of matter of the discourse The other class, those compared to a stevo, reject the chaff, and keep only

# OUR PROSPECTUS.

spectus will be sent out next greas or sitted use tool by and the last week. We notice some to our papear first will be rewarded, and the last bave theirs out already. It is a little We notice some of our papers early yet and we are in no special We think our patrons burry that the PRIMITIVE will continue to be om sister Mary Funck, of Nebraska. published, and we suppose when the time comes for them to mbscription they will do so. We, however, desire to have our sate tion list increased this Fall and or friends and agents will please look after our interests. You can commence work any time whether you have a provoctus or not. Please the field and think who might inke the PROMPICE this year that did not take it last, and then gul them to subscribe

#### STAND PAST IN THE PAITH

The spostle Paul told the Cormthius brothern to stand fast in the faith. What faith? The faith of the Gospel. the faith that accepts, and adheres to the truths of God's word with anyone ing constancy. In I Cor. 15, 2, the brethron of Covinth are exherted to keep in memory what he, Paul, had The pronching referred to was, doubtless, that of the doctrine of the resurrection from the dead. This doctrine met with opposi $y_i$  for we do not be constant and the opposite size of the section of the sect

the exherention "Watch ye, stand fast soldiers of the cross, we must do like There are some of those who had the times to mest, gasge. But this is an oridence of embraced Christianity at the present leastfully we must stand fast in the weakness. It is much easier to say day that here any doubts in reference faith. We must be rooted and ground wenkeese It is much easier to say day that have any doubts in reference sharp and bitter things when we are to the doctrine of the resurrection, wronged than it is not to say them. noither is there perhaps as much danto the doctrine of the resurrection, ed and be able at all times to go ger of being led astray as those was in faith. Are we, Christian readers, able the days when the apostle preacher? But there is still very great danger of much wavering, that the principles of departing from the dectrines of the our blessed Christinaity are not deep-

Lot us briefly look at two reasons why we should be steadfast in the

1st Bocause God's word assures at some will depart from the faith Paul gives Timethy the following warning, "Now the spirit speaketh aupressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and de of devils." Paul did not perhaps mean that this would occur immediately be fore the end of the world, but at the und approached, or before the great and notable day of the Lord ti parture from the truth would occur Are we not now in the time which the apostle refers? We think the signer of the times indicate it. There is cortainly a departure from the faith of Men and women instead of accepting the truth and obeying it gard to those things, and have, if pos follow theories and doctrines of the

own. Some of these theories stem very phossible, and are calculate perplex homest, truth-loving souls if they do not watch and "hold fast to the faith." It is claimed by some that: It is claimed by some that baptism is not essential to aslyntion that it is only an outward form and annot effect anything. Peter did not so understand it, for on the day of Penticost he told the inquiring souls to reent and be baptized for the session of sins. He did not, of course, have he idea that water would wash away the sins of the people, but through obedience to the heaven ordained or. linance their souls would be purified. That is the result of obediennot the water is baptism that purities but the act of obedience. But the advocates of error are spending time nd money in opposing the design of this or lineauco and the sophistry that s employed to accomplish this end, is annh an is calculated to mislead if we

tre not standing fast in the faith. Then again there are those who are lead from the truth by seducing spirits. These spirite lead us into error, The spirit of God leads into the truth,-to the observance of the truth. A gentle sam some time ago told us that at one time he felt a very heavy load resting mon him. There were certain our andracuts in the Bible, or what then ppeared to him as such, with which had not complied. He asked the the says "puffeth up," we find different Lord to tell him what he should do, and on a certain occasion semething old him all was well—the spirit spoke pence to his soul, and that too, without bedience to God's word. Did not that man give beed to a seducing If the spirit of God bad influseed him, it certainly would have led him to the obedience of God's law. The office of the spirit of God is to of using these terms as they are used of it or such of it as is in barmony with our feeling or inclinations. Hold

the faith that prompts obrdience. 2d. Another receson why we should old fast to the faith is, because we aced it to withstand the influences that are brought to bear against us and the church. The church may be tian church. compared to an army, and the bests of tan are pressing bood against it teachers : The members of the church are soldiera, and in the presecution of our it best for its estimate to have some Then is the time we need to be the head of their several schools or The soldier that will throw seets, out of regard to the popular for

wise. We have the popular errors of answer to him who arks us of our to do it? We fear that there is too gospel, of lesing our faith in them and ly enough implemed within us, and so aunning after cuspingly devised a result, we are too ready to compromise with the enemy. The spirit compressise is very great in the world at the present day, and if we are not firm there is danger of being carried away with it. Let us therefore prove all things and hold fast to that only

> "Be firm, be bold, be strong, he true, And dare to stand alone : Strive for the right what'er yo de Though belows there be pone

which is good.

PRINCIPLES -NO. 1.

EDUCATION.

We purpose to examine the princi des of some things upon which ference of opinion obtains among our brethren. Our object is to afford ever light or help we can in order that we may form a correct opinion in resible, more ununimity of sentimes our brotherhood concerning them.

is that of education, Reverencing, as our brothren is do the Holy Scriptures, and regarding them as the proper standard faith and 'practice, and finding in the Scriptures, and especially in the New Testament, passages that seem to speak disparagingly and even condom story of knowledge, the idea been received and has prevailed to been received and has prevailed to a considerable degree among us, that ed-ucation, especially in its higher grades, is not in harmony with the true and gennine Christianity of the New Testament The following passages are a sample of the amostle s manter of speaking about a certain kind of knowledge; "Knowledge nuff. eth up." 1 Cor. 8 - 1. "Beware any man spoil you through philosophy and vain dereit, after the tradition of

mon, after the rudiments of the world and not after Christ." Col. 2 : 8. "Por it is written, I will destroy the wisd of the wite, and will bring to nothing the understanding of the prodent. Cor. 1. 19. In those passages the terms knowledge, wisdom, and philosophy are used in connection with ideas that are condemned by the apostle And in relation to the menuing of these terms, and especially in regard to the word insufedge, which the aposidean associated with it in the Scrip tures. While the aportle says as we have seen that "knowledge pull up," Solomon says, "That the soul be without knowledge, it is not good. Prov. 19: 2. Then while knowledge is samptimes condemned in Seripture it is at other times highly con Now to understand the propriety lead us into all truth, not only a part in the Scripture, we must consider the of it or such of it as is in harmony different kinds of knowledge which

fast to the fasth, the faith that works, 1. The knowledge, wisdom, and phi osophy, which are spoken of in the Scripture in a disparaging manner, are what were taught in osophical achools of different pl ers in the apostolic age of the Chris-And the knowledge aught by those philosophers or cachers was more or less of a rolin ious character, as every state judge nie frequently mot by the form of religion. And the teachers at

they represent.

nowledge thus became more or less corrupted by i lolatry, and nce it was offensive to the Christians and candid study of those passages of Seripture that seem to condemn is edge, in the light of the toregoing statement, we believe will have strong tendency to remove much of the projudice that exists against education, on the ground that the Chris tian Scriptures condemn it And to prove the correctness of our statement that it was knowledge corrupted by beathen idolatry that the sportle con domned, and not the knowledge that may now be sequired under the light

and influence of the Christian age, we We refer to the testimony of Clement of Alexandrin, one of the most gelical, learned, and authentic of Christian fathers. He lived as as the close of the second and the beginning of the third contary-In planness of dress, and non-conf mity to the world in general, he was empathy with our brothe and in other dectrines as well. He brought up in bestbenren, and had studied philosophy extensively before he became a Christian. In noicing what philosophy it is which the us to shue, with many ther remarks, he has the following in

about philosophy: "I bear also those words of his, 'And these things I say, hal any man should beguile you with enticing words, or one enter in spoil you.' Col. 2. 4, 8. And ugain, Beware lest any man spoil you brough philosophy and vain deceit, the trudi tion of men after the rediments of the world, and not after ist,' Col. 2:8; branding not all philosophy, but the Epicurean which mentions in the Acts of the Apostles, Acts 17: 18, which aboltshes ovidence and deifies pleasure, and hetover other philosophy honors the leasents, but places not over them the ient cause, nor apprehends the 's afor Notice that Clement says apostle does not brand all philosobut that which is contrary to the baracter and government of the true oi-the God of the Christians. The Writings of Clement of Alexandria. pp. 384, 385. In another connection ys, "But the knowledge of those who think themselves wise, whother e barbarian sects or the philosophers ing the Greeks, according to the o, 'puffeth up,' 1 Cor. 8 : 1. But

constrution of what is dehvered or ding to the true philosophy, is usked on faith. Now, we may any t it is that process of reason which m what is admitted, procures furth what is disputed." Vol. II, p. 30. us, another of Christian Futh-, and one who lived and : ne time before Clement, took the ne view of the knowledge condemn by Paul, that Clement took. In rking upon 1 Cor. 8 : 1, "Knowlge putfoth up, but charity editioth, therefore letter and re profitable to belong to the simple unlottered class, and by mean o to attain to scarness to God, thus, imagining ourselves learned and , te be found [among those who ] blusphemous against their own d, insamuch as they conjuse up an or God as the Father. And for

his reason Paul exclaimed, 'Knowl-

e meant to invergh against a

hath schools.

spend the afternoon is to discu besses. This is edifying. We get thoughts and then during the week

we have time to mature them, and are thus better prepared for our work in

A very good way to

edge puffeth up, but love edifioth, not

'pue knowledge of God, for in that

it, because he know that some, puff

ed up by the pretense of knowledge, full away from the love of God, and

fort for this w

the philosophers in their schools was puffeth up, but love edifioth." Westings of Invasors, col. I, p 215. We perceive that, according to Irenaens, it is not any kind of true knowland received the condemnation of the edge itself that Paul condemns, but apostle Paul that it did. The careful the knowledge of such as would conjure up another God, and bisepheme the true God; or, in other words, it was the conceited knowledge of idola-

## SUNDAY MEALS—HOW TO SPEND SABBATH AFTERNOOMS.

"The stomach is a great hundrage to the progress of Gospel truth, and of any other truth. Sunday is the great fonst day with many, even Christians They use their rest from other labor to devise extra dishes and to gorge. This is doubly wrong. Preachers must preach to a dead weight of rich cakes. ptes, biscuit, purk, presurves, etc. One meter used to say that he had to preach Sunday afternoon to about two shels and a half of baked beans Many congregations a heavier load and a worse one. Is it any wonder the truth is not heard, or, if heard, is understood by so few? As long as people live to eat, they car well listen to live; and what a solemn thing to set under the truth and yet

Tho above paragraph we clip fro the Christum. We have often been impressed with the thought that there much feasting on the Sabbath to what the spostio says day On Sunday morning we have a go to the house of wership we are drowny and de not enter into the serrices with that zeal and warmth of feeling that we should. Then whom we go bome from services we have a big dinner and with our stomache crammed with rich food we do not feel for reading or study in the afterno-We perhaps sleep instead of spending the time is study and meditation. Truly the abuse of the stomach is a hindran to gospel truth, and the sconer we re-move the cause the better. Do Il way meals be plain and sample, and indeed we believe it would be an advantage to fast a little. We would go to the bouse of worship with a clearer brain. and our miristons would be encouraged by our closer attention and higher appreviation of their labors. We ought to propare ourselves for the services many ministers bave partially failed on account of a sleepy and in different hearer, all of which might be traced back to the indulgence of appatite. In the country congregations especially, the Sunday dinner is quite extensive affair. As a general thing, there is about twee as much food prepared as is necessary, and the women are obliged to spend a large prist of the day in propuring it. This is not as it should be. The Sabbath in designed for a day of rost from secu duties and worship. But it may be n-ked, how can it be helped? Many of the brothron and sestors come a distance to attend church and Christean heepitulity descends that they should be provided with refreshment. This may be so, but it is not necessary that a feast be provided for thom. Th great part of all the food that is really secasary could be provided on Satur day, and thus a good deal of the werry of cooking saved. In abort there should be more attention given to the outes, Better spend more time in contest metter, chang were rune in ious subjects. In many congregations, and indeed nearly al', there are Sab

ine that they themselves are per the school the next Sabbath. Think for this reason that they set of this and be sure that the progress an imperfect Creator, with the of truth in our own hearts and others

Educational Bepartment,

9Y W = 9

New Students are still coming in nd old ones retiring. Everything seems to be moving quietly forwa

THE East Pa., Eldership of the 'Church of God," have called an "Elucational Convention' to meet at Harrisburg, Oct. 19th. "The primary obet of the Convention is to deliberate on the question of an educational institution for the Church "

Bao. E. D. Kendig, one of our early ormalites, is out on a preaching tour and is trying to isbor for the promo-tion of the good cause. We are glad to learn that his next trip will be towards Huntingdon. We will be glad to relcome bito amone na acrain

Orn Sister Phebe Weakley, is off a w terms for recreation. Lately, she has taken a trip down through the "Old Dominion" and we are glad to corn that she enjoyed it and fest that "it was good to be there." "it was good to be thore." In e. have a lare sometimes, but they magnet have occur
very vivid recollection of a similar trip still more usafel bud there been better own "thereabouts," and it still makes us feel good when we think about it.

Bno. Walter B. Yount, one of the late graduating class, has been elected day on country horning we have a to one ministry since an reseat accessible breakfast and as a result, when we Brother Walter made the good confession while with us, and we are glad that he took his education and relig home to Virginia in such a way as to recommend him to the confidence of his home church. May God bless all his efforts to His praise

#### EDITOATIONAL.

While the desire for better advantional facilties among us are still grow. ing, there, nevertheless, remains a as some who are candidly and consci-this kind may prove detrimental to the prosperity of the church and the pro-motion of the causes. Towards such we have the kindest fi colings, because believe that they are honest and act only from pure motives. But there is another class who practically believe a higher education to be a good thin but for mere crookeiness, try to make believe that those who advocate at are running wild, devitting from the or-der and principle of the church &c. Such arguments lok like a "set up oh" and are only poduced for offers ne of the most emple definitions o education is, a corect knowledge of our own language and this is just what our ascient bothren contended for and indeed see of them were men of more the average ability. Mack was a goo German scholar, Saur was an edit, a publisher and in author, while eyeer was among the leading schoones of Philadel With all of our advancements and sauer bee per schools and or presses we are not to day, able 1 p not to day, able t publish a Bibli and yet one amo; the first Bibli printed in America was published by a brother, and stillome would try to make tappear that e sucient brothren

that they are no deviations from our actiont principles of Christianity. To set up the argument that to intro ce high Schools and Colleges among were opposed to antepreciated educaus is running after the world, is all bosh. The minute we take up the thom-opposed big rebools and col-leges, not because other aversion to Spelling book and our elementary readers, Arithmetics and Strammars, we do education, but brose of the character of these schooland their tendenthe very same thing. It is book odnties, and for the ry sume reasons and that is exactly what we got at high Schools and Coffeg a. Our that they then posed them and thought them are places to send non Schools differ from them only in grade and degree, and if one is their children would still oppose them, and to avosending them to just as worldly to learn English as it is schools of this kinds are now estabto learn German, Greek or Hebrew, - over ichouse team ander me were transported and the state of t

tion, is not only in harmony with in our Commen culture we are necesthe nevepted principles of the Church, situated to go to high Nebools and Col-but it is destined to be our greatest began to study them, and if so, the query naturally comes, why not Why is it that our most intellectual and Schools of this kind of our own, where educated brothron have always been chosen to the ministry in preference to without endangering their welfare, those who did not have these attain-

ments? It was, and is, because they are supposed to be the better qualified to stand up and defend the truth as we believe and practice it. And by thus defending it, is it not also perpetuated? Every unbiased mand must admit that the perpetuation of our primitive prinfrom our established principles, but ciples, up to this time as largely, the work and result of the churches able more fully confirm us in the

detenders, and our great need of to-day is america, and so the day of miracle passed this ability must be attained in connection with our own labor and creeverance

If we expect the true gespel church to be perpotuated we must have strong men of acknowledge ability to lead the van. When we say strong mee, we mean educated men, but to be educated

men in the true sense, it is not always necessary to pass through a high School d feit that or College. Some, among our best men We have a are self-made, but they might have been opportunities afterded them young. The intention of Schools are not to educate men and women. They must be considered only us helps, but

these helps are very important and without them but very few indeed have the push and perseverance to succeed. Some men, with a dictionary and a Bible can attain to a pretty fair educa tion, especially if they have acress to plenty of the right kind of realing matter. Our m nisters should be men

of very general information. The and to be this they must have a liberal knowledge of nucleat history. This kind of information will enable men to preach the gospel, but even this is not nough in these days of ronk univer entiam ancialism, and akenticism. To perpetuate the true gospol church, mon must not only be able to preach the grapel, but they must be able to defind and meet the objections brought to b ar against it. To do this they m iderstand the philosophy of those obcetions, to probe their rottenness to se core and then dissect them with the sword of the spirit. This requires skill, it requires education, and there is no one feels this need so deeply as the poor minister unless be is toto grasp the responsibilities that are banging over him and meeting him at every turn. Our church, although theretically indifferent to educational in lerests, always felt this need and we suppose it was on this account that whon brothren were second for the ministry those having the most libers education were chosen, provided they ssed the other neces tions. This truth we have practically ery qualifico

necepted as prima f

to take hold of every good work; not merely talking and Westing, but Her working men are the ones that succeed strated throughout our brotherhood in doing good. They give the best ridence that the church feels the nee ! example and have the greater is fluof our better educational facilities, and

We need men working for the good of the church, for the great principles of truth; not men working simply for some pet notion that is not essential to salvation or righteousness, but men trhe are full of seul for the gospel in its primitive purity, not full for their own notions.

We need men who preach, and talk, and write, for the purpose of unit the obarch on the principles of the gospel, not men working to divide it on policy and non essentials. Union grade and degree, and if one is in principles and harmony in poley; so this spirit of dividing and contrading

changes can be smally or Algebra or General, The only dies of the charris, who such re selfab captions the particularly.

Algebra or General, The only dies of the charris, who such re selfab captionally. on, for the renor that they well of this soul be zero that the pagess in the second of the pages in the second of the pages is the second of the pages in the second of the pages is the second of the pages in the second of the pages is the second of the pages in the second of the pages in the second of the pages is the page in the page in the page is the second of the pages in the page is the page is

our children can be sately educated cither morally or spiritually? This query is being sneweredat Huntingdon, Ashland, and Mr. Morris, and we hope, by the blessings of God, it may be answored in such a way as will be con vincing and prove in the end that our oducational outerprises will not lead us

## Western Dennrtment.

RIDER R. H. MILLER, EDITOR. LABOUA, IND.

KINDNESS to those who do not most is lake God deals with you. It is not right to indict punishment

an enemy after he is compared Ir will make us better to talk of the

good qualities of other people, as the mind grows by healthy feed as well as the body. The man never grows better who is always talking of stoples' fimits, So, too, the paper that does nothing but find fault and pull pull down other people, will nover make a good man by reading it. Too much food of that kind fills the mind with prejudice instead of wiedom, and makes one worse instead of better.

A PLEASANT ride through the town

of Tippocance, showed its industries are getting over the effects of the old nor factories that are gone down The thriving appearance of things shows that it makes a pleasant h for brother Yount and family. The excellent school building shows as in terest in education that promises well for the rising generation, but we sup that is not what indued he Yount to move here

#### WHAT WE NEED AT PRESENT. What we need at present is the

friends of order and uniformity a dress and all the duties of life; leath ren to adopt it, conform to order and say but little about it. Set a good ample by their practice, and it will bave more power without so much opposition. We need the friends of dissionary work to say loss and do more; too many sounding their own rumpets oreates plarm in the minds Go on with your duty quiotly, and it will soon give its own evionce, ite still small voice will bring down the fire It is good, faithful workers we need

#### Home Department. THE FIRST BAFFLE

SV POREST I. SANOI

There are some phases of modern life, whose beginning may be found in Holy Writ. Murder is now, if not a fine art, at least an every-day occur-Go back to the first one, and nd that the victim was engaged n a solemn act of worship when life went out. Wait, as the years go Hito went out, wait, as the years go | "Scholarship-pahow" broke in the by, and the first dramken scene is con-nected. Righteous Noah makes him-sulf no ridiculous that a garment must be thrown over him to cover him was all that was all that be thrown over him to cover him when the business. But it was all easily that was all t Would that a mantle of charity could as easily be thrown over the modern drankard as the garment was thrown over him!

then wait a little, and you shall see coarse men casting lote for his wests first raffle on record. The element of chance entered into it, and he who was lucky had the gar ment. There is something indescribsbly revolting in the scene just referred to. It is heartless to the last degree I have often thought of this piece of gam bling, when I have seen the church the Bride of Christ-the Lamb's Wife, engaged in a raffle to make mon oy for the preaching of the gospel; d I have recordered if he could 617 of a church when so deing, "Many have done virtuously, but thou excelgage in such enterprises over connect their grab-bags, their cakes with rings hidden in them, and their bed-quil arm-chairs, and other goods too num-erous to mention, for which drawing--probably few notice the connection between the scene they enliven with their sunny prothe one in which lots were cast for the garments just stripped from the Re-doemer of the world. Perhaps that raffe was agreed upon while the clothes were still upon him The same principle was involved in both trans actions, for one was gambling as much as the other. Which of the two is the se? The man who gambled for the Savior's vesture did it for a purely solfieb purpose, and we have a right to suppose that they had no clear con ception of hie divino character and His followers to-day bave the light of almost ninetoen Christian conturies to guide them, and they ught to know better than to gamble in the name of religion for the support of preaching and the adornment of a ristian church. Imagine a church where the proceeds were to be used for the purchase of a com set; and, if that is a perfectly right way to raise money, no one ough anything incongruous in such an

association of ideas a Christian woman berself for being overdressed, on the ground that, as she could thus make a hetter appearance, she could do more good in the world. She said she did it all for Christ's sake. When the sotive spirits in church financial work say they sell cigars and lottery tickets for Christ's cake, some one cught to say to them, "For His sake, don't." Christ did say of those who took his life, "Father, forgive them, for they know not what they do. Looking down from the temple above upor o of the church fairs for the fit of his temples below, could he say saw his butterfly followers flitting about to sell tickets for the coming raffic, "they know not what they ? The same spirit that sent him through the temple at Jerusalem, with most cry our aguinat on sech irregular locking that a will not estably field. You believe the box race localizatively and disclosure contents a matter of wind opt that world by pleasures are local that counted to without paracovers while the counter of window and the state of normany. Try to be long so therecires or imperfectional and social statement of the kighest respectability to be following questions:

the following questions:

#### AN AIM IN LIFE. BY FARLE WRITE.

It was the chance of the writer to everbear recently part of the conversation of two young men, who were walking together down one of our less frequested streets. "I should like to have bis for that I will ascribe everything."

involuntary listener a thinking. Nowadays we hear a great deal shout concealing the importance of baving a definite aim Every young man is advised to in life Leap now the chasm of the centu-ries, and stand before the Savior of the world in his hour of agony, and ful, if he wishes to save himself from the exceedingly unprofitable exercise of "besting the sir." Nor do we object to this advice. We admit its usefulness not. In proportion as the heart It recognizes the fact that every one of us should have in this life something to

God - Friends' Review. do. But yet we think it defective For it suggests, and leaves unsnewered, a question of higher importance, this namely, What shall our aim in life be It is better to have no aim at all, then to devoted to a degrading aim.
It is this view that should be meisted upon, that the merulity of life; will dead to a very great extent upon the nature of the object which a man chooses as the goal toward which his efforts are to be directed. If we strive after wealth for the sake alone of wealth, the solfshness of the sim reacts with deadly force upon all sweet and tender heartblessome; and a heart which might have more quickly upon yourself—than the blossomed like the rose ends in the arid habit of fault finding. Not that errece dandness of the dearet. So it is with should go marchaked, or mistakes uncorall sime that are perely celfab. Hence the moch vanited sim, "Culture for its memory, and when the work and care finciples. The purenit of culture for principles epirit of self-hness,—refined self-shness, but kindly, of the wrong doings, and set if you will, but still self-shness for all if you are not amply repeid for your for

good, because they, on the whole, are in barmony with the ordinary require-ments of morality. But the highest kind of sim is that which, while morally pure, is grounded on the suscifish tre of doing good to others. writer once saw, written on the By-leaf of a Latin dictionary, which had form orly belonged to a theological student the words, "For God and eteralty." That student had at least a noble som We may not follow his example, and embody our sime in mottoes for our books, but why should we not hold, implicit in our hearts and explicit in our ves, that noblest of all sims and mot "For God and bumanity" ?-Sen day School Times

A LETTER FROM A PATHER TO HIS

As you value your own soul do not using your acknowledged worldliness, by urging this or the other rea son, such as your situation, your temp tation, your connections. Cut all res soming short by these inquiries: What does the Bible ray? What has God determined? By what rule cill the Judge of all process od when He

sitteth on the throne of His glory? Put these questions fairly and honest ly, and you will be convinced that conformsty to the world is but another name for ruin. Yield to conviction and sak grace from the Lord that you h the temple at Jerusalem, with may be one of this separated people, of small cords in his hand, A Christian should be satisfied with while or small cords to his make, a corrected should be satisfy God. You must cry out against all such irregular nothing that will not satisfy God. You

und will sanctify them to your soul?

Do you actually find the observing precessor of the Lord with you while you are practicing of them?

The state of them of them of them of the state o you are partaking of them? in the society with which you then 10 c'clack mingle speak of the glorious gospel, of In the F a Savior's love, of the costly price of

posted streets. "I should like to have a Savior's love, of the cestly price of ann aim in fig." made one, with a touch redemption, of a Christmer joys and of contempt in his tone. "I have all receipt said," the other namered, "that Gas you, and do you retire from these may aim in like to be a scholar, and Can you, and do you retire from these ments with a spiritual mind suitmy atm in line is to be a schools, has been seen and praise, disposed to "Scholarship—pahaw?" broke in the hold followship with the Father, and first, "what is scholarship? As for me, with His Son Jesses Christ? Do they prepare your soul by cherishing hely and beavenly affections, for the joy of the spirits of the just made perf If they do not, oh! how worthless you feel while joining in worldly pleasures. Now, my dear son, answer these questions solemnly as in eight of God, and then they will be swered honestly, and then say whether the pleasures and am

> PINBING FAULT. Does it pay to find fault? You who

are the wise keepers of houses, and the dear keepers of bearts-does it pay There are beary burdens to bear all day -manifold cares from the rising to t actting of the sun-blunders m those who should have known better many a thing to annoy , but don't make old and obserless the bome stanesphere by finding fault. There is no blight more deadly in its tendency—nothing that can more surely disturb the harmo ny of home-nothing that will recoil own sake," fails when tried on these and tomult of the day are all over, then cell the little ones and larger ones if you will, but still establishess for all if you are not amply repoid for your feet that. The collais parents of collaters is harmone by the feetiles and the tear, and much more is harmoney with the spirit not he establishes than with lake of Chris is the collain than with lake of Chris timity. There are sime which we may call sleep, and a sweet forgetfolness has set tied over your little flock, than you would have been had the blue eyes non closed been filled with bitter tears that overflowed at nelled centure, or had the little golden had drooped under the shadow of your custont frown. How fair and sweet and satisfying life might

be to us all if we could forget to fret and find fault ad complain. Don't nave your words it praise and apprecia tion matil it is toonte. You love the children-the deadittle children! And if they do speak hid, and leave doors open that should a shat, and disturb the order of the base, don't find foult. It won't pay.

Many refined at respectable people like to shut their ree to ngly facts, and their care to bescronding cries that distorb their assepts to luil their consciences to sleep. "Am I my brother's keeper?" "Can not drink wine or or spirite atome?" No, not now, and live up to theil duty of a Chris tian who is to de, self for the good of others.

As long as these fuel in the heart for a temptation, cannot be secure. He that has gutweer about him has need to keep far sugh off from sparks

The fact that lividuals fear death often makes us to for granted that it is dreaded Ithe race. I do not believe it is. Is regarded as the great conclusion hich we feel to be wanted. Thought be an enemy, I ballove the hun race instinctively

A.C. NUMER

ANNOUNCEMENTS.

In the Exeter church, Filmore Co., Nob., Oct. 18, at 9 o'clock In the Menticello church, White county Ind . October 15th, communing at 4 c'olool

In the Weshington Creek church, Dongles Kan , October 18th, comm

5 o'clock, p. ss. The Lest Creek shurch, at the Free Spring meting-bruss, Oct. 18, at one o'clock. The Panther Creck church, Weo-contr. Ill., Oct. 16, at 16 o'clock.

In Dixon county, No., Oct. 10 The Salamony church, October 10 At the Tearcost meeting house. Hon sire county. W. Va., Oct 16th and 17th. At the Buarre Bun meeting house, Mine

At the Beaver Bun meeting beaus, Mineral outly, W. Va., Oct. 22d and 24th. The Yellow Creek church, October 14th, their new church at New Enterprise, at 4

mente of the world are innocent or The Houard church, Howard county. The Houard charch, Howard county, Ind., Oct. 19th and 13, at 2 o'clock. In the Sentrest church, Wabsels county, Ind., Oct. 19th, at 10 o'clock. In Marion county, I was, Oct. 19th and 17th, at 10 and a half o'clock, at the brease filled with them there is no serrow for

brother John Erb's, 4 miles south of In the Honowell church, Bedford county a , Oct. 12, at 10 c'cleck. In the Logan Creek chuich, Legan Co.

io Oct. 20 The Plum Creek congregation, Armstrong conty, Pa., Out. 15, at 2 o'cleck. On Allison France, Lawrence county, Ill.,

et 16, at 4 o'clock The Silver Creek congregation, Ogle Co., , 14th and 15th, at 10 o'clock In the Pine Cecek church, near Walker-on, Ind., Oct 13th, at 4 o'clock. The Arasias Church, Hamilton county, nd., October 14th, at 10 o'clock.

In the Dry Valley congregation, October Bay, 14, 13 th and 14.

th and 16.

The English River district, Kooknik Co., own, Oct. 18th and 14th, at 10 o'clock.

The Clover Creek congregation, Oct. 18th. Grandy church, Grandy county, Iowa, a and 16th, at 1 o'clock

In the Fibbart Valley church, Ethiase punty, lod., Oct. 19th, n. o u steck. In the Descapaville thursh, Risir county, In the Descaraville obures, Kind county, a. October 18th, at 4 p. ms. To the Woodberv church, Bedford county,

Ta the Eagle Crock cherch, Bancock Co., Jis the Eagle Crock cherch, Bancock Co., Jis, October 19th, at 4 p. m. In the Allison church, Lawrence county, In the Meruda district, Verneu county, Mo , October 23d and 24, at Samuel Click's,

one mile worth cost of Newada one mile morth case of Newada.
In the Coventry church, Cheeter county,
Pm. October 18, at 8 p. m.
In the Wooping Water church. Case Ce,
Neb. October 28d and 34th, at the house of
beether Mears Keefer, at 19 a sa.

At Plemb Creek Aurmstrong, county, Ps., rieber 15, at 2 p. m. In the Milmine Church, Bl., October 10,

In the Buffalo Valley church. Union Co. In the Sumila Valley childs, Unles Of s., October 19th and 20th In the Spring Run ungregation, Milli conty, Pa., Oct. 19th and 16th, at 4 p. m.

In the Berlin congregation, Sc October 17, at three and a balf p m-The brethren of Botetourt county will hold their loveforet on the 20th of October, commencing at 11 o'clock, s m. The usual invit hereby extended. By order of the church. B. F. Moonaw.

The lovefeast at Summit Mills, Son eset county, Pa., will be held on the little of Oct. at 4 p. m. A peneral invitation is extended.

The brothren of Longmont, Colo will hold their lovefeast on the 19th of J. S. FLORY. October.

The brothron of the Mississinawa agregation, Delaware county, Ind will hold their communion meeting or the 22d of October, commencing at 10 čelock. The heathern of Paint Orack church Bourbou county, Kan., will hold the

lovefeast at the house of brother James Wray, Oct. 21. An invitation is extended Meeting to commence at 1 o'clock. By order of the church.

The brathron of the Turkey Creek district have appointed their lovefout on the 15th of October, in their church at Gravelton, commencing at 10 s. m Gravelton is a railread point on the Baltimore and Ohio R. R. in Kosciusko county, Ind. A general invitation is

J. H. MILLEY given. The brothron and sisters of the Beaver Dam church, Kos county, Ind., will hold their lovefeast on the 12th of October, commencing at 4 o'clock. A brasty invitation is extended.

SUSANNAB SWALLEY

MARRIED. HORNER-HOFFMAN.-At the

of Josiah Sorkicy, Sept. Mat. 1880, by Josiah Berkly, A. N. Berner and Miss Ids Heffman, both of Westmoreland, county.

Pa MILLER. HLLER-HORNER.—At the came pic-Sept 21, 1880, Einer N Miller and M Safee L. Herner, both of Westmorela. county. Pa

IACKSON\_SELL -At the reolder Joseph B Sell, on the city of Cam-ton Dekalb county. Me, by elder W Sell, James R. Jackson, of Citaton count Mo, and sixter Ruchel E Sell, former KALP-DARR-At the bross of W

Kalp, by D. D. Horner, Sept. 28, 1880. W Kalp and Miss Lizzie Derr, both Westmerriand county, Pa.

#### DIED. PRATHER-in the Fist Rock congregates

Ashe county, N. C., Murch 11, 1690 Tachages, wife of elder H. M. Prother nged 55 years She united with the Brethren in 1853, at consumers with the spetteres in 1833, lived a consistent and faithful member of the died. Was leved and admired orients by all who knew her. Fugural course by D. C. Havis and the writer.

PRANTZ .- Two miles west of North E Ind., Aug. 31, 1889, Gaurge Frants, sgod 83 years Disease, typhoid fover. The funeral is

Disease, typholo liver. I as innerpieco at the German I Sapilat church vi town, Sopt. 1st. at 10 o'clack a m T by singing bymu 610. After penyer peopriate discourse was delivered by propriate discourse was conversed John W. Meizger, text from Rev 14 John W. Meinger, text from Rev 14 12.1, followed by A. Leedy who doned by shall by mn 600. After services the remains re-sterred as the 640 Penast countery. To fourned was largely attended by friends a striven and argunitations. Hereber Fear was well known and highly respected by a his death but cost a gloom over the sail commandity. We visited britter Greegy was presented to the commandity of the commandity. community. We visited b hopes of his recovery, but, also, th ger, death, that awasts us all, has and event away a dear one. We: nathure with over dear friends is their sprowful becarement, but remember, or form in his great gain, let the thought they is free from role, and a shiping room of heaven be a solner to all.

BARRIS.—In the Usion church, Ma county, Ind., Aug. 24, 1989, sister buth Harris, wife of brother W. R. 11 aged 49 years, 9 months and 20 days ased was a worthy memb The deceased was a worthy member of 0 obserts for twenty years, and died in it faith was associated; leaves a large faint to mourn their less. May Ood blees the Pameni acruses by the writer and boot.

Appleman from Sav. 14:13, to a large at

PARTY -In the Williamste Valley. Salem, Oregon, Sept. 9, 1880, on young friend, Abraham Early, c ther David and slater S aged 20 years, 11 months and 7 dec Disease, typhoid fever the washin specied by all who know him and a near the kingdon. Paneral discou-older John Forney and others, from 15. 68, to a large concourse of sympath friends May the Lord bless and not the beganved family.

MERKEY —In the Little Swatara congr gation, July 226, 1880, stater Maria Me key, aged 50 years, 8 months and 5 days. tise, in the same occurrention, August I, 1850, Gession Merkey, see of friend Essis and Melinda Merkey, agod 6 years and 4 months and 2 days.

meaths and 2 days.

MYERS.—Also, is the same congregation
August 15, 1880, Abraham Myers, 157
Si years, 5 mentis and 20 days. Funces
services by the beethrea.

D. R. Kazan.

#### Correspondence. From Pleasant Bome, Oregon.

Sept. 16, 1880

Your valuable pap reaches me every week, bringing good nows from all parts of the brotherbood. The sermons on the first pages are truly pleasant pages from which the hungry souls can gather crambs. Our privilege of attending preaching is meetings until Sunday evening, Sept. beginning of our destitution. Others mited. Our beloved elder Brower is the only minister we have ever heard ing interest manifested. During these declare the Gospel in this part of the State. Two years bare 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 vest field and are favorably impressed. por in ; he can't possibly fill every all. His place must be occupied in

e ministry at home. The first Sunday of this month we ot in the adjoining county for preach. The brethren are scattered in three g. Had a pleasant meeting. Eldor ower'stext was taken from Matt. 13. The wheat and the tares. He held the wheet and the three. And more that the true principles of the Gospel its heanty. While our number is ry small, only three members pres hopes for the future. The brothren - a large audience, our minds re carried to the feture harvest of at Bolivar next summer, if the Lord world with the beautiful thought spares and prospers us.

it when we are freed from this world and temptation, and be gathd bome with the humble suints of d, if we are but faithful to the end. o dear brothron were added by stism at that meeting, which fills souls with joy, to know that the and word spoken fell on rich ground was not choked. Many are anx-to know our doctrine, who are what puzzled to know if we are ht or not. Many different dochave been taught here, that of Concusangh district, S. M. Wilt of ny who are willing to chey the enough to become fully acquainted How much preaching of sound trine we need in this far North We need more practical religreligion that enry

rom day to day. We want to se din our lives daily more and are, that the world which hears wick may be led to see the reality of eligion in ite true state. If the pure opel was put forth and practiced ust as our Savior has said, the world ould see more beauty in religion ot to our sorrow, ofttimes our Savis name is put to shame by false who are ashamed to obey that term of dortrine which elevates and ikes us happy while in this vale of Can't some of our people me and help us take part of the bern off of our dear elder, who is ad-thing in years, or shall we stand ill henceforth? We have bad three one by baptism since April that our little band in the far at last may be gathered sufe u the haven of rest, is the prayer and wish of your bumble eister in Christ. JENNIE A. STEVENS.

Report from Baliyar, Pa.

Sept. 13, 1850. · Primitive The brethren here comand August, and brethren J. W.

arch, and we have

of meetings on the

nose of Indiana county, Pa., and tion of people, who manifested a deep ned, of Armstrong county, Pa., interest in the meeting, and it is due conducted the services to the people here to say, that the or were reinforced by elder Joseph key, of Shade district, Some evening services. unty, Pa, who has the oversight of his, the Ligouist district. The meetige were held part of the time in a Davis was chosen to the ministry, and parations were made brother George Fester to the eldership. mindate a large authence. The They were duly installed on the mornettings were well attended and a ling of the 19th with the usual solventerest manifested throughout On Sept. 6th, the church held an Hope both the brethree may be workection, which resulted in the call of non that said not be ashame the control of the properties of the ministry. These breth we tried to preach for the

der was extraordinary during the An election was also hold for a minister and an elder. Brother Jefferson

ty characteristic to such occasions

for a strengthening of the laboring force, returned home. Explired two at these of the window, we immediately recognipublisheth peace?" God grant that for a troughteeing of the labering forer, restarred home. Bagtized two at tases on use a number, which is such needed at this place meetings. This meeting closed with aire the familiar form of a highly-restance, and hawbeen Smaroup and a cool interest, that we necessary but termed exclusivation and the contraction of the contraction o

"Hold to Year Chains "

the interest was good. The brethree

meetings two souls were added to the

number by baptism and one reclaimed.

The church has been much revived, and

a large number are counting the cost,

This district is situated in the cas-

tern part of Westmoreland county, Pa.

sections, viz: Some at Waterford, some

at Fairfield and the greater number at

Bolivar, numbering about sixty in all.

We have now four ministers and four deacons. Our members are in good

outemplate building a mosting-house

This district is, with the exception

of a few members at Waterford, a new

first lovefeast in this district. Sin-

the church has been built up.
S. G. Mitten.

The Lovefeasts in the Upper and Lower Fall

On the morning of Sept.

The congregation was

congregation

ek Ch

14, in company with elder G. W. Sta-

debaker and his companion, sister Ada Gump and my companion, I started

for the Honey Creek meeting house to

Pull Creok church; situated an Henry

Said meeting to commence at ten a. m

We found a full corps of menisters in

not as large as we find at some places,

but good interest was manifested by

hose who were present. This arm of

ke church is prouded over by elders

George Hoover and Martin Rodecup

It boars many of the marks of our an

cient brethren. During the meeting

the ordinance of baptism. Sept. 15th

the balance of our company returned

home, and your correspondent went with brother George Fesler to the

Madison county, where I tried to

preach to the people, each successive

convening until the 18th, when the

brethren had arrenged to hold a love

least commencing at ten o'clock a. m

Here we met a very large congrega-

county, Indiana, a distance of 16 mile

ond a lovefoset in this, the Upper

Dear Propities

attendance.

Lower Fall Creek

ing labora

Thanks

desiring to continue the meeting, call-ed for brother George Hanawalt of Johnston, Ta, whose hebres here have been been all one of the constant of the desired search of the constant o

2d, when it closed with still an increase say, "Hold the fort in western Kansas; God is able to see you through." These friends have invariably come to our assistance with prayers and this world's goods, and thereby have sided us in to stay here could do so; and just now to the dear brothern for their sacrificprotect his children in the effort of frontier settlers. The green fields of go, eight or ten miles distant. yet be needed to prevent actual suffering through the approaching winter,

opening, there being no members at Bolivar or Fairfield until within five and thus is a kind of food that might years. Brother Solomon Bucks lew, of West Virginia, introduced the prevent dector bills. Buoke We pray you dear brothron, continue to send us money, food, clothing and bed clothes, and trust in the living doctrine in the village of Ploronce and a neighborhood called Wildest. Afterwards brother Buckalow, assisted by God for a rich reward. We think you brother Hanawalt and others, held the will all, in the sear future, hear that your liberalities are the means of draw-

then we have bad Stephen Hildebrand Armstrong county, to call with us, whose labors were blessed, and thus other in times of trouble. Four not that you will glut us with dainties, or laden ne with superfluitles, this is not that we are trying to do. When any of you wish to send us any goods from west of Chicago, write to M. Lichty. Bell, Norton county, Kansas, for ship ping instructions to get free rates, and when you send money, address, H. M.

Blue, Bell, Norton county, Kan. Yours in hope of a better his beyond

M. LICHTY, Cor. Sect'y. N. C. WORKER Sept. I. 1480. Our Trip to Virginia.

Having long desired to

take a peep at the "sammy south," fa-move in song and story, the auspicious opportunity recently presented itself. On the afternoon of Aug. 25, we left our home in the versiant valley Camberland, bound for the Old Dominion." Swiftly sped the "iron horse" on his winding way, arriving at Hagerstown about 7 p. m. Hero We remained partit

"Morn waked by the circling ho With rosy hands Unberred the gates of light,"

when we presented to the B. & O. train and ware soon dashing along

outhward Many objects of interest are to be oon on the route; at Harper's Ferry John Brown's fort" still stands, stern and defiant, not far datant "Jefferson's

" rears aloft its rugged form Wieselia ster is remembered as the place where Sheridan, mounted on "a stood as black as the steeds of night," startod on his twenty-mile ride, during the anddest period of our mation's exist ence wh on brother warred with broth-

or, and this fair land was a shamoful scone of strife and bloodshed Dut

which is much nected at this place. Installer, This meeting closed with alize the familiar form of a highly-choose per the property of the time. Brother Pollard could had and were glidd to retire for a little train, we receive such a covaid green train, or the property of the property ing that we no longer reelize that we golden gates of the Celestial City, and, are "a stranger in a strange land," and with the holy host above, shine "as ere many minutes elapse, we are enjoying a buggy-ride over a road such a

one often dreams of, but soldom sees, be speedily awelled with young, realops her sable curtain down

and the tronquil stars brightly beam upon ne, as if breathing a silent benection, before we are informed that "Green Bluff" stands just before us. A our effort, so that all who were willing hearty welcome, an appetizing supper and a precious season of devot we very sensibly see God's power to then all retire, and we arise next a. m. fooling much refreshed and anxious to danting the good seed in the hearts of make explorations. To the caves we corn which we now have on our fine er's Cave," discovered in 1804, is larger printing are no oridence that re will and more noted than the "Care of at least, have plenty folder on which Fountains," which was discovered to winter our cattle and teams, and about 1835; but we think the scenery the green fields of rye and wheat, al- of the latter far surpasses that of the ready give us a prospect of reising our former, bung much more picturesque, bread stuff by next season. Much will Beauty and sublimity are everywhere former, bung much more picturesque. visible, went of time forbids us attempting even a partial clutidation of ough our prospects now are far more escouraging than at any time in the fice it to say that we never before a last year. Vegetables, we will raise fully realized the utter insignificance none, as our good rains came too late, of man, and the omnipotone of Him

in whose sight a thousand years "are but as yesterday when it is past and as a watch in the night." Had our visit terminated with this trip, we would have felt anaply repaid for time spent; but many more pleasures are in stone for us The following Saturday we are scols to Christ. Many of our veyed to the home of brother E. D.

ing some to contact any or care a Keedig, whose many of our readers desire to unite with the Brethren on will remember as our former preacherseeing the love we mountest to one an pupil at the Huntingdon Normal other in times of trouble Foar not Southern haspitality has long been proverbial, and here we are entertained very kindly and pieseantly. Bro. David, in sunny days of yore over at his post of duty, has evidently lost none of his characteristic zeal in the Muster's service, our heart is made glad to find him strong in the faith

arnestly pressing "toward the mark of the prize of his calling in Christ Jesus." May his life be happy, his labors successful, his death triumphont and his eternity grand and glorious

Our next sojourn is at the home of brother Jacob Forrer-a visit long to be remembered. His oldest daughter, sister Sue, has for several years been a patient sufferer on a couch of pain, Never shall we forget the deep impres sion produced upon us by her cheerful signation to the will of the Father

ough He slay me, yet will I trust ·T ber, not longer than ten miautes before in Him," seems written in legible characters on the pale brow, and at times the face lights up with a smile so heavenly, we know her spirit is holding sweet communion with the Prince of Peace. Suffering sister, bear up bravely yet a little while.

The crown of pun that all must wear too early pressed that midnight bair," but soon 'twill be exchanged for "a crown of glory that fadeth not away. way all tears from your eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there

Let us who are blossed with at least a reasonable amount of bealth and strength, evince more gratitude therefor, and more curnestly strive to lessen the manifold wors of humanity. Ay, "thanksgiving day."

Scarcely had we set foot on south-

ern soil, when we were met with the excaped the vigilance of those -6.0, the cherch hold as: Hope both the breakness app is work-their worlded it is the all of most takes and be a shanned in their holds with the source of the state of the shanned in their the shanners. These breakness are not to propose the college, and a specific order of the shanners of the shanne

they may b instrumental in turning many to righteoneness, and, when done with earth and things earthy, may they be permitted to pass through the the stars forever and ever. Oh, that our ministerial ranks could

ous, educated brothren. Our we almost regret having reached the store of the send of our journey, although asts in the Brotherhood. The aim is a noble one, and we trust God will tinue to smile upon these carnest workers, whose lives are self-sacrific mg, devoked to the mental and a improvement of the youth of our Fra termity. We bid them a bearty God-

"Go on to perfection."

Earthly happiness, however great, ever imperiout, so in our chaste Woy- chalice of joy and drop of regret mura the pearly pairity of its Somewhat isola ed from the Brethron when at home, a id carnestly longing once again to partuipate in God's ship with them, our desire was not gratified. In many places through the country, religious services are not held every Sabbath How deeply is this to be deploy! I Methinks we the wondrous scenes of cauclead; suf have a sufficient non-ber of ministers to preach the word a overy place o rahip at loast once o very Lord's day. May the glad day speed dy dawn when meh will be the care, and more zeal he displayed on the part dever-of God for the promotion of Hu very child

> To all the brothren, pisters iends who were so kind to us while in Virginia, we tender our beart-felt thanks, but especially do we h ful to brother and sister Youn t, whose hospitable house was our bome, during our short sojourn in the Valley. May "our Father" richty reward the m for their labors of love, guide us all - foly through the therefored scance of into and at last take us home to the "many manelons" awaiting his faithful follow

ors "in the land beyond the morn." PHEBE W. WEAKLEY. Mt. Holly Springs, Pa.

Drawpoi Near Walnut Botto About nine o'clock on Wednesday

morning, the 15th of September, the lifeless remains of William Howard, youngest son of our worthy citizens Christian and Cathorine Red leer, and grandson of friend Benry and size Eliza Funk, was taken from the mill race upon their own premises. age was two years, four menths and five days

As nearly as the family can remem

he and a little brother older but not larger than himself, were in the field just across the way from their dwell ing, where their father was drilling wheat. They were placed therein for safety by their grandmother, who was cognged in the garden adjoining. Those little once so nearly alike in ize were inseparable companions, and their little hare beads could be seen together in their childish rumbles about you shall forever dwell in a reales of the home almost every hour is the bliss and beauty, "and God chall wipe day "Death loves a shining mark" is a truthful saying, very often verided in our experience through life. was remarkably bright as well as things are passed away." promise,—sus more observir itative in disposition and us more observing and imthan either of his three brothers. Having been greatly afflected and until within a few months of let every day in the year be a gesuine his end death, he was always an object of uncessing care and solicitude. why it was that they on that morning

We have been and res that people can live

MARY A. S. FUNCE

2 Sept. 27, 1889.

Free: Beatrice, Nob.

very good order, but too much crowd-ed. Need a house hadly. There were six haptized at the feast. I think the

istorial aid from a distance was broth

from Pawnee county, and Jos. Brabs-ker, of Exeter, Neb. The church here

practice the single mode. That is as I

the command of Christ. This leaves all well for which we try to be thank

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ER GOOD SCHOOLS.

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are also admitted on equal footing.

AND CHURCH.

A HOMB.

ful

hought long ago it should be to all

church is in good condition. Our n

ren Allen Boyer, from Ill . Win I

their mother as their father supposed reached the troubled home. I was diwhen he missed them they wandered rested to the room in which the ledy appropried to the bridge which spans lay. Approaching the hodside I the rare and crosses the Walnut Bot- moved the soft, warm blanket in which tom road at a dangerous point, where it was wrapped, son a clean, sweet the main and the farnace roads meet, face was revealed. So life like it looked the mean and the arrance reads meet, may use revenued so her not below and where they were sever pormitted in death's unbroken significant, my first to go alone. There they foot-prints impulse was to take the sleeping one could afterwards be traced in the sand in my arms, as I was want to do, und fatal spot. There is no side railing for exhausted nature requires. But my protection, and as Eddie now tells it, services were not thus needed. In Willio was trying to fish." He no stead, I washed and drossed it for the

too awhile, and it was found that he prated dream had met with the same fate. When found his paps asked here why he did Willie was in the water. not tall that owner the said he will perited him and he wouldn't come out, and then when he went away I was scared and hid my-Poor child , young as he is was solC" affrighted and first ) rom the presence ath. As long as the water was still the body remained in the same As there had not been a suffidace. As there is not over no now responding the maill lonely grave, the first in the family and not been used for some days. On lot. Over the sleeping dust the storms had not been used for some days. On that morning the race was full, and according to Mr. Reddig's orders. Mr Tickinger, the miller, started the unli When he had turned the gate to let the water through, which set the pos drawn along by the suction and which though out of eight. Few places on be supposeed was a bucket containing earth are nearer heaven than the succession. eles of clothing which had acly fallen anto water He went erso before it rea hed the rack

As he stepped upon the feet-board be maters at Bethany. discovered to his dismuy that it was the body of a child, that the bright colored gargeen which at first attru oil his attention was the hitle skirt it theick as thought be grasped it and lifted the dripning form ng that it was his little favorite whom he had seen in the field but a At one he sette much an before it look to life before the matter was known. At this juncture his find another first behold the seans that t matter was known. At this juncture with head downwird.

or advanced to meet her with the proc loss burden in his print, she se tee plainty by the pailed and gastly face, with eyes and mouth wide open, that semething unusual was the mut-"what is g." The answer came quickly, ie has fallen in the water and is wrong." Then, or may naturably be dead." ing scone which followed can be more ly imagined than described.

give him up continued the proces fied. All teat was mortal had cossed is poid to the Sabbath by most of the dead. The news, like wild-fire, they are doing anything wrong. I of news spread rapidly. The feelings of ten nee accounts in the P. C. of "how a cory heart w re stirred with teader sympathy for the gried sin. ken lamily, when the surroundings are, swingstay for the gried sin. ken lamily, and the surroundings are, swingstay for the gried sin. ken lamily, and the surroundings are, swingstay for the gried sin. and me thin's a parties to every fam. surely there will be no excess for not

they passed out of the field, and in- liy in the community were drawn to-stead of returning to the house to gether there. When I, with others people who are used to going, to church, or associating with the people of God just whenev r they ob were auddenly transferred to a place entirely destitute of such happy P tirges, they would be more lib sapplying the "one thing needful" land. They have always been used to to the very place which designates the administer the usual restoratives which attending worship, and do not seem to stead, I washed and drossed it for the

doubt overbalanced, fell beachforemost last time and laid it away in a quiet and face downward into the deep wat- reem, where no shrill voice or noisy It is supposed that in falling his foot-stops were heard. Then cause the le head attack some projecting abroad, the carlest and the funeral obropent it will be their own fault. There is crough spent in extravagant luxur sittle need street some projects sequies. All together was so sudden for at hamil to rescue him he was inice which do not add one mite to our stantly drowned Eddle was missing seemed just like a strange mainter real comfort, to send the Gospel far and wide The funeral took place on the afterroon of Thursday.

We have no objections to people on joying the comforts and oven the lax improved by older J. P. Stamv. uries of life, if they do not close their Tho words of his choice from which he adarso strings when aid as acuded in dressed the large number present, at the Lord's cause. the house, were those of the weeping prophet, Jeromiah 31: 15-17. without so many delicacies. It may not remains were interred in the Brethbe quite so pleasant, but it is just us ron's burying ground at Militown, where many, of its maternal kindred healthy. When you sit down to your more than abundant meals, think of those in need of bread, and when yo repose. There now is seen one little hear a good sermos, and are so much edified, think of those who never bear the Gespel. We can see from four to of life may beat, but naught can overmore disturb its praceful slumber. We as ministers at one meeting; so many have often wept with those who weep that often wept with those who weep that they can't decide which is to preach, over the granes of children. We very send a few of them to where there well know the bitter sche of utter are none. But we only meant to write the water threetigh, who he set the posveril favor wheel it mustic by walked to be believes wheely in motion, be walked to belieflowers, wheeleting the stress, from
the wasdow freeling the stress, from
the wasdow freeling the stress, from
the water which was described to prothe water which was the stress of the water which was the stress; the beaute mapping and when our brethere
where he was the same that the same making waters (now, we would
the to have the prive as call. earth are nearer herven than the spot where rests our dead. The silent les-

sons woo us thitherward. Bumes ately out intending to intercept ayropathy ins do no more than commend the serrowing to the great which was thickly cloped with debra. Conforter who wept with the beloved Dear Buthons His words still are, "Be not afraid, It is L"

MIRANDA J C. EIREB From Marysville. Kon-

Nept. 25, 1880.

I believe among all she communications to your columns, I have never soon any from this place. th head downwird.

Going toward them as Mr. Flicking productive and healthy. Chills do not provail. Sesson has been inversible. with the exception of a dry spell, which

Brethren Editors

injured late corn some. Murysville affords a good market: it is located on the St. Joe & Western restroad. There is also a branch road from here to Bratrice, a distance of about thirty-five miles. I believe that it is our nearest organized church. THE BRETHREN'S NORMAL, As far as I know there are no members auppoint, the shricks and cries of that in the community, except your us-agonized mother were loudly heard. worthy sister, and I feel very insig-And when the startling truth herame nificant all alone. I was never very own to the family, the heart-render- good at presclyting, so I fear there is not much prospect for many converts as long as the work depends on me Dr. S. N. Ecker was immediately I think it will require an experienced

summoned and a ery a silable effort band to convert the majority of the was employed to resussitate the people here, as religions does not seem drowned but without avail. Rev. Kil. to engage much of their time. But if and wife of York county, who they are as conlous in the cause when re preving along on their homeward converted, as they are in matters per turned and sindly rendered every taining to the gratification of the flesh, sace they could, lie tried to inestatance they could. He tried to in-face breath and thus excite respiration tisms. There are quite a number of The anxious father too unwilling to churches in town but can't say bow well thry are attended, but it > vois. The vital spark had see (to me at least) how little regard to exist and Willie was numbered with people. They do not appear to think the dead. The news, like with five they are doing anything wrong. I of

being real good under with circumstan-CLOTHS AND WOOLENS, MARKET AND NINTH STREETS. LADIES' DRESS CLOTHS. succession broadcast over the

think there are thousands who have nover heard the doctrine they hold so Fall Sacqueings and Winter Cleakings "How shall they hear without a PLATICIATION of every description for the and Circulars. Valent a oths, such their per-lacted founds and light solors, for Long Couls at belongs. PhotoLong Couls for Distort. A no superi assertance of the horstoness and the preacher, and how shall they preach except they be sent." Send the prencher and then if the people de not

Children's Sacqueings.

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Seat stems for circular, and for specimen copies of Vic James of Health, a tiret-class monthly journal of breith Address as above, ROBERT WALTER, M. D. Que lovefeast in past the 25th, and had to postpone it until the 26th. Had a large mosting and

The Young Disciple. The Young Districts is an interesting workly apper specially aniques to the means of our parties below. It is guitarney with prest care, a deep finite. It is guitarney with prest care, a deep finite medic, privated on group groups and what we make a late of the company for young professionally when the date of the company that young professionally when the company is the company that t tor home reading or the Sounday-Tunner. Single copy, one year,

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#### VOL. XVIII.

#### HUNTINGDON, PA., TUESDAY, OCTOBER 19, 1880.

NO. 42.

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faith, one which has a clear appre Finst Page-Notes on the Examina tion-B. C. Moominw; The Root o the Matter-C. H. Balsbaugh. the Matter-C. H. Bassaugh. room Pack-The Divorce Question -- Daniel Bright: Education--J. C.

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Words to our Friends and Agents; Be Strong.
Finds Pauk.—Principles No 2, West-ern Department; The Good Presch. er; The Good Hearer, Why is it the Brethren break the Bread to the Suters.

County, Kam: From Cerro Gordo, Ill; Notice, From Edna Mills, Ind Report of Money Received by the Maple Grave And Society From Rapid City, Dukota.

NOTES ON THE EXAMINATION. III B. C. MOORAW As the scapes approaches for holding

are aminoutly proper to gave upo et of the examination. There is those holy embloms, and that at such as applied to every soul the practiating eye of Divine rightconsues scurch the reins and hearts, no other see son is fraught with such tremendouof anxiety and cure. There must be a lighting of all the candles of interms of a thorough marching of every neok of our spiritual house, from gar ret to celiar, and every corner of our of sin. We will lay down the pro-tion, that the condition of "worthness" comprehends a state of absolute justi-fication in the sight of God. It is not "like that this worthness, so essen." lurking remains of the old leaver a. We will lay down the proposi-that the condition of "worthness" ind to our propitance, one be found where me in the slightest degree can be imputed. The soul must be free of ill guiles and spotiess, and its relations at guiles and spotiess, and its relations with God, in every respect, must be perfect before acceptable and benefic, al communion is possible. Without

communion is possible Without feet amon through the Holy Sprit, re can be no perfect communion, ese propositions are self-evident and perfect amon through the Holy Spirit, there can be no perfect communion. These propositions are self-evident and need so demonstration. Therefore, we puts on to the examin-ntion itself. The very first question which proposes itself, naturally, has reference to the quality, and intensity

sion of the vital principles upon which rests the hope and assurance of salvation. A perfect faith, which does not presame to discriminate between Scriptural obligations, according to the d tates of fleshy wisdom, illustrated in modern theological sifture, but which opts every duty imposed by the Gospel, including the flesh mortifying doc-trines, as well as the more popular and fundamental. A living faith which rereives its exemplification in the daily which vises to the cublime evultation of perfect assurance. We must not forget the fact, that "looking to Jesus," and securing an interest in His atoning

fraternal We next inquire into the walk, and

To make a simple pro fession of faith is easy enough, but the daily life we live will demonstrate whether we are hypocrites, lukewarm, wouldly-minded money-grabbing Lacdiceans, or the patient, faithful, struggling followers of Jesus. If every act of our lives was guided, every word dietated, and every thought soggby the Holy Spirit, daily invoked for that purpose, there would be less need supernatural and ovangelical claims of What is a doctrine o uninciple worth, it it does not reach to he daily life of its professor? And only restrain on within the limits of mon privilege, and destroy the very We soust also inquire whether

been maintained, and the claims of Christian charity and benevolence rererved due consideration at our bunds with salt, ministering grace unto the hearers, or are we compelled to moura a long list of vain and idle words which have brought dithener upon our profession? If there is one sin e to the professors of Christian religion. it is that of "foolish jesting." It does not precial to such an extent among the brothren as among others, but all are possibly tainted with this oridence of a vain and idle mand and a soul ably devoid of the grave s nuties of a senetuled life. But there is a habit of conversation prevailing ong us, scarcely less pernicious to the interests of our souls, and grievious to the Sprit. The admonition of the Apostic was, to have our conversation

worldly habit of thought in members us to feel and to see all our unworthi of the church, and temporalized their talk. It was by this insiduous and plausible method of approach, that Satan robbed the Landiceans of their spiritual wealth, and made them wallow in the mire of lucre and lust.

There is another important point which involves the gravest respo ty and that has reference to the inner ors of the mind. Every thought must be made subject to the will of God. id brought under the influence of His Holy Spirit. It can only be known to each individual soul and to God wheth or not the balls of imagery are p luted with the breath of Satan cannot hinder a bird flying over us, but we can prevent its lighting and resting upon our heads, so we cannot prevent Saturie whisperings to the con crows car, but standing on the thresh hold of the mind we can forbid their gaining an entrance and lodging in its Let no man think himself worthy of

a place at the Lord's table where mind and soul is polinted with unballowed thoughts and vain imaginations unreand unforholden We must go deeper pet into this ex-

inution, and scan the nature of our motives. To use serve God through fear, like the slave his master; through olicy, like the hireling; or by love like the dutiful mod gladient son or ence between them. The first is devoid of that charity without which all is like the tickling symbal and sounding brass. The second is selfish and unfaithful, merely putling in the time with the felas and fatal notion of coning his own releation without any care or love for the roul of others and in different to the wor' of missions, by which the Gospel is p eached to "es occutary" and to "all nations". But the last, is the tran disciple, v whole care is the advince Kingdom and the glort of God through are awallowed up in here of his heav only Pather's, and he loves the souls of has benvenly Fathe is braighted childres wherever they well, and is what

And now, in conclusion, we will ask solves, and what is the result? As we pass along, does the birt of self justitintion begin to solve the cowith its glazing flitteries? Do we begin to say within ursolvee, "I have always believed in the ordinances and have lived a pretty hir Christian life, defrauded ushedy, attended to my prayers, given much sime," &c. If this strain of self-congratulation is the result of your self-exemination, you are no more worthy of a slace at the Lord's table than the verien sinner who losters at the deer of the sauctuary. two examples given us in the Scriptures. One was a solf-sufficient hypogrite, who stute up to the very threshold of the Hily of Holies, and prays with bunnelf 'God. I thunk thee The other, a publican, belonging to a class whom some sprient writer d scribes as honest and exemplary in all their denlings, he sands afor off, nor uch as life up his eyes to

ness and uncleanness, until we are constrained as bitterness of soul to cry out like the publican; only then, that we obtain cleansing through the precious blood of Jesus and are made worthy to nartake of those holy emblems. cautifully this is symbolized by the ordinance of feet-washing coming as does not before the communion Though we have been washed once, it baptism, and parged of all sin, yet we irrquently need to be cleaned of the pollutions which are gathered by the

way, and especially in this necessary before that bely sacr which we have referred Tales 13: 10 How eminently worthy then is the blood-purged soul, to feast upon that spiritual food, the broken body of esus and his spilt blood; for such a one there is no condemnation. Having judged himself, found himself guilty, made bumble and sincere confession and obtained fresh nardon he is able with dy. In the deep joy and peace of on, so recently renewed

such divine assurance, there is no object in beaven or earth so prominent ore him as the Case

THE HOOT OF THE MATTER BY C. R. BUSBACOR.

To Bro. B. C. Moomase, or Virginia, Well beloved fellow worker in the ineyard of Grace. You with the liv

ing voice, I with the pen; both, I trust, with the Spirit of Jesus. Of all the moral nature, none is cause to disting vishing between a parrely natural indignation and that which is sympa thetic with the mind and purpose of But even here, I am more more antistical, a elear conviction of our position is possible. I have made apol gies for s would not repeat. A better self of the ever present Spirit, has convince od two that there is such a thing on dignation which is an sion of the Divine feeling. There is nothing nore patent in the Bible than and expressed the feeling in the most terrific phrasuology. His anger both Divine and become and was a type, in fact and form, for those whom: He makes "partakers of the Divine nature" by the Spirit. To be "angry and sin not" is the highest possible similation to the character of the All-

A preacher looks and acts full half not prevail against it. an occan of soul must be poured over often demanded for the adjustment of in the both were and feelish difficulties, and if ated, but even maintained as eit cannot be adduced in alphabetical rent with the Divine purpose. It is a in harves, but the unverted tops of Wolfe to must be fitted party by the Control or the motion of indicated view year with the Deriva party with the Land party of the Control or the Control or the Indicated view years and provide present with an accordance of the Control of t

of our faith. We want an intelligent than the fact, that it has produced a It is only when the Hely Spirit makes Godhoad bedity;" but it did not all ome out in words Emmanuel are seminal. They involve thousands and millions of other words which circumstance and the Holy Ghost will develop. But it must be an out growth, not an arbitrary appondage Here is the difference between n these who make law, and those who apply and extend laws inherent in Jesus and His word. It requires but little discrimination to see the position of these who clames for license which is easen tally entagonistic to "the law of the Smirit of life which is in Christ Jame? Truly, "blindness bath in port happen ed to Israel." "He that walket! darkness becauch not whither he This accounts for the con tusion of the church With indignant challenge people cry out, 'are blind also?' 'If we were blind. "If yo were blind, ye should have no sin; but now we saw, we see; therefore your sin remaineth."
We see, is the emphatic claim of all who protend to religion; but nor JESUS, not the cases. This keep down the flesh, plucks out eyes, cuts off bands and feet, sauctifies the bead and heart, and "presents the body a hiring sarmirice, hely, ACCEPTABLE UNTO GOD, which is our reasonable

Mark the word "navifice," nd the large Capitals. Have we other model of making an offering of our bodies 'neceptable nato God" Icur Chret What do we gather from Act recited the christer and demeanor that justifies the liberties now claimed for the body? Has his thorn crown no law for our heads? acourge on his back, the spikes in his hands and feet no lesson for his followrs? Is all this no more than rotter rubbish which modern progress has a right to sucor at and trample and shat? Are these awful verities fith represented by the valo trappings and ugavs and world-applaude which seem to be the very pith of some people's religion? "He not decrived God is not morked." He that semands of the church a litteral "thus with the Lord" for restriction to the fiesh in its native hungering for empty display, has urgent seed to apply his eyes the sales recommended to the God-abhorred Landierans. "He that bath an ear, lot him hear what the Spirit with unto the churchen" "By faith." Where is there 100m here for Paris, or New York, or any flesh-nerv ing centre, to supersede or supplement ground the Christian need not four de lest, neither as a matter of argument nor of life. This is the Alpha and Ome ga of the internation, the Rouk of sternity, and "the gates of hell shall The doctrine

The elevated arm, the in- of perfect rectaleration of relation Goddexed hand, the startling attitude, the ward, effected by the Atosement of scall-frimming gazo, echipse, ottes, the cloquence of words. So with preprenebing. Where all the above perall its details, is tantamount to the prenebing. Where all the above per all its details, is tantamount to the sound auxiliaries are absent, and the doctrine, elet us do avil that good may pen is the only medium of expression, come." The Durine manifestation is and by a proper humanity, as the the page to be deeply and permanently source and form of life to all the elect, effective. A "thus saith the Lord" is an emphatic condemantion of much is an emphatic condemnation of mucl hurch that is not only toler

triple curse on progeny. I have just been standing at the coffin of a loved formed and brother, who courted death through many years of gross physical indulgence, and had to most the grim fee in mid-life, but kept all his vis as within limitations prescribed by Divine and civil law as records the relations in which the abuses The salere of indulgence kept his mind and conscience closed to th one and hateful and baleful churactor of the indulgence itself. Thousands of similar cases exist in the Brotherhood. "Looking unto Jesus. having "our life hid with him in God," in the confidence and purity of the very faith that custained and dinoted Him on earth-"looking unto Jesus" in our dormitory, at our table, in our wawfrole in the money-chest. our work, in our sine and transactions even us at the alter and sacramental board; leoking unto him, into him, living his actual life up the flesh in all its interior workings and manifold expressions, would make us s very different people from what we whole communities would be launched on the arid between on the passion fearing surge of insur

#### THE DIVORCE OUTSTION BUT DANIEL SECURIT

ates of Emmanuel

sent to the church, but or

'The Report of Annual Meeting of 1880 is before me, and after reading the arguments pro und con, produced on the above questions. I felt it my o, and especially to those who are kept "under bondage" 1 Cor 7 - 15, ore the New Testament does not to write and try, by the help of God, me astonished and amazingly sur passed that intellment brothren should so great an apprehensions of the word of God as were presented in this discussion, and am more than ever convinced that it does not require a classical education to understand the right to put away his wife.

put away he wife, except it be for for-nication" etc. Matt. 19 9. We first should take the members of Christ and her marriage vow, can give him the Upon this principle the unlawful commerce of the soxes. Please examine Lev. 18, 19-30 and 20 "aboutention," 'dalifement and douth.

Moses allowed them of old, a man to not away his wife for every and vesults differ.

to provent a greater come by allowing esser But Christians cannot have this hardings of heart. They would cease to be Christians. They are to when ly affectioned one to another. They required to be meek toward and

love their enemies, and how much place where the larget known, a young them all their joys and serrows. Hence upon this principle Christ cannot grant a diverce and liberty. But upon the principle of uncleanness, and that crimedefilement, the Christian is not only priviledged to put away has guilty wife, but it is his duty to pet her

away. He dare not be joined to ber He has as much right to comfiled woman as with his own. She is

But a brother in his argument m distinction between adultery and fornication, and tried to show that Christ Dent. 22: 13-21. In those days of old, has beensed a man to put away his wife for forescation, but not for adultry. And when he was saked "if fornication cannot be committed by a person that Salarra of worldtones and solf-idolitry, is married," be did not answer by yes e no, which he should have done, b I have but one injunction to evaded the question by saying, "cases urge upon myself, but one plea to of this kind come up frequently."

A soldier white at home on a fur the world-BE YE HOLY, FOR I longh, married and soon afterwards re-AM HOLY." This is the all-incheto the army. Coming home size requirement, "the one thing prednown at a subsequent date, he made the role condition of deliverance the discovery that his wife had been shall then put evil away from Israel. committing formication before he may But brothern the New Testament al fellowship with God. Live as Joses ried her, and according to the law of Christ he had a right to put her away, ceed according to this law. Yet this The possibility is in the Holy It was a clear case of formention, was once the law of God, for such Now, brethren this is disagreed and cases as the above "soldier's" case and Ghost the restity must be in current and as Christians we are sternal daplerroncone interpretation of Christ's others mentioned

law, and upon what principle, or what part of God's word he bases such inter- alty of which was only "fines and the pretation, I cannot see. One thing is like," of which the brother speaks, is evident that neither the New, nor the comathing vastly different. Please Old Testament will bear out such an read Dent. 27, 28-29. If a man find interpretation. Another fact is that a damed that is not betrethed, and lay the soldier's wife when she was true to hold on her, and he with her, and the him offer their marriage coversait, are found then the man that key with from the was, as his wife, not guilty of her shall give the dame is father fifty formiration. The formiration was committed before she was he wite and wife, because legisth humbled her, he the law of our country would not just-

Upon the principle on which Christ's law allows a man to put away be third person involved. They only sin guilty wife I firmly, and as the word against their province: doing that

of the Lord, declare that no crime which is lauful, but before they have a whatever, committed prior to the mar- license. Hence this crime was not riago covenant, can give a somethe punished by death, but the man shall

no sin prior to his conversion can di-tropy of virgins. See Exod. 22.

the dowry of virgins. See Exod. 22. Christ based | formication while unmarried, but turns this privilege that a man may put from that come, wise the affections of away his guilty wife? We answer, a man, gives him her hand and hearts station she is defiled and sacredly covenants with him to be and rondored uncleas. She is no more his loving, true and faithful wife until unctified wife, but a polluted barlot, death, no sie, no act of fernication, and Paul says "God torbid that I whether farren or fruithful, prior to make those the members of an harlot, right to put her away, according to Por know ye not that he which is Christ's law of jestice and right. joined to an harbot is one body? For Christ's law in this respect is hated too, saith God, shall be one firsh," upon the nucleatness and delikement. one of the parties that constitute the Lord has always thus dealt with the marriage, and no sin committed kie people. Upon this principle are proor to the socied way can possibly based all the communds of God against make surdean or defile the marriage. Again, it a mus had the right to put tion and adulterythat yow is defiled, away bis wife when he "discovers" remitered unclean unacted, unboly that she had been committing that then that she had been committing that then that bond is by the decree of crime truitfully, better had mar God dissolved. Jot by man but by 25-26. Num. 5: 13, etc. The result that she had been committing that of the transgression of these com orime truitfully, betwee he had mar

ried her, then mother man has the God. God's degree is on above ve-same right to not near man may me wife when ferred to—the guity, the defied party decreed he learns that she had been commit shall be stoned to death, and the and nearer Good and gully one. Sails, Both committed fornisation, the diso put the orill ion Israel.

in y varies, by a libb of divercement. Herty end? A romain narries a man, lover in infinitery. Adultery cannot blied, and has broken it is a surgican ed upon the principle; and after she is narried for councine sever it; find after a libb or a li

oril than it was to separate. It was according to the brother's interprets by men. to provent a greater come by allowing tion of Christ's lar, she has a right to When a samer is converted and leave her bushand, and he at liberty to marry another. But the truth is.

he was true to her after he married her, she has no right to leave Again a young woman moves to a

un fulls in love with her, and mar ries her ofter a while he leaves that at her house, in her father's house she has an illigitimate child-the fruit of "a clear case of fornica

New I ask, has that man a sight to put her away? According to the in-terpretation of the law of Christ which we are examining, be has, but the truth is Christ's law forbids. Such cases are far more numerous than his

extreme case of "a soldier " the Old Testament contains a law, that applies directly to such cases, See coung residens were to dress in such a particular style that they were known be virgin, 2 Sam. 13: 15-19. Hence if a man took a virgin for a wite and found her not a chaste virgin; if the telens of her virginity be not loand" "then they shall bring out the damsol to the door of her fither's house, and the men of the esty shall stone her with stones that she die, because she bath wrought felly in l-rass, to play the where in her father's house so would not justify us if we were to pro

was once the law of God, for such But, the ease of fornication, the pen-

may not put her away all his days." fy hom in putting her away for that This applies only to unmarried people crime committed prior to her many who loved "not wisely but to well. This crime does not render them unclean one to another secure there is no

surely sudow her to be his wife. If Triptures. When the sinner is converted, and is her father utterly refuse to give her Christ traches "Whosever shall joined in mystical marriage to Christ, anto him, he shall pay according to found that she had been committing termention with another norsen before he had murred her, in such a case the law of the Off dispensation is, she is stored to death. Deut. 13. 13-21.

Arain the brother said that "God has always held sacred the marriage vow, and it is ly the decree of God that that bond it to be held firm and tiod has always hold spered the marriggs yow, and that which is sacred in also hely, clean, undefiled, and so long as that yow is topt thus, so long is oluble, by the de that bond held li eree of God. But when, by fornica-

The brother furker adds "The con-Where would such a tract is for life; it ends in death;

relating and rotting the boiles of as capself compelled to results together fide received from her handand the latter of shall end only in death not.] In conclusion I will say that what I many in the church, and establing in hander, quarrilling and stiffs, they if deviced previate discusses—a charge post severy in abilities; This is food? well larve written in a relating case, and a single of consistency. I have just to written a day of decreasing extract last to wear engine of ferrication, box, and purpose that is of their invitation of a day. I addressingly in the contraction of the single production of the single production of the single production.

merried to Christ the bridgenom of his soul, that contract is also for life, it shall even not and in death but last to endless ages. But when he defiles himself with the world, and breaks that sacred covenant, then it ends in spiritual fornication. Just so with married people. Their contract is for hie, shall only end in death, but when ove, and defiles himself or herself with a third person, then that contract ends in adultery. Adultery doze not sever that hond, but God's d His decree is based mon the moneyate

that the innocent party is sucred, un defiled and boly, and therefore cannot remnin joined to one that is unclean and defiled.

ow let us examine a little into the However meaning of the word adultery The German term for 'commit adultory is, "Dec Elebrychen" This term were This term, word for word translated is, "The energies to break," "The," described 'oneress," namely, "The instrincess! onenes," and hone, the term means "To break the matrimonial oneness." meas must strike out the words "File brecken," the verb, "Elebrack" nous, out of our language and the Rible, when me will not admit that dis-olves the once sacred oncuers in matrimony. Consequently, by who is joined to a woman in the holy bonds of matrimopy, and commits fornitation secred earthly you, which he made in the presence of Alamehty God, and his untar-plore and evers that boly union and energes which constitutes mattimony. No adultery can be con mitted, but by the evime of torsica-

Natrinony consists in two being oneness, and before a third Then they are no more one, but three The innocent party remains a temple of the Holy Spirit, the guilty one a polluted tymple of the Goddess of lust and God fo

joined together. The Edde term for formention is "fo unlawfully with the opposite sax Please examine the follow onces. Lev 18; 20. This is terrord dultery in chapter 20: 10. 22. 22. 'lying with a woman that is married.' Dout 22 23, He with a damard that is bettothed, versa 28 with one that is not hetrothed. These eferences could be increased by score But let these suffice. It is a numark able fact that the term fornication is tensh and not therein are contained

Hence it follows that that crime is expressed when it says, "lie with her, that a married and he who asserts man causet commit fernication, at the same time asserts that be cunnot arnally with his neighbor's wife. Finally we sum the foregoing into the lst. The divorce granted under

their hearts, and Heaven never up proved thereof. It was not inter r criminal cases for such cases the Lord under the Old dispensation al ways separated by having the guilty party put to death. Of the separation of criminal cases, Heaven always op no.ed and always did and ever wil Sapprove of the innecent party's re sing with the defiled and guilty 24 Under the New dispe-

sare divorce, and has granted liberty to the ignorest party only on the ground. When the guilty party filed, and has broken the sacred matri

love and spirit of God. I now to the brothen editors, with the pray er to God that they may insert it, and not only insert it, but call the atten tion of the readers unto it. It is my heart's desire that every brother is the brotherhood would read and avamine deeply into it, and I am willing to answer any inquiries that are sen to me, public or in private, if I should understood, this subject therearbly, in the school f experience, for ten long vents Rethlehem Po.

#### PRICATION

BY J. C. YOURS

A number of years have massed by iace I was first foresbly impathe great importance of a Brethren's school Why a Brethren's school when one plorious America is crowded with acany institutions of learning? nonwer is simply, so fone as there is an mperfection in aurthing, so long there om for improvements. Those balt ing between two opinions, whether to contribute to our schools or not will consider the improvement in deport ment improvement in promptages and pascinality without being atterly com nelled. Improvement in the manner of study and recitation, improvement imparting knowledge, but the grand improvement consists in tidiness and stupliesty in dress without extravagance and a system that will exclude from the students all intellectual food save that which will qualify them for a future

home beyond the grare.

Dear fathers and mothers, consider for one moment the hard earned pittance that most be spent to prepare a con or damphter for a fashionable school. Think of the many lotters cent home pleading for another dress more fine laces, anoth er hat or coat, another pair of time boots r ladies fine abors. The wish is reluct antly complied with boning it to be the preparations are being made for an exhibition, and all most appear well upon the stage. The bills are looked up and it is found that five are comfortably maintained at home to one at school and extravagance is the burden of the tax at a fashionable school. We know of merchants' bills remaining unpaid for ten years. Think dear rematering brethren, of witnessing the closing ex ercises and seeing your daughters put forward in order to main your mond the fature. Think of your dangelers wofully noutilating theatrical perform arees upon a school stage, then the command, "train up a child in the way he should go," etc., then think also of your own inconsistency in not con-

cributing to schoole striving in their in fancy to impart only that which is use-Think of the youthful mind being confided by such baneful influence Think of your own inconsistency in ex pecting simplicity after you have been the cause of their depreyed agnerite Think of the many articles seized and grocdily gormandized as current litera

fure. A lady refused a Sanday-school magazine upon the grounds that it con-Where did she get her appreciation of good? in a Brethren's pohool, conscielly when they refer to dime novels as being good reading. I have seen Brethren's dren raying about the room like a lune ic and only becoming peacified after reading the entire lave, tale, which was only the production of some Thus functied all was neclected to ea tiate a sickly sentimentalism. Yes'every fashionable young lady must, of courread erest now novel though nearly all contain exceptionable allusions delicate by company or or with a thin, you've of fushionable refinement, yet on that ac-

and thee converse with centlemus about

Their tuste for this kind of intellectual food is often acquired at boarding schools, yet narents will patthem, being decoyed by crafty principals. We cannot blame editors for freding a diseased public taste any more than grog-rellers, for both are sim ing at deliers and cents, yet stabbing virtue to the very heart. So long as the digestion in vicerous so long the appetite will relieb solid food, but when ace impaired, weak diet is substituted In like manner so long as the mind is ere and brolthy it will relish solid intellectual food, such as the Bible, Histo-ry. Geography, Chemistry, Rhatoric, Natural Philippenhy, Astronomy, Sor. sophy, Astronomy, Survering. Navigation, &c., but, once impaired and all are sacrificed, and light. finney reading substituted. Now, dear reader, we will consider the last arguseat in favor of contributing to Brothren's school, namely, the religious fluences brought to bear apon all stadeuts, yet objectionable because they are not suctarian. Our dear brothren (teachers) do not fail to use every means to defeat infidelity as they cently lead their classes through the erts and orien-Intidels are generally well educated and perhaps imbibe the first principles while searching deep into the phicoopby that perrades in all things; the mind is thus tossed from thought to thought, it becomes hewel-

this critical moment, the mind wanders nto infinite darkness-infidelity. The brothren teach daily the simple truths of the Bible God's ways are mysterious and past finding out. That the wisdom of men is foolishness with God-that is if men search as far as the human mind is capable of tracing say scientific subject, then all is only olishness in comparison with God's knowledge. The writer also claims that as far as the beavens are above the earth and the East is from the West, so for God's thoughts are shown our ights, and his ways from our ways. The bigot is puffed up in his own con coit has the traly educated man becomes as humble as a lamb before its

want of proper ours by the teacher of

## PUBLIC DISCOURTESIES -IN THE

BY MARY MAYNE.

A literary gentleman, remarked by A steeling generation, regiment of many sequential as manufacture as perfect in his as unconscious sincer, although none manner of rendering all the small the less uncomfartable on that accourtesies of life, once remarked that count. he never rade in a New York comiif he could possibly avoid it. There are so many little things con tantly occurring," he waid, "to make one feel uncomfortable. Now in Poris it is very different. One feels at ease there in a public conveyance, where niways prevails an atmosphere of courtesy.

provailing 'atmosphere courtesle is sadly lacking in this country. Perhaps it is not strange, considering the driving energy and pressing business habits of Americans -but it is sono the less unfortunate Consciously and unconsciously we dailife which contribute

greatly to the happiness of others-Observe how it is an a single ride through our great fishiogable there to the gentleman who, happening to oughfare, Broadway. Yes, the driver will stop for you, most certainly-that is his business. But grass the stage door firmly, be may start his houses as soon as you ere on the stops-undoubtedly will before you have taken a sent. But you can, perhaps, reach the sup-porting rod, stretched across the top of the vehicle; or if not, you can avail yourself, as many do, of such help as true politeness .- The Christian Union the bodies and limbs of other parecugers offerd. No read to thank these r it, much less to apologize for any for it, mark less to spotegate to any temperature of the temperaty incorrelators—each Most of our ideas of hearenly glory treading space corea, or knocking count on w, not by comparison, but by each special takes—take you may give, it constant. The things we here find, and might sarprire them so to do. The foar, and suffer, and henced, will be death and esternity.

#### WHAT A CITY

you besitate to wedge yourself in be-tween the lymphatic old gontleman who is engrossed in his newspaper and the elaborately dressed lady who has spread out her robes as if she was sole upont of a private carriage. sit in blirstu) unconscionances as you autionaly deposit yourself on the odge of the intervening space. You believe one of them will move in an instant. Vaine hope! The gentleman leafer tendinatly at his paper, the lady looks ut of the window. A gentle movenent on your part indicating diaron ort will, doubtless, rouse them. Not The probability is that they are totally oblivious of the fact that you require a little room. Only two modes of relief seem open to you, unless there are other less occupied seats: one is, to assert your intention of sitting comfortably with such decisive movements will produce an impression; the other, to politely request your neigh-

bor to give you room. Either method sont ; but with the latter you will doubtless also receive a stare tonishment. Watch for baif an hour as po pers enter a Brondway stage a fixed rule about seats, and it does not require any great mathematical knowledge to decide about how much reom justly belongs to each pas But how many never seem to have an idea about this, they sit chatting with with amazement and for the

a friend, or in immovable apathy, with out a grain of thoughtfulness for the equal rights of others Emergencies may justify it but in onoral it is discourteous for the thirconth passenger to enter an omnibus. There is really no place for standing and, particularly, if a lady enters she either compels some gentleman to resign his scat for an unstable footing,

or, by standing herself, makes all the passengers upromfortable. There are two kinds of neighb peculiarly disagreeable in a stage ride -yes, we might mention half a dozen

kinds without exhausting the subject The lumpy, or joggling passenger, who, with evmy sway of allows his, or her, bodily substance to "thud" against your corporeal system. If you, also, weigh two hundred and fitty pounds avoirdupois it does not r, perhaps, but, alsa! If you are then and small. his and small. It does no good to nove a little farther off—the thud is more severe. The lumpy neighbor is

The sharp-angled passeager. Keep at a distance from him, if you can The fresh-air passenger, and the nonor prevenger-alike discourteous. The dows within reach as be enters, and down they go. The latter, on the contrary, insists on closing every aveno of sir. Good renso and kindness are the only rules that should control indows in public vehicles.

The starms and the supercilion There can scarcely be de scribed. The one regards you with an importinent scrutiny; the other cyntric you with an almost equally in public places those little importment, actuaption of arrogant

Finally, it would not be a

ome slight acknowledgment, he made be fortunately-or unfortunately cated, passes tickets and money, with unvarying civility, throughout his co-tice ride; for, although discourteous manners aften jur upon the sensibilities in public places, there is also man easant contrast, much of that genuine consideration for the feel ings of others which is the essence of

M88., they went tither, to

ont, the writing bing in silver, excopt the first th 188 leaves, is writter a uncial characters, two columns to be page, with no space between the cords no breath. ngs nor accents, andonly the slight ost attempt at punctation.

stage is not full, by any means, pet unknown there. We suffer pain,-There shall be no more pain feel bunger and thirst, hunger no more, neither shall they thirst any more." Here men die, but "There shall be no more death" that now earth, when "the former

things are passed away."

Abraham was a pilgrim. He had
no settled home. Now he was in his whole Christian life. Commencing at the 14th name by Mesopotancie, then he dwelt in Ch says, "I am cornal, sold under sinran; now he is in Canana, moving and continues to the end of the chapbither and thither; again we find him ter showing up curnality, how it le in Egypt, or in Philistin; ever on the one to do evil when they want to do move packing and unpacking, making new acquaintances, and meeting new dangers; never owning a feet of land ill he bought a place to bury his wife and never finding a permanent rest ing-place until he found it in Mach pelah's cave. Now through all this that I would, I do not; but the igrimage bow natural it was for him which I would not, that I do." o look forward to a resting place, a

home, a city which bath foundatio bose builder and maker is God. there is another law in his He was a stranger here, but he w going home! His pilgrimage would orn be over. He saw the promises afar off and haded them, and confused himself a stranger and a pilgrim on

the earth As his children are like him, spil rims and strangers on the earth," the same city is ever buffer there are their barbor and their home. 'They that may such things declare plainty that they seek a country; whorefor

Ged is not ashamed to be called their God, for he hath prepared for them : How often bave God's homesick children sung of, "Terunaters the enter?"

nd arein of

d how many dim eves have brightentd, and how many sad bearts have leaped for joy, while thinking and singing of that heavenly city, that What a city! In the language of

Dr. Gutbrie: "A city not built with hands, nor heavy with the years of time, a city whose inhabitants no consus has num red; a city through whose streets rushes no tide of busicess, nor modding hearen croeping slowly with its buror graves, without 6ms or

den to the tomb, a city without griefs hout births or kurials, without marringes or mournings, a city which glories in having Jesus for its king, ngels for its guards saints for citi zens; whose walls am salvation, and to do evil. Grace relgaing would conwhose gates are praise"—The Common avil. Peonte

#### A NEW MANUSCRIFT (F THE COSPELS,

According to the Edinburgh Scots. men, a manuscript of apparently a date not far from A D. 500 has been discovered. This wolld give it as an iquity exceeded by not more than or four surviving N. T. manuscripts. It includes to whole of Ma thew and of Mark, except the last six and a hulf vorses (the final leaf, as often the case, being min-ing.) Two German subolars, Osar V. Geblurdt and Adolf Harnach, nown as baving screenfully edited as edition of the "Apostolie Futhers;" wont in March last to Southern Italyand Sicily on a search for manuscrips. Hearing of a monastery at Researc, on the guit of carry it to the grave; there is no de-Tarauto, said to extain important liverance from it this side of the grave.

Paul testifies to deliverance. His fit traces of such a monstery new exlatof abject minery and wretchedness is ing, but discovering in the palace of the archbishop this enerable copy of oarly the whole ofthe first two gos-Its leaves are of purple parch into captivity, and doing evil wh pt the first three ines of each gos-

THE APOSILE PAUL'S EXPERIENCE, her cofor howe should not serve sin Brother, bave you sin dwelling | One of the principle portions of you bringing you into captivity to Scripture urged against entire sanctifilaw of sip. so, it is your privilege cation is the 7th chapter of Romans. to have the old man crucified Believers contend that because Paul his deeds, and then how heartily you gives a past experience in the present will "thank God sbrough Jesus Christ tense that this was characteristic of our Lord."- The Hophway

that the apostle is talking of i

of Josus does not free a man from the

This is cortainly not reigning, o

ing into sin.

into captivity."

#### UNFERMENTED WIND BY, DR J BRIDE

Some time since a brother of the good. He is evidently giving the evifratersity asked for a receipt to keep wine from formenting. To this I say nee of being "sold under sin." and makes a plain statement of being hope po wine ferments. Grane Inico I leasily in the devil's power. He says,
"It is no more I that do it, but sin
that dwelleth in me," "for the good natural process will forment and in converted into wine. In the process of fermentation, the wine h parified. Substances can be added to What keep the juice sweet. Salphate of Lime, Sulphate of Potsch, and must a deplorable condition; he cannot keep from the evil. He loves good, but ard. But by adding such substances the juice would be an impure com which brings him into captivity to the pound and not wise. Wine is free law of sin. In this wrotched condifrom all forcion substance tion, he cries, "O wrotched man that I am! who shall deliver me from the

No unformented bread is caten, as all grain will forment by a natural force. If wheat be ground before the body of this death?" It seems plain grain bus formented, the flour will unsin when he refers to the body of this derro the process as the natural form cannot be restrained. Dough is for Is he talking of himself as a Chris-tian? If so, is he "freed from the power of sin?" He says he is "brought mented by act of yeast, and fermentation. So all substances for malt and spirituous liquors have to We suggest this is underso a second fermentation not in conformity with many declaraon of Scripture and that the religion

#### DODD ADVIOR

law of ain and death, because Paul "My son," said an affectionate and testifies to captivity. How can Paul experienced father to his son of the serve God acceptably when he has 21st anniver-ary of his birthday-"M some inward inclination that leads son, you are alout starting out in life him to commit sin? an inward profor yourself. Let me give you this elivity that leads him into sir contrary twofold advice: Pirst, marry young; to his desire? Is this the glorieus liberty of the Gospel of Christ? It is second, never join a secret society. The parent spoke from experience. He had married early in life, and was promised that grate shall reign; that as sin bas reigned unto death, so grace happy in his family; he also belonged shall reign. Paul shows bow he is a to several secret orders, and realized captive; how sin is reigning in his their injurious tenden ics. If he had members, bringing him into captivity. added a third advice and said: "Al ways remain a fluthful church mom-ber," the threefold fatherly council would have formed a model of instrucng grace ; it is sin still reisping. The promise is that grace shall reign, as sin has reigned. How true a nicture promise is tone grace bean reige, so son has reigned. How true a picture Paul draws of sin reigning; leading tion which all fathers would do well to impress upon their sons as they him to do cril when he wanted to do dependent mapheod, and good. It grave reigned proportionate-ly after he was sured as it did before, which the sone would do well to fol low as the best sequence of surreur he would have an inward tendency to life.-Church Messens do good, take the place of the tendency

#### SAVED OF LOOP

ually lead to do good instead of It can burdly be said that the The reason why many people do not apostle is talking about his own soul's know whether they are saved or not, addition at the time he writes; in fact is that they never really knew that it would be absurd to think so. The they were lost. They never had that botter and more sensible interpretaawful truth drives bome into their tion is that the apostle is describing souls. They never knew or country his condition when sold under sin, honded how utterly they were rui And this is in conformity with the and se they did not know whether 24th verse, when he reaches a place they were lest, they cannot be expreted to know very clearly whether the "body of this death," careality, tabred sin, which is continually leadthey are saved or not. A b of the great fact of man's utterly room "O wretched man that I od and lost condition serves as a preping into inc. "O wrectned man that I ed and lost condition serves as a prep-san! who shall deliver use from the bady of this death?" How marked is fact of salvation by grace, and redeam the contrast between Paul's dealing tion through the cleansing blood of with inbred sie and the way the re Jesus Christ. Know that you are lost, octers of entire sanctification deal and then do not rest until you shall with it. Paul crics to be delivered know that you are saved in the Lord from it. Falso teachers say, you must with an everlasting salvation - The Common People.

#### IMPROVE VOUR PIME

turned into rejoicing. "Deliverance ching and improve in knowledge and Jesus Christ our Lord." virtue. Try and do this every day. Do not let a day pass without guning Thunk him for what? for being led some new idea or usuful fact from good wanted to do good? for this wrate hedbooks or experience. Thus h ness, this body of death? Oh no! he little you will gain a fund of knowl inly did not thank Him for that. and as you become water, also eden He thanked Him for deliverance. And strive daily to become better in your if he was delivered he must have had thoughts, and temper, and disposition that sin which dwelt in him cost out, and lite.

for that sin was the "body of this death." "Knowing this that our old The way to gain a good reputati Throo things to tink about—life, man is crucified with him, that the list to endemote to be what you leath and eteroity.

#### The Primitive Christian. PERSONAL WARRIES. RUSTINGDON, PA

Oct. 19, 1950. EDITORS | ELD. JAMES QUINTER
AND | H E. BRUMBAUGH,
PROPRIETORS: J. B ERUMEAUGH

MISSIONARY BOARD.

At our late Annual Meeting, the Brethren's Work of Evangelism meeting. Also the charge of Annual Meeting. Also the Danish Mission was transferred to the same body, and it is now known as the Brethren's Domestir and Foreign Messian Board. The

following brethren constitute the present Board mes Quinter, Huntingdon, Penna S. T. Bosserman, Duckirk, Ohio. Joseph Leedy, Anticeb, Indiana

Reach Elec-Long Illinois Daniel Brubaker, lows Centre, Iowa. OPPOSED OF THE BOARD. Exora Eay. President. JAMES QUINTER, Trens.

S. T. BOSSERNAN, See'y Buo Isane Barto and wife, of Lost Nation, Iowa, are on their way to Ponnerivania

Ernza John Nieholson, of Ohio.coc to New Jersey this month to hold a

we referred last week, died last Sundry a week ago. On Sabbuth last we had another

Sabbath-school Institute, and as usual had an interesting time.

Our brothren should now set a spe can guard against the political spirit. It is almost like whiskey. It dethrones reason

BRO. D. F. Stouffer thinks there are dry weather Christians in the West at well as in the East. Guess they are to be found most every where.

outs in the country are menerny and Sabbath-schools closing Where it is possible to keep them up during the winter we think it should

Tax brothren of the Western Disinst. Some brothren and sisters are invited.

Exp. Graybill Myers' address after the last week in October will be Barovill, Lancaster county, until otherwise

One oceans and friends who will work for the Printriv's will be supplied with all the sample copies they wish by asking for them. Send for a pack and distribute.

ROBBEAUCH IS & Christian orner that needs to be exercised very fre-quently. If we attempt to resent every little wrong, or injury, others claim the same privilege, and what brings we will then all become, how wretched and miserable!

result to bis enterprise and Christian and excepted, and if there is not some train in its original putity, simplisity, zeul.

drawing of the breaks it will likely and fullness, to liber earnessity, but

Tue brothren of the Duncansville church held a missionary meeting in

A SITTLE tract is now being circu leted which contains reconnts of the death of older John Cline, copied from old numbers of the Circutian Famely Companion and Goznel Visitor. It is dosigned, doubtless, to circulate among the Brethree and is intended for polit

Bno. Jesse Culvert wishes us to say that his address will be Double Pipe Creek from the 13th of October until These who wrote bim in the 28th. Pennsylvania, and others who wish bim to attend meetings, will address him there in care of D. P. Sayler, un til the 28th.

It is said that a Baptust lady in Vir ginia ride: 6ve miles over a rough road in an open spring-wagon to meet her class in Sunday-school, and although delicate does not miss a single have been. Perhaps our efforts any weekly resistion thring the whole year; do you some good too.

It would be not be not a single too, to detail such help, and we hope our or it is their purrilege to be? It is rised and angeries will respect to or blety the traces in frequently and the properties of the properties many other Sunday-school teachers OUR PROSPECTUS-SOME WORDS TO ought to have.

Ban, B. E. Wagoner of Warm Springs, Wyoming Torritory, asks why tho ministering brethren who go to Californis, Oregon, Washington, and Idaho, they pass through. Thinks it is just Dr. S. M. Eby, of Lansric, III , and to ch of a daty to preach to the few es to many. The country is settling fast with all denominations except the Dycthren. By letting them know in time, any brethren wishing to stop

> conveyed there again. too high to hope for, we do take com A CORRESPONDENT to the Christian fort and encouragement from the con-Adverse from Ohio deplores the exist- viction we have that our paper has once of the political spirit among the been gradually improving, an Methodiet brethren of that State, and ing in the layer of those wh ing in the isvor of those who appre gives the following exhortation: "Brethren everywhere, leave rings and political schemes to political gognes God in mercy protect the church from them " He is right. Poschemes don't belong to the Christian, and our own people should also watch that they do not fall into this error. We feel to exclaim with this writer, "God in mercy protect our brethren from it."

The Pan-Presbyterian Council that tries of Pennsylvania have their Sus-anembled at Philadelphia used only proved very satisfactary to at least day-school Convention on the 17th versions of inspired Padms in its de-quite a number of our patrons and This was done bevotional exercises. mee some Production scots have scraples about singing human compositions in the praise of God. The Christian Index adds: "And yet the members of that body, making this pression for the sake of Presbyterian union will not acknowledge that the ples of Baptists about open com-ion ought to be respected for the scruptes of Baptusts about sake of Christian union in the Evan-wants and tastes as for as these wants gelical Allmanca! Could there be a and tastes are laxial nore glaring inconsistency?

Currentles, are required with its to green trath. Christian or moral From accounts given of the proceed character. In is general character strength has reference to our ability ings of the Pan-Presbyterian Council and principles there will be no we learn that that church has its change. We feelthat the re-pensibile evils that surround us in the world troubles and is about to experience lites of the editor of all our papers and retain the principles of right. tests unlike any to which it has yet are very great. And our intention been subjected. One of the troubles and purpose are to make the Prinsis Rationalism. It seems to have a true Churstian in anxillary to the pretty strong foothold. Another is ministry in pronoting the The Rev. William A. Hallock, D. D., the tendency to take a lighter spirit; pority, sed power the church. Our Honorary Secretary of the American to substitute superficial songs for their beloved Fraternit is experiencing at Tract Society, died Oct. 2nd, in the grand-old hymne and to employ the this time considerable agitation on ac-They contest, dued bet. 280, in the grand oil byings and it employ the first pear of his age. The plan of the revivalistic modes. There is a tencount of collecting opinions.

Society was conserved by him while decry on the part of all churches to and it is the appraisive duty of a student, and its origination was the employ this mode, our own frateraity all that love Chrit, and his precious

Tor Comberland Presbyterians are steam now a morecastry meeting in Text Conterbular Protegorisms are joilers of the Instructor Clearway world send drought attempt, is specify the line or man is already these media. Supplements, the design of which we are justiced of the Protegorisms cancel, will like not be less if which are justiced under such protegorisms are processed or the protegorisms of the protegorisms are processed or the protegorisms of the prot

run into the extreme.

sustained five or six Colleges and as our blessed Lord who sacrificed his

THE PRINCEPER edilors are durning their readers for dues. Why don't you become progressive and adopt the each system? By the way when have your hand in, will you not be good enough to collect about eight bundred dollars old C. F. C., accounts?

The object of the PRINITIVE is to do areless about paying an bonest debt with the hope of converting them.

will now see how successful we

## OUR PRIENDS AND AGENTS

e time that come for us to it our Prospectus for 1881. And in doing so, we shall say a few words to our ders, patrons, and friends. We have to not stop and preach for them, as inhered hard to make not only a world able paper, but a useful paper—usoful in promoting the cause of genuine Christianity. And while we do not claim that we have remised even the point of excellence in either the litera ry or Christian character of the Parmithere will be met at Ft. Steele and rave Curisman we have simed though we save not simed at anythine

> iate it, and, who curciully Some of our most intelligent brothese dema- have given it as their judgment, that the PRIMITIVE CHRISTIAN has given decided evidence of its improvement within the present year. We are not flattered by such testimony, but ca comaged. And we shall still labor to attain to greater excellency in our readable and nore profitable. The ermon Department that has been added to the Pamirive Coustian has may bless it. quite a number of our patrons and readers, as we have learned from exprosions from them. This depart-ment will be continued. And though we may not be mile to give a sermon in every number, we will try and horts his brothren to be strong in the gratify and edily our readers to the

of our opportunity. And we shall labor to met the wants of all cally we mean that they have the our readers as ar as we possibly can by ministering to their diversified These who keepend the Progresse

bring strong in the Lord.

with great discreba, to preserve the integrity of our brotherhood. The tion colitors of the Eugerica Conservant wor

ed meetings. This is a good plan and formed. They reject the doctrine of as recognized and held by our fathers that we need it? Have you, my brother other congregations should do like unconditional election and reproba- and protectorous in our Fraternity or sister, ever tried to control your other congregations should do like unconditional election and reproba-mise. There is not enough effort made tion and hold the same views as the We feel that we one it to ourselves, to passions and lusts? by the churches to extand their bortry, they believe that scholastic trainthose who have gone belore us and to live, as far as in you lied
try, they believe that scholastic trainthough whom the truth has been peaceably with all men? Hare yo ing is very desirable, but not absolute handed down to us, and whose lives treed to let your light shine? by essential to efficiency. They be were interested to its presention, and to the large properties in the Southwest, who now agreement and above all to the normal strength.

The source of the southwest is the southwest of the source of the

But how are we to get this strongth? sustained fore or six Colleges and as loar blessed Lord who sacrificed his
Buthow are we to get this strongth?
matter This bit of inferboly life for the redemption of the
matter we glean from the Christins, church, to preserve the church in its we learn that we have something to virgin purity. And to the seconplish do in attaining this strength ing of this we devote our lives our not some special gift imparted to us simply by asking for it. It owes its

labors, and our paper. And we now once more solicit the source to God. We have it in embrye concernion of all the friends and and attain it by exercise. As soon as atrone of the PRIMITIVE CHRISTIAN, the seeds of geopol truth take root in n our endeavors to give a wide circus the heart, or in other words as some as lation to our paper that its influence the conception of the new birth is also seny be in also may be increased by enlarging the formed, we have in embryo this field of its labor. While we appeal to strongth and it then remains for mate our agents for their best efforts to pro- develop it. Hence we have it from good and we have sent it to all who mote our circulation, we also appeal the apostle importantively. Be strong asked for it, even to those who are to all who acknowledge the importantive we observe our unlividual pare and utility of our work. The responsibility. We very frequently necessity of judicious help in procuring hear Christians complain of their weak ulwribers, we appreciate and acness and they no doubt are wen

> request with becoming promptness taken as no oxcuse for a non perform ance of duty. This is wrong. We ask all our old subscribers to re- requires no impossibility. new their subscriptions, and also to poses no duty that we cannot perform assist in procuring new ones. The mid if we are too weak it is certainly Prespectes will be sent to all our our own fault. When our bedies he agents. But should any fail to receive come discussed and weak, it is our own it, they will please report to us. We fault. It is the result perhaps of in shall be pleased to have agents in all propor nourishment or a lack of proper ces in which we heretofore have exercise. In like manner the places in which we heretoore have exercise. In like manner the sparst-bad none. Therefore we would say wal life, the inner man may become that if herethren will volunteer to not weak and sickly from a lack of proper as arents where we have none we nourishment or exercise. Wh shall be pleased to hear from them, are first bora, we are represented as And brethren living in an isolated babes in Christ. We must then havcondition, or where there are but few the sincere milk of the word to nour members, will please send each his ish us, and exercise to develop us.
>
> From name, but not without trying to
>
> Shisim other names to send besides his word, and by going forward in the Christian dutie We ask all who appreciate the performance of importance and value of our paper to Scene Christians claim that they are labor to circulate it. Its mission hith-

> sto has been blessed and it has done offer up a prayer, or to do any work good, and we hope it will continue to in the Sunday school or prayer meet so, and all who holp to make its in log. Such weakness, we fent, is not a sence available, will be believes in the justifiable excess. These are Chris fluence available, will be belowrs in the tian duties and if we are too wrak to good work it acromplishes. Now, dear brothren and friends, go perform them it is because we have not employed the means of development. The apostolic injunction is, à o work at once, and work with a will, and a zeal, and report to me your strong, and we would like to impress success from time to time, as you may deem it most proper, and in all our the thought that there is a good deal efforte let us watch and pray that our work may be right, and that God

> > RE STRONO

with their surroundings in the

world would require strength, is appli

of weakness for which we are individ-nally responsible. Of course we can not be as strong as the source of our J. Q. strongth, and when we think of our selves in comparison with God. must feel vory insignificant. This feeling, however, is very different in In Ephesians 6 : 10 the apostle ex its origin to that which is taken as an arrana for neglect of duty

The What did be mean? When we former is a weakness of the Sesh, the speak of persons being strong physilatter is a weakness of spirit—a weak pres of the inner man Paul felt the enparity to bring about physical ro weakness of the flesh, but he had a willing spirit, and he said "I can do all sults, they are able to bit and carry heavy weights, and perform a great things through Christ who strengthdeal of muscular labor. Mental strength eneth me." If we can get curselves bas reference to the ability of the mind worked up to this kind of a feeling we strong. How did Pa to grasp truth. Christian or moral got so strong? By exercise. He perto combat with error, to ogereome the formed his duties in the face of opp sition. He says he went through perifs on land, on sea, and among false This is what Paul mount that his brethren. This was what made him strong. The feeling of reliance was Enhesian brothren should do. They should be strong in resisting evil and cultivated. He had beened to know in retnining Christian principles. This that God requires no impossibilities, and that if he went forward in the exhortation was given at the summing up of a catalogue of duties, and line of duty be would receive strength for his day and trial. This is the way atter considering the obligations resulting from them. The apostle no every Christian should feel. Wherever points we should go. doubt felt the necessity of his brethren duty That brother who can't pray should cultihortstion although given to the Ephevate a prayerful spirit, meditate more sing brothron in view of certain duties. upon God's love and goodness as man the performance of which in connec

human redemption, and if the germ of

the imper man is alree, these medita-

eases in the proper energy and the bursey, this scene to have eaching in price than against knowledge. And worth, to advance the good of a water with the school of the sc it difficult to control your temper, do it gives us many instances in which not say "that is my dispusition and I can't help it." Try to control it. haps you will meet with a little suring the principles of the Divine gov-ernment, thus strengthening the sencess; the next time you will succeed better, and by and by, the Lord being rour beligor, you can control your colions. The study of language may temper. If you find it hard to obey be rendered very useful, and in itself the divine injunction "Return good for evil," do not say you are too weak desirable that every person should have a knowledge of his native lanand that you cannot help resenting If you are, it is your own fault. It is because you have done nothing to inke you strong. Thy and if you are not successful try again, and in this way if you are in earnest you will get Some Christians my they rannot quit certain bad habita brothren get into the habit of mine slang words and phrases, and they say they can't quit it. It is a mistake is all for the want of trying with a proper reliance upon

brethren say they know the use of tolucco is a filthy and medess habit, but they can't quit it, but if these breth would feel like Paul and say, "I can do all things through Christ trengtheneth me," they would soon be strong enough to overcome their tobucco. The same will apply to allevels. If we are too weak overcome them it is our own fault The apostle says be strong

## PRINCIPLES.-NO. 2

to be condemned under costain circum stances in the Scriptures, to what PRICATION CONTINUED We have seen that the knowledge seems to be everlooked, and that is, at it is the abuse of education and ondemned by the jospired writers is not education itself, that is condemned, most likely the knowledge of id-laters The following passage contains an exand more or less maxed with idolatry. ple: "Let not the wise man glory in That such knowledge should be con his wisdom, neither lot the mighty demned by Christian writers is not to man glory in his might, let not the be wendered at. But that knowledge rath man glory in his riches" Jor. 9 free from idolatry, and which is calcu 23. Here are three things that we lated to lead the mind of mun to the are cantioned agreest glorying in, wistrue God, and which reflects in scene dom, power, und riches. Power and legree his attributes, is surely to be riches are put in the same het with wisdom. And how far are these con denanced? Are they all evils in themoked at in a very different light. The most of our books on education are compiled by authors who not only selves? Surely not. in God, but who also show a when they are abused, and perverted severence and regard to him, and who from their lawful uso. When they are try to make education conducive to a made the chief objects of pursuits by wledge of him, and to the premotion of his glory.

The study of the sciences, and the of these things is made to occupy the knowledge acquired by successful place in our thoughts, and in our affectually have a tendency to develop and tions, which God alone should have, strengthen the intellectual powers then it becomes an evil. And so riches And se these powers are given to us and power as well as wasdom may beby our wise and benevalent Maker, the come an evil. But because power and improvement of them would seen to riches may be abused, are those therebe not only allowable but obligatory fore in themselves cvil-? Surely not, upon us. Many of the sciences, espec-The might here alluded to may be the only the natural sciences, such us no might of physical strength, or at may tronomy, chemistry, and natural hisbe the influence that men may have tory, are surely calculated to supres in society. Now this nower cannot the mind with ideas of the greatness, be considered in itself an evil, but may the gnoduces, and the wisdom of God be used to the glory of God if same seem to have been the view that But when men glory the Psainant entertained, as we may in their power as a man of great phy gather from the well known passages strength would do should be a his writing, "the heavens declare think that his health and strongth over the glory of Ged, and the firmsmost such that he need not be afraid of oth his kandy work. Day unto dying soon, and hence treat the idea day attereth speech, and night unto of preparing for death with middle showeth knowledge." Psalms 19; once, and perhaps with contempt, such 1-2. In the heavenly bodies to a coms man would glory in his might, and beerver, declare the glory of God would do wrong by doing su. morely from their use and glorious apman might occupy a position of nowe. peurance, it is to be presumed that to a in somety, and if that power through and that has some knowledge of their nature should make him magnitude, motions, speed and numhaughty and tyranical, then it would her, that glory will be declared in be an ovil. So we may remark of still stronger language. And if the works of God in the heavens above us language. And if the riches Wealth may be persors.d from its proper use and lend to pride declare his glary, do not his works in and covetaneness, and then it bee other departments of his dominions. likewise show forth his glory? And clong to the Lord (Hag. 2, 8,14s can a knowledge of those sciences as everything else, if we acknowledge ich makes us more fully acquainted his ownership in all we possess, and with the wonderful works of God, he try to devote a just portion of all we in itself an evil? Who would affirm have to his cause, then it will not be this? It seems to us that but few who an evil but a blessing. It is a fact understand the import of such so atfirmation, would make it.

that is condemned, and not riches, or that providence has been exercised in

## knowledge or might in itself. Mestern Department.

ELDER R. R. MILLER PROPERTY LABORA, IND.

punishing evil ucers, and in vindicat-

timents of virtue and rendering vice

there seems to be no cycl. It is surely

guage, so that he can express his own

derstand the language used by others

to convey their ideas to him. And

there that can pursue the study of lan-

dge of the anciont languages, and thus

ritten, may by doing so, increase

beir facilities for narfulnoss under

turn that knowledge to their spiritual

Looking then at the subject of edu

o be in itself an evil.

And here we call the atter

grasse so far as to embrace a knowl

have access to the S

as to others intelligently, and un

anchester, Ind., Oct. 12. Many important lessons are lost be-

ause we do not study them with core ough to impress them on the mind. WATCH your conduct with so are that when the work of life is

language in which they were originalgood in the world Bao, J. H. Moore comes into the intos, and may also editorial field again with his old onergy unabated, and will again make plainly to be seen and felt. Wo

wish him success ation apart from its abuse, it dues not In all the charges in editorial work be made an evil, and be used for evil out few pen drivers stay out of the purposes as many other good things They want to tell what they

he, but in such cases the evil as think, and ask the people to behave it, caused by the abuse of it, and not beand not ask too many questions cause ctil is necessarily a part of it. And here we call the attention of our brethren who entertain the idea that As the peddler trees to keave somebing at every house where he stope, education is an ovil because it sceme

> leaving some of it wherever he gaes. WE have beard that L. O. Hur as started a new church. He is not the first that has left as and tried to of casting them down and out. make a new theory out of some bobby, to build a church on some strange

vague notion. He comes like a blazng commet, shining with his tail, not his head. His usefu daens to the world or the church as unknown, his work eco forgotton, save to leave us wondering for what good he came.

WE are spending, some time that They are evils week in Abram Younce's church. We preach in the evenings in Washester The abdicace is large and attentive but there have not,as yet,been any a people, and when they are trusted in consions. In this church there is questions their chief good, When any one a number of members full of zeal consions. In this church there is quite the advancement of the cause. Still the effects of the Miami petition is plainly seen and deeply fe church. We hope our brothren will not let there th ngs discourage them too much. It is our duty to pe is every good work, trusting in God, bolieving he will make all things w for good. These troubles must ead, by and by, and it is the duty of every faithful member in the so of anlyation to use more energy instead of heat to advance the cause of Christ, and stand isst to the Annual Conference and the general brother bood, and the final result will be the good of man and the glory of God.

WRILT in the Minmi Valley we concluded that their troubles were made worse by some brothren toking oxtrease ground against the views of a large element in the Valley One ox treme begets another, and if all our brethren would take a more conservative course, it would be far better for our cause in the Valley, for the reason that the extremes on one side are contunually pointing to the extremes on a great evil. But as silver and gold brothron were working us hard for views of some factional policy in muttors which they themselves udmit are not essential to holiness, it would soon

exhibition of Divine Providence; and officies But it is the abuse of both n our efforts for principle, and our labors to get mankind to accept the saving truth of the gospel. But it is sectional, small and injurious to the world to make our greater aim to propagute some non-resential hobby, magnified into gigantic proportions, when there

#### tion of any one, THE GOOD PREACHER.

is noth

He is not a good preacher if he is always fighting somebody when he is man, the woman receiving in the pulpit, neither is he a good through the administration he is always fighting somebody when he is out of the pulpit. He s not a good preacher when he makes his seemon all against some brother he has trouble with , neither is he a done, you may say you have done some good preacher when he trees to whip some of his members in a public congregation. He is not a good preacher when he preaches one way in the pulpit and another way in private conon. He is not a good preacher when he shows no convern for the salation of man, but only to make a show of his own ability.

show of his own ability.

But he is a good preacher when to constrains him to show a good. ling for all, and a regard for feelings of all. He is a good preacher when he shows a meck and quiet spirit is working for the good of all. He is a good preacher when he keeps the church before him, letting it rule him so does the tattler. Then be careful and not he raing the church. He is how you talk before him for he will be a good preacher when he preaches by is example and kindaces to the erring and weak members. He is a good preacher when he tries to beild up and store the cold and lukewarm, instead a good preacher when he makes ore-

#### ody know he loves them. THE COOD HEARER.

The learned man who goes to meet is not delivered in all the style learning can give, is a poor bearer, and will got but little g ood by going. man who thinks he can preach botter than anybody clee is likely to be a poor hearer, become he is apt to pay t little attention. So the man who thinks he knows more than any one The man who goes to criticise and find fault is apt to be the good and get all the bad if there is any The man who goes to sleep is a poor bearer, and the man who hange his head down all the time is next to him. The man who goes to meeting st to look at other people is a poor hearer. He who goes full of prejudice to a poor heater, for he seldom

oy of the discourse right.

But the good heaver goes to learn something, no difference how learned he may be, he tries to get some good out of every sermon he hears. He dees not fix up in his mind just what kind the sermon must be, neither just what kind the preacher must be, he knows preachers have not all the se gift; they are different as God made them, and the good bearer does not look for them all to just suit him, but he looks to find some good in all. Ho is like the purent with the child trying tree which we cut," means that both to help it to do some good. So the ball hold of the ax at the good hearer goes to meeting praying tor the preacher, whether his talents be five or one; not to praise him for an apple at the same time, neither does the five and blame him for the one. But she good bearer knows he can trensily pointing to the extremes on lift the poor nearer newwe be can seen a special reason to be a depth to preacher, he arks up close and applies are applied are generally cat. So those extremes are making most of looks exceeningly, linters attent is in where the applied ways, the benefit our trushless at this time. If our tirely, he sungs what he can, and prays which we herea, "means to break as it. bections were working as hard for jor the sermen to do some good, oven is done in all Scriptures, and anti-union and harmony is the brotherhood if it is not the best. He don't praise there is one case found in the Scrip-as some of them are for the particular, and datter the preacher to spell but, lares where bread is known by two neither does he act or talk so as to dis- toking hold of it. There is no divine courage him, but with the right motive he tells the prescher of any defect the church. When we break board as

This is a question often asked by the anxious inquirer of the truth, and should have a scriptural and satisfactory answer. In searching for a correct dution of this question, we find first that God required of the man that be should officiate to all the worship of ing in it for the good or salvathe church. In the administration of every ordinance, under the Jewish law, the man must slay and offer the sacrifice, though woman has all the benefit and blessing received by the receiving them And when we come to the gosmsb. pol the ordinances are to be admir tered by the man. It is the man who is to administer the ordinance of baptiam, and it is equally plain that the man officiates in the breaking of bread. There is no scriptural procept or ovample for the woman to break bread to another, any prore than to baptize another. This is the true scriptural ground of administering all the nances, in the Old Tost tement and the New There is no question of doubt as to divine authority for the man to break the bread of communion to the woman, until there can be shown agenprecept or example for the woman to fleiate in breaking bread.

There is a class of commands that are to be obeyed by a duty or action that is reciprocal. They are given by the pronominal adjective one another, like love one another," "salute one mothor," "wash one another's feet " reciprocal actions require the woman administer them, but the breaking of broad is not commanded in that form of expression, and it is not reasonable to observe it in that manner without divise authority, either in the form of expression or in the example Honce there is nothing to authorize the woman to break bread to and

While on this subject we would note that some who have left us have tried to improve on the practice of the gen oral brotherhood, by breaking bread in a different way, each one hold of the bread, then breaking it while taying, "the bread which we breek," as if this language means that both should have hold of the bread se is too wese in his own sight to be when it is braken. This is stretching the meaning of language beyond legaconstruction. Suppose two men should say, "the field which we plowed," that would show that both had hold of the plow at the same time. Should two out a tree down and say "the tree which we cut." We would have no right to conclude that they both had hold of the axe at the same time, because we never know a tree cut in that way. But if they say, the tree which we sawed down, we have a right to believe that they both had hold of

the saw at the same time, because that is the usual way of sawing trees down, Thus illustrates the case of breaking bread. If all the cases where the breaking of bread in the Bible is an example of one person only breaking without any other having hold of it, there is then no reasonable ground infer it from the language, "the bread which we break," may more than To say "the upples which we cut does not mean that both had bold of it menn that both cut at the same time, but it means that both out of the tures where bread is broken by t authority for breaking it that way The first two facts on facts on payments as well but a flowing. In it a fact paths a great change for the deliter, he can improve our good in one of warm respects, many old, we manufact, would make it was a fact that the contract of the first of the fi we know inspired men did it, we are

## Some Department. THE WHEEL BORSE.

There is a wheel horse in every fam ily; some one who takes the lead on all eccasione. It may be the older daughter, possibly the father, but generally it is the mother. Extra company, sickness, give her a heavy incrosso of the burden she is always carrying. Even summer vacations bring less rost and recreation to her than to others of the family. The city house must be put in order to leave; the clothing for berself and the children which a country sojourn demands seems never to be finished; and the excursions and pionics which delight the heart of the young people are not wholly a delegat to the "provider." I once heard a husband say, "My wife takes her sewing-machine into the country and has a good time doing up the Fall sowing." At the time I did not fully appreciate the enermity of the thing; but it has wrankled in my memory, and appears to me new an merchant to take his books into the country with him to go over his accounts for a little ampsement? pose the minister writes up a few exa sormons, und the teacher carries a Hobrew gremmar and perfects himself language, ready for the open-

ing of school in the Fall?

Woman's work is never done. Sho would never have it done. Ministering to father and mother, cherishing h husband, nourishing and training her children -- no true woman wants to see her work done. But because it is nor er done she needs resting times

Every night the heavy truck is turn ed up, the whoel horse is put up into the stable, and labor and care are dismissed till the morrow. The thills of the household van cannot be turned up at night, and the tired hour cannot go into a quiet stell for repose. She goes to sleep to night feeling the pressure of tomorrow. She must have had "an eye" over all until every one was in hed, and must keep an eye rendy to open at any moment to an-ager the need of children, and open both eyes bright and early to see the ery well started for a new day

There is never any time that so for the mother of little children to leave home even for a day but with a little kindly help from ! ad, and a little resolution in herowed it. self, she may go, and be so much the botter for it that the beacht will over flow from her into the whole household. She will bring home some nov idea and will work with the enthusisam that comes from a fresh start. One word for the older sister, wh-

makes the solad for lunch and the dessert for dinner, who takes the posiof wheel horse quite cheerfully while her younger esters make them selves beautiful and entertaining, and, one ofter another and "one true heart" aproce to love them, and leave the siden to grow into an old maid. However willing her sacrifice, it is one; and nothing but the devoted love and rratitude of the bouseholds whose fires she has helped to kindle will re ward her for what obe has given-

#### THE DADABLE OF THE SECTION

Listen now to the parable of the seed Long had it lain under the mould. How it came there it knew not, the past wa weiled from it, conscions existence had not yet begon.

Day by day passed on, and as the

racm spring rain wept around it, and the bright spring avulight laid its golden touch upon its beart, a strange, thrill ing sence of joy announced that the immortal germ within had awakened into the spell that had chalced it so long within its narrow prison-house was broken ; and soon the rain and sunlight balbed in turn the tiny sheet, attorney for them. played with a caressing touch.

Weeks and months passed by, and the tender plant was crowned with a b ayes, and, in the fullness of its content it whispered, "Now is the probiem solved that has vaguely troubled

me since my first awaking. Life means happiness, delight. In the joy of exa we find the reason for existing Then the autumn winds come natched away the leaves, and its branches monned and shivered in the "Alm !" it cried, "the prob keen block lem is still unsolved. Existence is no longer joy, but pain, and yet I exist. Teach me the higher lesson."

Winter and summer came and went and came and went again, and the little tree, basking sometimes in the sommer sanchine, wailing semetimes in the win try tempert, still seat forth its cry, Touch me the higher lesson.

A thrilling scase of costney one soft spring morning again announced the egipping of a new phase of life, and teod clothed in tender blossoms, a sight fair and besutiful enough to risades wenty eyes. Then, with a short of tri the little tree rejoiced.

The problem is solved!" it cried Life is not meant for happiness, but to give happiness, to make earth glad and I exist no longer for sweet. but others; not to be joyful, but a

Alas! the centle winds sweat from it its delicate rosy petals, and it stood again here and unlovely, meaning wea rily, y, "The problem is still unsolved; seh me the higher lesson." Then, under the sheltering leaves, the tiny germs of frait began to swell, and patiently threach the long summer the little tree sent its life blood to nourish and enrich them : and when antumn came, the perfeet, Inscions fruit hung thick upon branches. Then it whispered, "I am content-my life is multiplied an hundred fold. I see fulfilling the purpose of my being-there can be no higher

It yielded without pain its ripe frui to the harvester; it yielded without a sich its leaves to the winds that stripped "Your robbery can ce its branches me enfforing no longer, cruel wind," it murmured, "you render me only seem-ingly desolete. Strong within me I feel the power for service which the spring supalme shall again call forth las! the frost-chain bound it, and the Serce wintry blacts struck their fange into its heart; and gazing upward, it saw that the Angel of Death overshad-

Then it murmured feently, "The pr less is stell ansolved. I thought in vice to have found its solution, yet in the beginning of that service I am for hidden to serve! Appel of Death, ere I man bence, teach me the higher lea-

The Angel of Death bent tenderly over the dying tree. 'Then hast little more to learn," he answered. "He who zieta jeyfully, rendering to the Great Giver thanksgiving for his joy : he who makes life brautiful to others that they too may learn to glorify the Crester of all beauty : he who, by patient continu ages in well-doing, brings forth fruit to has Manter, has but one thing more to do-to bend submissively to that Master's will-realizing that the narross of His being is accomplished when the ifilled, leaving results with him. Be then willing for that will, and thy highest lesson is learne

Then the little tree mormured, "It is well," and the Angel of Death kissed it lovingly, and its short life was over. But within a handred orchards its seed are springing up to repeat the story of its life. Who shall car that it has lived in vain?-A.

Sows men of good mind and talent competent judges in a case where their friends are involved, simply because they will try to help their around which the soft summer wind set in judgment are those who look to inglice and not to triends.

Mo , October 23d and 24, at Semuel Click one mile north cast of Nevada

In the Werping Water church, Cass Co Neb. October 23d and 26th, at the brother Muses Keefer, at 10 s. m. At the Beaver Run meeting bonso ounty, W. Va., Oct. 23d and 24th.

The brothren of the English Prairie hurch, Lagrange county, Ind., intend, the Lord willing, to hold their com-munion meeting on the 23d day of

general invitation is extended DANIEL KAUS. The brethren of the Bothel church Montgonery county, Indiana, will hold their lovefeast 1] miles north of La

dogs, the 21st of October, commencing at 2 e'clock p. m. WM R HARMSHARAGE The brethren of the Manor church Washington county, Md., intend holding their lovefeast on the 23d of Oct

order of the church.

V. Recorano

#### Correspondence A Few Hours with O. H. Balebaugh.

On the evening of September 28th decided to award myself the following day of a privilege, and what in the end proved to me a pleasure, that I had for several years longed to enjoy, namely, a visit to C. H. Balsbough, a frequent and valuable contribu the columns of the Parmerty: Caus-

TIAN. I left Derry the nearest road station to his home carly the foltowing morning, and on my way pass ed through one of the richest and m thickly settled sections of country in this part of the State. On inquiry of farmers and others living along and for direction to reach my place of destination, I was met with unifo kindness At about helf past cight Late Prof in Lohanon Valley College o'clock I came in sight of the large Annulle, Po. Dunker meeting-house in Hane waship, Dauphin county, which from previous information assured mo t was within a balf mile of Mr. Bals haugh's home. The day was pleasant

the air cool and the rich persume omn nating from nature's rich products-ripe apples, luscious grapes, etc.,about me along the rou to moke the walk and the anticipated visit exceedingly pleasant. A Son rought me to the door of the cottage on thu home of C. H. Balsbaugh. I had nevwe seen the mun before and all I know of him had been gothered from the many able articles he has contributed, at different times, to the columns of the P. C. and other papers of the brotherhood. Fancy had pictured to energy. my mand a mun-a man-a possible C. Balebaugh, but a gentle rap at the

door of the cottage, a few minutes on the other, I there learned the ne-suspesse, and the seal appears in my sity of co-operation, that principle once not very different from the one my fancy had for years supplied. The naturally dignified demeaner, the because of a misunderstanding, failed intollectual furnhead the mentiration eye, the firmly set jaw and the expresof divine gontleness on the whole face were all there. Though he had ver seen me before but few words of all arrangements to have Jesus more explanation were needed to give the good man confidence and great me with a goutle and sincore "Come in, come in." No words were wasted in e conventional discussion of the state of the weather, the use day or

even the condition of our health, but to worship God, in the Silver Creek in loss than ten minutes after my armoeting-house. The weather being rival we were in the midst of an corn-bad, few met. While brother and I cet and profitable discussion of the were riding in an open wagon, in the great problem of life from a religious storm and rain, I remarked to him, stendpoint. The soul destroying and "I will see if you have dry weather

Christians here, as well as we," and I Ohio. beaven-defying theories advanced by found the people are fearful of rain Darwin, Bacckel, Tyndall and others 

entific and biblical love displayed in he discussion there was a strong t der-current of personal religious expe rience pervading the whole. Dalebaugh is not wild, not an enthus ast on any theory, or subject in theology. He is orthodox in the fulle corptation of the term and will accept

nessure of the orthodox standard. In his private study there is a libra ry of well selected and choice books on his table are letters from distin-October, 1880, at four o'clock p. m. A guished men of science from various wto of our land and about his quiet and somewhat socieded home are evidenote of culture. Though this man springs from a vigorous stock and an historic family of his county he is physically weak and afflicted in body but in intellect he is a giant. with care, digests thoroughly what he does road, and thinks for him self. Problems which are beyond the emprehension of the ordinary mind ommencing at one o'clock p. m. By

have inexhaustible fascination for him , they are the wine which intoxicates bim; the ambrons on which he feeds Ho delights in what like an epicure. Seneca calls "the joy bern of thought and intellectual beauty." Would that there were more men of his kind in the world. By some of his neighbors he is regarded unsociable, but Scho-benhance says "The more a man has in himself the less he needs of others. and the less they can teach him. This supremacy of intelligence leads to unsociablences

At three o'clock in the afternoon I late this covered of God with his bonedictions falling upon me and the hope expressed that we may 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. Balsbaugh may be spared many more the years to wield his vigorous pen in de ferms of truth and righteousness.

E. BENJAMIN BIRRAN

Notes of Trurel. Oct. 2, 1880

Dear Principle: I left my home on the 21st of last month to spend a

present refle months in the Western State, and for voning, and ever regard it as one of me to give you the many incidents brought to my notice since I started, would make my letter long and teds one. I remained in Chicago a short time, and was all the while busy viewing the wonderful scenes of that great city, and while gazing upon atively, I was made to say, "Marvelone are thy works, oh Lord city is rapidly building up, and every Organization of the Committee of Arrenge ng is moving along with life and th ments for the Annual Meeting of 1881. While looking at those is weighing from two to thre The Committee of Arrangements for tors cuch, lifted up and placed one up Annual Meeting of 1881 met Septer sity of co-operation, that principle so tle. I landed safely at Mt. Morris,

when we land on the other shore.

were conveyed to my

ber 20th, and organized by appearing D. N. Workman, Foreman and Correponding Secretary , H. K. Myers, Secretary, and Austin Moherstan. Treasto meet acy one, who would welcome urer. As it was decided by the District us and then I thought of the journey we are all meking for eternity, Meeting, held at Woosterchurch, 10, 1839, "That each member of the Northern District of Ohio pay one how careful we ought to be to make

dollar to defray immediate exp to be paid back if available;" and welcome us to his own home. Reselved, That we require each and through their kindness were made comfortable and happy. On Sabbath shareh to rend its respective quota in the following manner: One-third on or before Nov. 1, 1898, one-third on or we met with a few brethren and sisters before Feb I, 1881, and one-third on or before May 1, 1861.

All money should be sent by N. V. Draft or P. O. Money Order, to Austin Moherman, Treas., Box 382, Ashland,

H If Myras D. N. WORKMAN, A MOREBMAN

WM. SADLER, A. M. DICKET, Committee

From the Euglish River Church. Iswa Sept. 27, 1880. Bestless Editors

On Torontov the 21st inst., I in company with my father took the train at Signarney, lows westward bound, expecting to attend from no one any theory or argument the lorefeast in Marshall county, or that does not come up to the fall the 22d and 23d. After a pleasant ride of about eighty.five mile Tra en rived at Marshalltown about 5 o'clock is the evening, where we were met by heathern with whom we were secured ted, and were conveyed to the h elder John Murray, where we were very pleasantly entertained by himse and ble amiable companion. Attende meeting the next day, and met many brothren and sisters from surrous counties, although seemingly not as many as the brothren there had antic pated and prepared for. Very good while the children of God were scated around the table of the Lord, uses more commenceating the suffering and

death of their Savier

On Thursday the 23d, it was made

four score years of age, who had been

confined to her room for some tim

known that one dear old sister,

also had a desire to once more partake of the broken emblems and shed blood of Christ's body. Consequently evening a small number of members remained to her home, where those sol emn ordinances that Christ commanded were again performed. A deep solomnity prevailed, as always should 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 a hymn and went out into another anartment, our aged sister requested more singing. Some very appropriate hymns were selected and sung with chorns among which were "Sweet y" and "Will the Water be chilly when I am called to dic." Our dear dear old sister seemed strongthened in he feith and everenced a hope and desire to meet us all in heaven, although blind and could not see us here, she hoped to see us there. May the good Lord grant this to be or happy lot. Ecspecially may we, the martotte of young members that

the most mored events in our lives. At present, we are enjoying home and its surroundings, feeling pleased with our trip, and with many thanks to the dear brethren and sisters who so kindly entertained ne while with

LANGUE M. BROWER

et upon that memorable

#### From Oakland, Pa.

Scot. 27, 1880. Door Brethren -16th instant I left home to attend a lovefrast in Clarion county, Pa. 1 reached the dopot at New Bethlehem a few minutes too late for the moreing train, and had to wast till 49 p. m. went via. Redbank Junction and Emlenton to Monrosville, reaching my destination about 8 o'clock p. m. was mot at the depot by brother S. Wilt, sister Mand M Wilt, and Miss Dreivelbis, and in a few minutes we were at the house of brother Samuel

Here I passe to notice that brother Wilt in the editor, proprietor and publisher of the Econgelistic Warter, principal of the Monroe Normal School. shool was established last spring has a good attendance. Brother Wilt would like to employ a brother to tench. Monroe is a n the Emle Clarion railroud, ten miles from the former, and is nicely located in a good farming and oil district.

we met his wife (sister Belle)

After enjoying a pleasant eve and a good night's re st, I was condu od through the school building by brother Wilt, assisted in chapel ices, after which the work was left in the hands of Prof. Nichol and sister Maud, and brother Wilt and I went town and visited a few oil wells. This was my first visit to the oil region, and, consequently, I ombraced opportunity to acquaint myself b the nature of the business. I learned that a great many wells have been shanded bornuse they failed and others because they did no produce enough to pay at the present low price of oil. Only the host wells are operated. The oil from this sec. tion is all conducted to the rafiners by

pipe lines. In the afternoon brother Wilt to ance of seven triles to brothor G. D Shaveley's, one of the ministers of the Clarion congregation, who live within a mile of the meeting-house Brother Wood is the elder. We had a meeting in the evening, which was dimly attended on account of a politi al meeting in the neighborhood. and attention were very good. There were only about forty communicants There are perhaps not more than sixty members in this congregation. The meeting was protracted until the even ing of the 23d, with a variable attend ance, sometimes large and sometimes small, but the attention was good , and although there were no additions, we onve reason to believe that all of our

labor was not in vain.

I returned some on the 25th, much pleased with the privilege I had of meeting with the members of the Clar ogregation. They will accept my thanks for their kindness and ernlity. May grace, love and peace be with them and all God's Israel Fraternally, J. W. Bran

From the Jacob's Greek Gazgregation

Door Primto The feast at Jacob's Creek

Westmoreland county, I'u, was largely attended, and the meeting passed of pleasantly. This meeting was on the 18th and 19th Brothren J. I. Cover and J. C. Johnson from George's Creek, and D. D. Horner and Murray from ladisa Cresk were press On the 20th I sarrived home, and on the 21st started for a series of meetings and feast in Cherry Grove, Garrett Co. Md. These nectings were largely attended Bro Kelso assisted from Friday. On Seturlay evening the meeting was very d order prevailed during

Notes from Jubesto City. East Transcess. to day of belong with the brethren to the former method, and all could feel the ministering brethren, as there are Oct. 1st. 1880

-This morning is cool enough On the morning of the make an overcost quite comfortable.

-The sun is midday brightness, yes in darkness-going through a tunnel -Writing for the most part is lab os and hard work, yet under some

Elreumstances becomes recreation Forty miles ride on a freight-train behind a dozen or more coal-boxes, followed by a three-hours' wait, is not the

most pleasant thing in the world. -Not long ago my eyes chanced to fall on some brethren as they were stepping into a store where was kept neith dry goods not groceries, but some barrels and bottles. They came out again, and that is all I saw. Then the thought again came, not a very good

way to say to the world. "I don't deink " -Good boys and bad boys, or big and little boys, at rebool you'll find them all. Big and bad boys some times delight themselves in annoying domineering over harmless little and good hove. Right here is a good opportunity for the good boys to secure lasting friendships -by protecting the harmless and helpless who are imposed spon, will in after years bonor, respect and befriend them for their acts of kind ness abown them in childhood.

-Two men just now seem to be dis ussing a difficulty which arose at some former time from abuse or discourtesy, as the one was sorking at the hands of the other a bit of information, when he was groffly snapped off with an oath. In the discussion of the subject he is saverely repromanded for his approba duct, to which the account rection Whatever else I may have said, I pos ively deny that I need on outh, for don'f sarrer, and for the trathfulgess of this assertion I refer you to every miss and hoy in the town who knows me sad sees me every day, and I shall submissively abide by the verdict." If correct very good, thought I, a good way to show to the world the view we tak and the relation we sustain to awening and kindred popular crits of the day Just like the man who, when asked is he was a Christian replied, "Ask my neurhbor

-Yesterday morning I sat at the ta ble and took breakfast where long ago ut in a little arm chair, when, no doubt I was as many children now are, crab bed, cross and insulted because they doin't help me first This morning I am away down here in another State hree bundred and thirty miles awaya trip which it would have taken Paul a week to have made in his day-at Fulr Play, among new prople, new occurs and new ways, and to day while write ing am sitting in a beautiful grove der the shadow of God a trees, with hot at my side, book on my knee, pencil in hand, thoughts reaching to God and an gels in the skies, to the beloved mould ring forms in the grave, and to broth on and freezes dearly beloved hundred:

sented around the table of the Lord Will you not come? The awaren of miles away-and yet, om surrounded multitude almost as vast as that which our Savior fed with a few loaves sed fishes, all of whom are strangers to hard for you to give up the world me but with one or two familiar facesmet to bold a fear. A strange pluce say some, for a preacher to be. would like to s almost as strange as Paul get to some-times in his day. Bail enough but might be worse, yet how can we sometimes avoid it when we visit our friends and

they attend ? Why, as for me, I just go and behave myself, as we ought to do everywhere and at all times. As a rule I don't attend fairs, but men who travel well know that we have not that control of circumstances away from home that we have at home, and more than that I am always frank enough to tell just where I go, for a had purpose I would not have in going anyE. D. KENDIO.

From the Woodhury Congregation, Pa.

Sept 20, 1880. Dear Brethren: We held our lovefeast as

announced on the 17th. We had nice weather and everything passed off in a very satisfactory manner. There
was a very large and attentive congre.

John gation. The ministering brothree from abroad were John S. Holsinger, David Soll and Jacob Musselman. The meeting Issted over Subbath. nceting Issted over Subbath. We were made to feel that the Lord was very precious to these that fear him, and it is to be hoped that lasting imof our neighbors whose dectrine differs all nine additions by haptism to the omewhat from ours. During the church here this year and ten meeting three souls were added to our number and we think there are still others counting the cost. To all whom this may concern we ask your prayers that we may hold out faithful and that something may be done in this place towards the pulling down of the strongholds of Satan and the building

up of Zino M. M. CLASS From Stoarte Draft, Vo. Sept. 24, 1880.

Door Editors: As I have often read in the Parettive the reports of the many

different churches, I feel like saying emething in regard to ours. Vernon is a beautiful place to attend worship, and what makes is beautiful, is, all the brethren and sistors seem to be in harmony with each other, and are trying to do the glorious work our mly Father has laid down for us to do We have two elders Brothron John Cline and George Wite, who are very xoslows and carnest workers in the cause of Christ They truly set examples which I feel are pleasing to our ever loving Pather, who is ever caring and watching over us. No deabt if our two broth hren were ensey. ing the best of health, many more would have their names written in the book of life, though, as it is, their thoughts are ever caring for the souls of men. Huve also two young mines ters, brother E. D. Kendig and brothe John Forer Brother Kendig makes great effort in trying to persuade sin nors to Christ. Brother Forer equally interested in the cause. Our deacon brothern in number are four They manifest much interest in the Sabbath-school, which I can say was good this year. Our lovefeast will be on the 9th of Oct. Oh how I wish that my doar young friends at this place and many more would come to Jesus very seen and partake with us in the membrance of our Savier. It would cause great joy to see my young friends

fold of Christ From Martineburg, W Va.

pleasures ure enjoyed by those who

boy God. Dear friends, why is it as

Dear Brethren . The lovefeast of the Salem church was held, appointment, on the 11th and 12th of September. The single mode of feet-

washing was first practiced upon this Door Beethren sion, and it met with almost unan-

valley of Virginia practice this mode-and I have no doubt, if counsel was taken by the elders, other churches would adopt it. In 1851 the first commun

held in that neighborhood, at broth George Brindle's. Brother Daniel Baker is the elder of this church. Goo. S. Rinker, Jacob Rinker and George Jone Barrery

From Salem. Oregon. Sept. 16, 1880.

Dear Brethren: On the first Senday in September there were two more added ressions have been made on the minds to the church by baptism, making in ter. Elder John Ferney left here on 14th for California. Crops generally good; barresting and thrashi all done; weather fair and pleasant had excellent weather to

crops; health generally good. DAVID BROWER

From the Author Church, Ind. Sept. 15, 1860. Dear Primitive:

On the 11th day of this month the Antioch church met in council to hear the report of the yearly visit that had been previously made All scenad to be in love and fellow fellow ship. There was only one charge that quired an action of the church; that boing amicably adjusted, the church occorded to appoint another day for their lovefeast, which is now the 9th day of October commencing at 10 a. m. instead of September 23d os had

off at the time appointed J. B. LAIR. From Greenland, W. Va.

Oct. 5, 1880. By request I attended the lovefeast at Luray's Creek on the 2nd

and third of October Will remain until after the Greenland meeting, which will be held on the 9th and 10th. The meeting at Luray's Creek was a plean. ant one. Brother Martin Common to Michigan this week with the office of older. De will locate in Emmet county near Little Traverse. The Luray's Creek and Greenland arms will lakely be made one. Yours.

From Sugar Ridge Church, Chie

Dear Beethron Our charch council came off

yesterday. Business before the merting was all disposed of satisfectorily with its sintul pleasures sence we can not stay here long. There are muny sum of sixtern dollars was subscribed for the misseonary cause in the North-western district of Ohio. To day, Sep e gathered into the tember 26, was our day of meeting Two souls were added by huptien Thus the good work goes on and eterni ty will reveal the result of our labora. J. F. EBERSOLE

From New Market, Va.

Sept. 29, 1880.

Our lovefeast is now in imous approval. For a number of the past, flad a pleasant time and a years I longed to see it practiced in good foust. Hed a large congruention

merrow, to eejoy a feast of love and that they had followed the example as so many calls on every side, we fear charity, are greater than the present set by the Savier. I see told that some are starting for the bread of 156. about one-half of the churches in the Brethren and sisters, prey for us. Yours in Jose SANCER H Myrne

From Sydney, Di.

Dear Brethren; Our communion meeting

s in the past. The brethren from a distance were D B, Gibson and David France. They improved the time for examination service very profitably Three were baptized in the evening the evening and one on Senday. The meeting passed off very pleasantly. That the good work may go on till the consu mation of all things, is the prayer of your unworthy brother in Christ. J. F. SNIDTHAN

From the Mettle Creek Church Dear Brethren

We had a very pleasant Sabbath school this summer, but it closed on the 5th of September. It is ur rele to close when the winte schools commence. There were 116 chapters of Scripture committed, con ing 5784 verses The average daily attendance was 67. Next term opens the second Sabbath of April.

> D W. TEETER, Sec A Swing Arroad the Circle.

On Saturday morning of the 18th ult. I left home for Huntingdon and Somerset, Ps. Stepping on board the train on the Combe dand Valley road in a few hours found myself in Har resburg, where, after a short stay, I boarded the western bound Phil shis and Chicago Express, arriving in Huntingdon a little after three o'clock, where I was met by my daughter Ida and her special friend, Cora Brum-baugh, who conducted me to her boardbeen appointed before The reason it was deforred was this Some time in August the church-house was struck ing place, the house of Dr. A. B. Bram by lighting and so damaged that is haugh, where I was kindly received undergo such repairs that and cared for. Same evening had the would hinder the meeting from going pleasure of meeting with the Bible class in the Normal conducted by Prof. rman. The lesson was entertain ing and instructive, many of the stu dents and teachers participating

On Lord's day morning I had the pleasure of meeting with the church in the chapel, a commodious room in the Normal building I was much pleased with the excellent singing during the services, led by Bro. Beery How inspiring is sacred song in our ongregational devotions, where all parts are engaged in systematically

After dining and resting with broth Quinter and family tre again repair d to the Normal family. Just before night a walk up and back of the Col ure was proposed to take a view of and witness one of the Huntingdon DANIEL HAVE prottiest and most enchanting suns that we over beheld, nearly all the faculty participation, from Pr umbaugh, Principal, down the list. There were clouds of various hue with gold-tinged borders marshalling majes tically around as though they designed to conduct the Ruler of day to his Royal Paiance or Chamber of Rost, Then to give variety and expression to this grand scene, we had the pleas ure of viewing it through the green tree-tops of a few sparsely limb-ed pines standing on the towering bluffs of the memorable old Juniata. I would not wonder if this amnet was

not transferred in painting on canvas by Prof Emmert by this time as be ne to have quite a proclivity to transfer from nature and image abything striking and instructive.
Our walk was continued but a short
distance until we came to the river large, and pool order personal carroys; even.

Telly while I am here where is the contract reason by the two parts of the change was less growners.

The product of the contract reason by the contract reason in the product of the change was less growners.

The product reason in the prod

servere test on my physical stamins, you are all well. otton almost fail to take me back to the Normal Home over an easy grade. The moon sising on our return was not much less attractive and instructive. Students here will not need gymnasiam to devolop physical powers. At occasional rumble over these bluffs will do good rook for the body, for the tailor, the Shoomaker and less for the doctor. Soon the hand bell rang for evening services, and the hour improved from

John 12: 32. Monday was spent in class ro watching school work, which I think is thorough, efficient and systematic as it could be anywhere. Board ample and substantial, nice, cheerful rooms, heated everywhere by steam, and no one having a student here need fear that health, morals, intellect nor soul will be neglected. The day's work is always begun with astrod song of prasse and prayer to God, in the chapel where the whole school is called togother for morning devotion. In the evening we had the pleasure of soung ughter unite with the church by Christian baptism in the Justita; many of the Students and teachers

being present. Tuesday morning took the Hunting doe and Cumberland train for Son ounty. Spent a few days at Meyeradale among relatives and also near Someoset at the old home of parents. Mother is now paralized since last June. Though helpless and notable to talk to me was glad to find her better, able to sit in her chair, and appear to see and know all that is going on stound her and even stood it well to ge along to church on Lord's day.

On Monday the 27th left the see and preoclations of my youth, via. the R & O. R. R. to Martin-burg and ar aved home the following morning Looking at the map of Maryland and you will see it was rouning around a circle, much less in distance than it rould have been around this carth. Thanking all with whom I met for their kindness to me. I now pray the bicomings of heaven to rest and abide Hageresory, Md

.... From Twin Creek, Valley, Ohio.

come cuedition. The members, in peneral, seem to be alive to their duty. and Sunday, October 21 and 3d. The boothers and elsters seated around the table seemed to be in good spirsts and the usual time. The a mage streams are the stream of attentive hearers. This closed our ing: he held that cancer on his I meeting. One was reclaimed who had iden some seven years ago We Physician; let us arise and go unto

A. S. bim. had a good meeting. Hixson, S. Mohler and William Mallon, ere the speakers. They spoke th truth with power. On Saturday the 28th of August, brother A. J. Hixson was here and continued meeting until During that meeting six Nonday. it on the Lord's side and were buried by baptism to rise and walk in swacze of life. Thus you see we have the good work of the Lord continue

from the Indian Oreck Church, Iowa. Brethren Edstors:

Peter MOOMAW

Our lovefeast came off on the 16th and 17th of September. We had nice weather and a good meeting, and can truly say it was good to he there. We were very richly ad-monished by the brethren that were with us on that occasion. J. W. Tres tle, S. M. Goughnour, J. W. Moats and G. Kinny were present. The first two mentioned did the most of the preach-

They labored cornectly for the good of the cause. There were no aditions at that time, but on Sunday following we retrived one tender lamb into the fold by baptient. May the dosth. Our Sunday school closed on the

first Su-day in October. We had a good school. The most of the time we had a crowded house and good order, and about all took part in the exer-We had some joyfel seasons There were two who repeated over two hundred verses a piece. May the Lord bless the P C

THOMAS H III 110000 Pram Bell. Nurton County, Kan.

Oct 7 1890 Dear Princitie: The Mayle Grove Aid

Society of Norion county, Kansas, has completed free freight on goods for the relief of the destitute of Western Kansas and Nebruska, and are again ready to give shipping instructions to Brethron and others wishing to aid us in this struggle for something to eat and wear. Rates are free over the Illinois Central, Chicago and North Western, Burlington Chicago R. R. & N. Desmoine and Pt. Dosmoins, Kanans City, S. Joe & C. B., Hannibal and St. Joe, B. M of Neb and C. B. of Mo. in Kansas railroads, and if any one wishes to ship to us over other and will inform us we can arrange to get through free. Much is needed to criter on account we have not raised

scarcely any provision. Nothing in -tructions are received from us. M. Lienry. Bill, Norton Co., Kim.

From Corre Cardo, El-

Oct 6 1889.

Weather delightful; corn gathering commenced, erops fair; poltical tide is running high-brothr grioving themselves well. The assem- keep out of it, 56ty members in Cerro of spectators, which was large, be- Gordo and more moving in. Let us barred themselves with the greatest awaken and go forth actively in the decoram, and not a sign of disorder service of our Master. Council at monifested. Preaching on Sunday at Millmine to-day; two descens elected, the usual tune Had a large assembly Brother Hendrick's bealth is improvhe lately had concer on his lip.

> A. B SNIDER Medica

To the many churches that have secured a promise from me, and many who are now writing and trying to crure a promise from me, to them this coming fall or winter, I will within a few say to one and all that it will be out of had seven additions within a few say to one and all that it will be out of bor young proper of the bad seven addition within a few say to one and all that it will be out of children are specially welcome, but all others works, including one reclaimed. May question for me to travel any, or to any extent, until after the next Annual are also admitted on equal facting.

As two thirds of my issuily archiring the committee of arrangement. This ladinus, I concluded to take the wind demand mark of my time, and modium to write plant one letter to all likes I have below the state of the committee of the state of the committee of the Combined. The cracial mound health clares the which like it is considered from the control of th

scent found that it was rather a which is great comfort to me. Hope for me to answer all of them but accept this as an answer, as I am very busy To our editors Will you all please give this notice room in your papers' D. N. Wort

From Edna Hills. Ind

Door Pennities Our Sunday-school closed September 26th. Had an average at-tendance of fifty scholars. The interest was good until the close of the school, and I believe there was, at least some good done. The Sunday-school work is a new one to most of us. Our school was more of a success than we expected it would be. We used the

ng Describe and it was a great beip It is indeed a good Subbath-school paper. I hope it will be generally used May God bless all our Subbath schools and may all those who oppose them soon be made to see the benefit result ing from them.

Report of Money Received by the Maple better (client Wide States)

Once, And Santon.

Jacob M. Detwiler, North Liberty, Ohto, G. G. Grady. Tippocance church,

Ind. Abraham Toms, Cairo, Iows, C. Losh Flora, Ind. J. Bright and Sceeley, Bear 25 00 Creek Ohus.

Jos. G. Bowers, Upper Conawago, Pa., D. B. Gibson, Milmier, III., lazac Barto, Mujucheta, Iowa, J. Quinter,

10.00 Aughwick. D. Rothrock, Greenut, Ill., R. A. Zook, Huntington, Pa., F. P. Cussel, Hatfield, Pa. 17.95 A. F. Thomas, Mt. Esna, lows, 15 07 C. L. Buck, Yollow Creek, Pn.,

May God abundantly bloss the dopora. We do not say that this is all a the money received. Only what was requested to be reported in the Breth. ron's periodicals. THE M. REST.

From Bopid City, Dakuta.

I have taken the Paintrive for a long time and don't see how I could do without it. There are no brothron herothet I know of. I would belie. be glad to have brothren move here to in There is good land here. have good cuts, wheat and burley. Gardens can't be bent. I will answer

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

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## Sermon Department.

# THE DANGER OF LOGING WHAT HAS BEEN DONE FOR OUR SALVATION

Serman by Elder James Quinter

As the text reads, it conveys the and thereby continue forthful, that he and his fellow-laborers who had been of man and external to the much of raccive a fiell reward. Though faithfully discharges his duty, even if those he has gathered into the church met with in theological writings, and found wanting in the day of judg-But his reward will be much if those he has ministered to and those he has ministered for me accepted by the Lord. It appears from Paul's Isaguage, 2 Cur. 11, 3, "For I am jealous over you with Godly jealousy. for I have exponent you to one hus love, mercy, and wisdom, derived a band, that I may present you as a chasto virgin to Christ," that the minthe proper time, will present his people to the Lord. Then according to the text, if we who minister to 19, "For what is our hope, or joy, or

HUNTINGDON, PA., TUESDAY, OCTOBER 26, 1880.

heavon, the brighter will be his crown. to themselves, and hold out faithful to dom of Christ. Col. 1; 13. And all routs have done for them. the end, they presend in the text, "that we receive a been done for them by what we have full reward." But there is another called the divine agents, and also all as nan been done for or carries.

—Searone By Bb. James Quinter,
to be more correct, and which makes given it is true, God has said in retwo Pacz-Like begets Like—C.

the "fall reward," rice not only to
gard to his word, "this shall not the order to be the property of the property of

the ministers, but to all the members unto me void, but shall accomplish of the church as well. The I'nlyste, a that which I please, and it shall pros. very ancient Latin version of the per in the thing whereto I sent it."
Scriptures, and the one which the Isa. 55: 11. Surely what God has Reman Catholic church uses, reads done will not be without important reour text thus: "Look to yourselves, sults in the purposes of his govern that ye lose not the things which you ment in vindocating the rightcourhave wrought, but that you may re- nees and justice of all his proceedings ceive a full reward." Muchight says, with men, but while the Christian refive of Steven's manuscripts, the Alex- demution will visulicate God, and be a andrian and other manuscripts, the witness for him, it will profit such second Syriac and the Ethionic rend only among men that believe and held

as does the Vulgate. According to this reading them, a full reward to held

are in well doing. "Look to vonnedres that you loss not the ngs which you have wrought; but you may receive a full reward." Our subject will be The danger of losing is a suggestive, and it should be an awakening, and an alarming thought, that all that has been of through our indifference and neglect st, and profit us nothing then " says Paul, "as workers together

with him, beseech you also that ye retolive not the grave of God in vara." Paul caw the same donger that John saw, namely, that of losing the personal and saving bene-tits of all that has been done to save

the labors that the Christian believers themselves had already done in the work of salvation, we will expand or inlarge the thought, and embined mayest prosper and be in health, oven within the stope of its application, all as thy soul prospereth. that has been done by all the agents groatly, when the brothren came and concorned in the work of our salva testified of the truth that is in thee, These agents are three, 1, The

By the divino, we meen the ve tion in itself, independent altogether ister will not lose his reward, if he shood and werefied by our consciousness. This distinction is frequently in their endeavors to be should not be furtiful, and should be us useful in expressing the different h solvation stands to n. Sulvation then in its objective or general relation, was wrought for us before we had a being and independent of anything that we did. One honvenly Father, foresteing the want had a beginning, in the exercise of his or originated, in the fallness of time, the Son executed, and Phil. 2 12 This plainly implies the ere, would have our reward full, thus became "the author and finisher you, to whom we minister, must be of our faith." Hob. 12; 2. The Holy lea scens confirmed by 1 These 2; notwithstanding salvation as provided who have con-

will lose all that has those who have experienced this great work, bave cooperated with all But there is another called the divine agents, and also all Divine persons, and with the ministorial agents, in accomplishing the

2. By the ministerial agents, we out to all Christians to induce them to mean the ministers of the divine word. In the conversion of the most of pecple, the work of the minister is an im-"Faith cometh by portant agent. hearing, and bearing by the word of God." Rom 10: 17. "And how shall agency of the ministry, both in the conversion of sinners, and in the culture and growth of Christian character, has much to do And the faithful

ister approxiating this will feel that a great responsibility rests upon It is his duty to food the flock of God, the hambs with the since malk of the word, and the sheep with stronger ment as they are able to bear it, and as their wants require. John the agod apostle, and servant of God, in the deep yearnings of his affection While the text, as we prefer to read ato heart, for the prosperity and salvation of his brethren and spiritual children, says in his short epistle to wish shows all things that thou

"Look to yoursely that we less not like the house of the trans. These agents are three, 1, The extens their walked in the trath. I taken a distribution of the transfer of the my children walk in truth." 3 John vs. 2-4 Paul said to bis Galatian idea that the aposite was anvious that work of salvation in its objective brothron, "My little children, of whom the brethres might look to themselves character, that is the work of sulve- I traval in birth again until Christ be formed in you." Gal. 4 19 Such is the concern that faithful ministers

means of their conversion, reight man. Salvation in its subjective char- fiel for the salvation of the people to whom they minister, and with such a oncern they spare no pains or labor Christ, and to keep them faithful after their conversion to the truth, and tertaining such feelings, it is not sur prising that the sportle John express ed himself as he did in our text, show ing that he "desired above all things," that his brothron for whom he lakered. and he and his fellow lakesers also,

"might receive a full reward."

3. Then a part of the work of salmeans by which he could parlog the vation is done by the persons thumguilty without in anywise succioning selves in whom and for whom the or encouraging sin. And what the work is done. "Work out your own salvation with fear and trembling." necessity of our own agency is the work of our salvation

And if you nee not, our re- Spring label files he for it to great promotives that you lose not the but if they lose what they thomselves is 10 you'll be diminished. This work of human redemption. Now, things which you have wrought. All have wrought, and about they never has provided for us.

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 then And when a soul leaves the world, We arge the thought upon the consideration of sinners as well as upon

and forenkes its size, and taken o citled stand on the side of the Level on mportant step is taken, and in a cortain seave, a considerable part of the work that it has to do in working out We say in a carturn some much in then done. We Baptisis, who believe that baptism has ething to do with our salvation, and preach that neonly should be inntixed as well as believe and repent, and

also preach that manerson alone is baptism, are sometimes charged with tting all our trust in baptism, and with holding the idea that when a person is baptized the work is done,

We disclaim holding any such sentiments, and in reply to such charges, say that we believe the work of salvation is just properly begun in a perhe is born into the kingdom of God by being hern of the water and of the grow 'unto a perfect man, unto the to

work is just begon when a soul is converted to God, nurertheless, a good yourselves?

light the good fight of faith with all ontend. Still, when the "first works" selves, they are not small nor uning are to not ourselves right,

That we lose not those things which we have wrought." And becomes we in danger of losing all that we have cained, we are admonished to took to ourselves. For surely it would he a torrible loss to lose all that we have gained in our struggle and labor to get into Christ We therefore should look to ourselves, and hold fast what we have For should we ever

lose 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 re-

that brought us into Christ.

But Christians are not only in dangor of losing what they have wrought, is to Christ and obtained recover it, but to "east away," they

a pity it would be, what a medortune

the consideration of saints. A great deal has been done for you. There is a seese in which Christ has died for you, for he 'tasted death for every Heb. 2: 9. You have also neade some proficiency in acquising a knowledge of the Scriptures. bave enjoyed the privilege, many of you of attending Sabbath School, and the Bible Class And many of you bave had the advantages of a Cl tian home and of Christian parents. And you have enjoyed the ad-

of the Christian ministry. You have beard many seemons and many or tations. Much has been done for you and such has been given to you. Now the thought that all this should be lost is a prooful thought, and it should startle you to think, and to feel, and to set, lest you lose all that has been done for you. Should you sus Spirst, John 3: 5, he is thou only a tain this loss, you will never ex habe, and then must be narsed and feel it and to regret it. Then we say tod, and taken care of, that he may to you all, to sumts and since it. "Look yourselves that you loss not the measure of the statues of the follows of thoses which you have wrought: but Christ." Epb. 4 - 13. But, though the | that you receive a full reward And what is implied in 'looking to

dealis dono. For whom a person has about decrivers and antichrist in the overcome h's own indifference, the context. Hence there is implied a pride of his heart, and his carned mind danger of being deceived. We which is "enmity against God," and therefore say, look to your principles and are the cherds that bind him to and see that they are according to the world, and to the followers of principles of the gospel. L worldly pleasure and finhing and your leasts and see that your motives and feelings are right. Look to you and has passed through the sorrows actions and see that they are r and agony of the state of true penites. Look to yourselves—turn cy, such a person has done a good thought upon yourselves. The deal in the work of his salvation It much in the outside world to is true, it is but little of what he may our attention, that we very m have to do if he continues in the world leet to look at the world within ua considerable time, and shall have to Honco we are too little arquainted Sobt the good fight of fath with all with anyeless. We are therefore adthe fees with which he shall have to geomshed in our text to look to our of a religious life are looked at in them, ourselves, and if we are not right, we

And if we look to ourselves as Chris Now, according to the doctrine of tisns, and lose not what we have al ar text, all this work may be lost, ready wrought or gained, and perso vere to the end, we shall then receive a "full reward." And if those who bave not yet commenced to work for showed you new boom and avoil show selves of what has already been done by others for them, then they too, will receive a full reward. And what is the "full reward?" A full reward is all that is promised in the respel, and that is the "promise of the life that now is, and of that which is to rough Tim. 4: 8 We offer two thoughts which con

on much of the substance of the text The first is the concresity of housen. d to accomplish our "first works" Heaven havoffered us a "full reward." With God there is no scarcity. as he is able to do so he will abundant ly reward all who serve him. Second-

but if they lose what they thomselves ly, God wishes us to have a'l that he no should attein auto the highest nowminantuming survivious is provided in the fact of t By Two wasts our loops or pye, or for all wes, it will be lost to all that provides for their own, and the glitted will man pow as that an action made power or converse own as converse of norm of recogning. Announces of the converse of th

#### Essay. TIME BEGETS LIKE

BY C. H. BALSHARUG

To Sister Either Stones He is faithful that premised. Horn a solid Rock for the soul's feeting This general truth is accepted by a nations. What does this treth include and accemitate? The diverse and numerous answers are like powinto fragments. The Divine promises are multiplied, and "exceeding great and precious." Here is another supnort and he raved," but He put thunder the Gespel a most stringently definite meaning purity and power. The whole me side of salvation is in these four lettors, as the whole Godside is in the tored monosyllable "ME." The whole body follows the eye. The entire life in its quality, purposes, exhi-bitions, means "fool." God's promises are discrimente. He allows no swine on his altar. Golden posts and bars are not for pig-pens. His promise has character and demands character. is God's premise and has corresponding conditions. Salvation is by promthe Almighty, and by fuith of the licipless. These two must perfeetly coale-co. Real faith never says to God, why? or what? after the Dinine mind is everywood. When God saya buptism, faith never says sprinkle. When Jesus says foctwarbing, faith when Jesus suys socesarcing, more 8, "bo ye When God ste hely, for I am boly," faith never respends tobacco and carnality. When esus says: 'learn of me, I am mock and lowly in heart," "be not conformed to the world." "be we separate," faith never vetoris with brazen face. ing in my owe, nothing for mysolf, all of God, all for God, all in God. This Tour always erics, Jesus, Jesus, only Jesus. world. fied responds to one,

which has not a Daylne procuse to all great, luminess Object of faith and It'we truly believe, we sout he hanny and strong and peacean say for the Gospel in the sent is that it is a reality A Gespel to talk about, preach al-out, and fight must of course be talked and preached and defended but only shore who her the glad tidings are Gospeled. o believes in Closest who is not Christed. "Clorist in us is the hope of glory," Faith is not supposition, or imaginaarrogance. The life I NOW LIVE IN else that refers to the instinctive one vista. I live by the faith of the To believe in Jesus is to five the lite of Jesus. "To me to kvo is Christ" entity. for off guess, not an empty, in Christ Josus," but "Christ is snoulative sorbans: our life." Col-3 4. "Not all that ray, Lord, Lord, but they that do the will." Here is the test. To share the cauci-Here is the test. To share the cruei; itself eggistation here, must be next to fixion, burisl, resurrection of Christ, idiotic, or erdunintly perform. There and "walk in accesses of life," is to is nothing, in the whole range of "walk as He walked," and barve Hiv moral phenomens, more exquisitely heart beat in our own. Whos God related to the sense of right and comparent was rate. It was email as was rever, and not engineers or experience and interpret and control, which could not be step; the step; the step; the step; the step; the step; the step of the step of the step; the step of the step; the step of the step of

of the same Spirit which in the percen life was of an order and quality that Christian conduct merits the approval slooping person cares nothing of what of Many constitutes Em- made a clear and wide sweep of all of society and bressings of God onable to "got religion," but such re- flesh. ligion is no more than fashionable de- of everything else personal. Nothing lusion and dampation. It is no better crequet, because it as popular.

than going to the theatre, or playing it. This includes the whole Christian, croquet, because it is popular. Such just as physical vitality includes the The world-dispelling, satan-bruising, der splitting the rock, theologically, firsh-mastering incarnation of very low Jesus, as the world-hated, worldfor the laner life, and all sects rejected, world pitying, world saving ort for the more life, and an form repeated, not paying, north acting and subdivisions, claim it. God not Son of God, is old fogyism. We reed only says, "look into me all ye ends of Tiebbites and Bounceges to flame and your weapons, and defend yourselves in its promitive Truth bas been Soutable diluted with arror. Herosy lie into the very face of God. The lie into the very face of God. The larms, and be sitent forever. It is all aromed to. In the harmy among they Gibert as whitted down under Christ is sufficient for the whole our neighbors and in the church the edge of speculation to in mers would aid the tages. In what? I have practice of the britten in his honcognition nothing. The atoms leader, facility to the control material is an arore than a british materia, facility to the control of the control a human soul going out of a nail lacer-

sted body with no more of doity in it than perture to all good souls. And all this Christ-holittling Cross-dones. ciating mockery is christened with the tron which is almost universal, or the high and bely appellation of religion. God in Christ Christ in us. this is roligion, and this identifies us with less in relation to "the world, the octeons of like all thee various torms of feel and the devil." Who steps be expression? This is demarkation yound this, into wider liberty, atess hell-ward. Religion means keeping and the Bride of Hell. Fashion-mongers and self idolaters have "no lot nor

step with Jesus

Jehovah in sa the life of life dominatural body, soul, and spirit; this is the incarnation signifies, what God designs for each individual, and what each must have, or he lost. Alpha and Omega, Begetter and sustainer. First and Last in thought, de sire and action This leaves n nath never reverse with billowings, which is to read other models, or to copy faulty, my Ged," I will have my dalliance with the old hatlet and sport my lin Christ is "all the fulness of the rights, Faith simely neuron, tothe Godbead besidy," and far us. What more can God do then pour "all His This fullness" into a human mould for our son brenuse God-passessed. supply? What more can we want or than to be filled to our utmost Holy Chost, Salvation, Heaven. Faith capacity with a life that cannot tolerate even the remotest thought of sur? Christia the Christian, and rece re-Plesh constantly classers, self, self, Has not the essential idea of religion The serve that gives sensibility to the almost become obsolute? We look too little too has its fount in the brain

> reluction, what a Brothenhood we The church is full of cross-despiners, would be! But half our time is wanted the threat cases, and truth morkers. It in trying to tether each other to our is done in many ways never broached octed standards Consummate folly. Has not God turned himesif le out in Christ, shown us fully what He is and what we must be? He that both seen Me both seen the The enemal council has its Dryne right to be, and will always find plenty of work in the line of its proper function. But I never saw or brard of a Christian, or body of true and "faith believers, who need an ecclesia-tical er of things hoped for," conference, whether unnual, or reptennial, or contennial, to nestre aption, or vam-glorious them in the matter of dress, or aught

Morey,seat. nor bear co and "strange fire" will also make smoke. The Father in Heaven, the pulse of the flesh as the opposite of Son on earth in human form: that that life which comes by the Crossmakes Emmanuel. Throne of Grace, his life in the re-Mark well the Every item in this category is regudeemed on the footstool: this tast inted by "the law of the Spirit of life as querringly as the different organs and members of the bedy are implemed and directed by the natural life. Who needs reclusion tical territlation here, must be next to

in the first it was no phantas wrong, than dress. However persistungoris. God was made flesh. The only people ossay to hide it so long tonjunction was real. It was not an as sin is sweet, and its entoyment un-

UY B. A. KOOK

the Christian. There is no gap be tween the Godman and the elect in the matter of life. "As Ho is, so are we in this world," I John 4:17. God's iting eternal lightnings wait for those who are out of this refuge. The heart of Joses, opened on the Cross, is the INTEGRITY OF GRARACTER.

Christ on

nothing against anyone? The question arose within me, if we have noth- the manger as much as he should ing against our brethren and sisters. No room for Jesus.

Even is going on around him. A dead man of the cen of many communities are manuel. It has almost become fasts that pertains to the expression of the a child is instinctively drawn by the isosable to 'get rehyjon,' but such reifeeb. This is the law of draw, as it is kindly influence of a good man or resists not, gives no nlarm, when we lay bim in the cold and lonely grave woman. A man to be a Christain must be good, and if he is good he will be true honest and reliable. How but blindness or obduracy will gain say to another earth. Dead men de not bate neither do they love anyone valuable such individuals are terreiety But we must not be dead, but alive We must not s'cep, but he active, he us and a doing. We must not only religion is dreadfully enamered of whole material organization. No ba'r. How much such persons are needed fineries, and world-pleaning show-offs, or nail, or pore, or no m is missed in The world is full of pretenders, but and cannot conduct a plets for which the leather case. We should be leaved, these individuals who aread the test. up and a doing. We must not only not desnise and hate our brethren, and the world has its titter and energ. fraction of saything be excluded in the of the world are rare. When we nowe must love them. We must love tice the extent of files beartedness, God, and when we love Him. we will former? If these questions cannot be tree the extent of files heartedness answered with variation, let the disloyalty and lack of principle in posiilso love him that is born of God God, is not to be thought of. The mouths of those forever be atopped, tions of cross is at a beary discount. To fol. and shame mantle their faces who tions. trust we are led to w Thereby we may know that we are that some dreadful calamity is not children of find if we love the booth plead for the flesh in any of the multisent among us Persons whose every es. The love of God must be shot is corrupting day conduct aroutes us are upright, truthful and firm in principle, when abroad into our heart, if we will pur ticipate in these "feasts of charity

field forms by which it and dooming the church. Out with placed in positions of trust give way against the "two-edged swerd" of Him to and fall in with the spirit of cor who is "the wisdom of God and the ruption and fraud, But we need not power of God," and the embodiment of go into the political circle to find coruption and false integrity. Infinite Holiness, or ground your We have mily among urms and he alent torever

not tail to publish it. Is it the use of the world, but the church ought to b money, the wearing of apparel, the de- pure. Every member ought to be filement with tobacco, or the worse true to his profisoion, for the sales of pollution of a descripted marital rula-Jerus, for the sake of his own salva tion and for the cake of his influence dualy board, or the inner life of thought on others. All the evil imaginable be longs to Satan As econ as we vio and feeling? Bors not Christ claum owner-hip of every pulse of his whomtate the principles of Christ's religiou we keepene disloyed to him, and are consequently his enemies the sin of this world comes from little things Mrn sometimes make great professions, and, for a true, their ac-

part" in the boners and beatitudes of

by there is a fulling away. A little falsebood here, and unjust belance the Incarnate crucified. They drop by a law as movitable sathat there, and a sacrificing of principle which brings the the apple to the to en(ertain an heathenish audiesce But says one, "The world is no more ground. Even tobacco mers are put now und then, lead to hyporrey of the worst stamp. Self-gratification is another avenue for Satan to get into hostile to Christianity. Christians can ting Him to open shame; although between a fashion-slave and a devotee of the quid and pipe there is a vast the hearts of men and momen. This too commences in little things and, if difference, both physiologically and phycologically. But both are foreign to the life of Christ. He that has not elected lends to great results The question with young believers "mated the read word of God, and the sometimes is, to what extent may we powers of the world to come," has a conform to the usages of the world. gulf between himself and himself, and and what is the limit between bireself and the world, as church principles To the truly converted man such questions are un deepand broad as between Emmanuel necessary. The anxious inqu and Bayleshah. In the care-principle

should be how may I through the positive Scripture for certain much to ourselves and each other. If One blood palentes in head and heel. forms, if they spring directly from gos minen to ourselves and each other. If One mood parametris head and heel, all eyes were strained to the One What Christ is, as related to God and we quebt to pel principles, we ought to accept them without nurmer or complaint sin and world, that must the saint be. The church is a body-and, as such, have a dicipline. It must be founded on the rospel and ac individ in connect nover robuked in private unl has a right to lay down his ow revoled in as licenses beyond D cale of action toward, the church but must be subject to its decisions. These human prohibition. And yet God in filling the world and the church with appalling retributions' Christ came to put us under the law of His own cternal being. This is salvation elso is under the curse, no matter whether it stands in the pulpit, or car-

dividuals who persist in gratifylm self-regardiess of the feelings of otheror the authority of the church, plaint violatetheir allegance to the same. N church can possibly exist where each individual has his own diciplane, but ries a smoking censor before the awful we must work together, be of the same mind, and yield to the prince Not all vials are golden. and relings of the church, especially the God compounded perin matters which only grow out of a Catnip and mullen and tobac-

selfish propensity and gospot principles. ORTH BASKET, SO S. BY DANIEL BRIGGS

now enjoy themselves with the world in those heathenish customs." Ab Boware of the devil when he appears as an angel of light! Bethlehem, Pa. NO ROOM FOR ITSHE BY S. T. DOSSERVAN. The Inn and the Manger are sub jects 'calling forth considerable o speculative argument relative to their identity, their location and just what they were. It is enough that the new born king was laid in the manuer for the reason "there was no com for them in the inn." This is a lesson worth our learning Jebovah

ere to pass through corrupti

orwise we may be "spate" therei

-Some time are a great circus and

nageric exhibited in our little town

when all the clergy were invited and

given a free admittance. The prince

f this world is very shrowd, He

onces us a wolf in sleep's clothing, and first seeks to devour the shopherds,

knowing that when they are gulped

then the flock will full an easy provide

brother was told that he should have

gone there too. "Why the pastors of the different Christian denominations

were there, and you had certainly a right to go there too." But the broth

responded, "That these pastors being

should so into regiterativies, and ever

on the rallows, and yet have I no de

-I wonder if the Primitive Chris

tain's went to such places of worldly

amusement, especially when their

dear brothron and sisters were thrown

unto the ferocious wild beasts to be

torn to pisses and demonrad by them

sire to go there as a guilty convict."

Much of

tions seem to be just right, but by and

there is not sufficient reason that I

After the circus was

caus who could justly class a palatial birth, exhibits to the world one of the greatest lessons of bumility. He who ooks after wealth, bonor and fame can lower his pride by looking at this humble pecture of his Savi room for Jesus in the Inn | For sine tlar reasons to day Jesus must be laid in a manger. The heart of man is so filled with the things of earth that he bus no room left for Jesus. of business is so absorbed in the cager ness for gain, for his per cent that

everything but Jesus The statesman and the politician strive for worldly The statesman honor and the sayings of great men is their text book. The firmer looks over his broad acres, the merchant bis goods, the banker his books and surveys his coffers. All too -Some time age at the council meeting before our love feast, the visfor the ion and not enough for the brethren said they found all manger. How many among the num right, that "all the brothren and sixber amidst all their business, like the ters said they had nothing against another." I felt to thank the Lord, (business) and visit the manger! How but the thought at suck me, is that all many can attend to their flocks that is required, only so that we have also care for the wants of then Does the professed Christian abide in

When you enter your pow have you a f prayer to Jesus? Let ue enter the sanctuary. Any room for Jesus? Large assembly awaiting the preacher. Sitting in equals they are talking. Any words for Jesus? Liston, more words more audible Have you sold your stock yet? What are cattle worth?" Or "how are politics in your neighborhood?" Another "I will n ot sell my wheat unill I can get a dollar for it." It is a fact that some professed christian thus employ a good share of their while e sanctuary. room for Jesus in the inn, the palace, the beart. Brother Christian, lot us renew our fidelity, lot us make room for Jesus, lot us have a whole heart Make an inn for him that be may enter and abide and sup with we with him. Let us drave the world out and take all of Christ in the heart that we may truly have fore m of the joys that are in reserve in the great room Jesus has prepared

#### Dunkirk, Okio. ARE WE ALL BEADY

BY D. R. DRUBANES

I meun, are we not now ready for the immediate selection and appoint nent of Missionaries or Evangelists for the field? It stemeth to t brothren of the Mission Board that the funds now on hand in the treasury, and the encouraging words oming up from every quarter, almost in our beloved fraternity, and the earnest pleading Macedonian calls board from the solated dark and neglected corners of the carth, and the athoritative and conclusive command of Jesus. "Go ye into all the world and preach the Gospel to every cres-All combine now as they nover have before to upon up into immediate In my judgment the time has non

tally come, that the Missionary Board are justifiable, and should at once pr to select and appoint a suitable number (of course but a few for the precent) Christ's devoted faithful real ous and consistent Evangelists, who are well established in the faith, and assign them at once their respective It will be the quick surest, and in fact the subswery to an sure the doubting Thomas in our desi brotherhood, that there is really n orse nor danger, in spreading the cue those that are sitting in the re I bave liberty of our dear brethron and sisters whenever they we and know that the missionary move means buts ness, (the "Father o hasmess") that ample means will be furtheomic support the good old gospelkind of Evangelets, who like Paul cen, if necessity remains, labor with their own bands, (no other kind of Evangelists should expect to be selected) As I have said nothing yet publicly to the brotherhood as to may intentions and obligations as one of the Massion Board, I will now say that God boing my belper, I will no my duty, and if I know my-elf no onable sacrifice shall be too hard to help keep the noble work mangurated by our last Annual Meeting moving on. I think I feel at least Meeting. secsourably the weachty regumeibility tasting upon the Musica Be ard and if by divine crace we are embled to disoso duties in a way to advance the interests of Christ's kingand to the satisfaction of our dear brothron who has placed such responsible duties upon us, we will give all the kener and proceed to God, and for this we will lobor and pray.

The mind of youth cannot remain

PASS OF

A crowd obstructs she sidowalk. It

ous gathering. Friends may salute or onomics upbraid, but travel is intorfered with, and the guardian of the public peace onds it by saying, "Pace on " He has authority and it is wisely eversiond The business of life must not be interrupted by private or personal interests or engagements. The world moves, and men must keen soving; hence, the policeman says, Pass on

The same voice is heard in other spartments of life. In business cirs time is too precious to be wasted, and when trivial matters engage too much attention, the voice of wisdom says, "Pass on," Men may not lineer or trifles in the harrying rush of a been alicented by whisperers and de In social and religious life the same esticil far sooner than we can gait

it is time to pass on. Have you been can do a work which will cause glad defrauded of your rights, or have ness and thanksgiving through all wrongs been inflicted on you? You oterally more easily than we can adhave perhaps berne with patience un- just some comtamptible querrel, or uty seemed to demand action on chase down some fulse report. your part. You have acted, and perbaps without avail. Pass on, you have for every worker. spent time enough, been slandered, abused, maliered and after exercising Christian patience for a while, you have decided that justice 110 required you to not in the promises swiftly u have acted, perhaps without results, now pass on. You have your life to live, your battle to fight, your If the cnemy can your course or block your path you be will do so and he cares very little what means he uses to accomplish his object. If lyang or slandering or misrepresenting you divert you from your work and from stendfastores, this is his means of doing it. If losses, crosses and disappointments will hinder you from fulfillng your appointed ministry you may be sure that they will not be wanting We are not ignorant of his devices, we must not be hindered by his craft he day is russing time is fleeting life is naning, pass on. The enemy saws tares in the field

Shall we go and gather thom up, and so uproot what grain is loft there? is not the part of wisdom. Lot both grow together till the barrest s on and sow the other fields that shall bring forth freit an ndred-fold. It is medera to waste time in recking to do that which Why spond breath in not be done. ming with men who are unreasonable? Pass on. It is usples to talk to When men have wronged you and refuse to right their wrongs: when they have intured you and re epair their injuries, when they have standered you and refine to otract their slanders, you have only to pass on. Out of the things which men call evil, God brings that which he calls good. Out of wrong things which mes do, come right things which God appoints. Such is the mysterious chemistry of that divine providence which maketh the wrath of man to praise him. With wicked hands was Jesus exactfool and alain, yet it was by the determinate counsel and foreknowledge of God that he was debvered for our offences and talsed for our justification It was the crush ty of treacherous brothren that sent seph into Egyptian servitude, but it was the providence of God that placed him next to Pharach on Egypt's throne. What they meant for evil, God meant for good. Oftentimes sinand misguided men seem to be working great injury to the cause of truth and righteousness, but we can word tribulation was not see the end, and instead of murmuring and reprining and complain- belongs exclusively to the

as? Let us consider that God may save closed them, for "He that is hely and he that is true epoceth and no may be a pleasant, or angry, or curiman shutteth, and shutteth and no man openeth." When God hath sot before us an open door no man can close it When God hath pointed out to us plain nath, no one con hinder us from walking therein. Let us then gird up our loins and press forward to do work. Let us then have done with needless strites and bickerings. When once we have borne our testimony we are not responsible for results, nor are we to waste our time in fruitless striv ing after that which may be impost ble te attain. We can build now characters sooner than we can repair the damage done by slanderous tongues. We can make new friends coner than we regain those that have

enciple holds good. There comes a that which justly belongs to us by time when men have talked enough, striving with men who are unwilling argued enough, explained enough and to do that which is right. And we steroity more easily than we The world is full of work. There is room We are bidden to You may have beware of dogs, and it is not worth our while to answer every our that yelps or anarls Our journey is before

> we shall soon get out of the Pass on .- The Armory. TRIBITATION.

We all know that this word, which rs not soldom in Scripture and in the Liturgy, means affliction, sorre anguish: but it is quite worth our while to know how it means this, and to amostion the word a little electric is derived from the Latin trabular which was the threshing instrument or roller, whereby the Roman husband. men esparated the corn from the busks; and tribulatio, in its primary its primary

ignificance, was the act of this sopa ration. But some Latin writer of th Christian church appropriated the word and image for the setting forth of a higher truth and sorrow distance ad adversity, being the appointed means for the separating in wantover in them was light, trivial and poor, from the solid and the true. their chaff from their wheat therefor be called these sorrows and trials tribulations, threshings, that is, of the inner, spiritual man, without which uld be no fitting him for the heavenly carner

Now, in proof of my assertion that single word is often a concentrated a little grain of pure gold capable of being beaten o at into a br extent of gold leaf, I will quote, in reference to this very word trabulation, graceful composition by George Wither, an early English poet (1588 1667), which you will at once perceive wrapped up in this word being from first to last only the expanding of the image and thought which th word has implicitly given; these are

nd heave the sent uncoursed; may, yet me iff God shall make our very specific poor, a shall not up to highest wealth angies; at then we shall; and that is my desire."

This deeper religious use of the sical, that is, to heathen antiquity, and Christian is our business to pass on and writers, and the fact that the same

ces, is one well deserving to be follow. I made are made under this plea ed up. Nothing, I am persuaded, Many, who think they are supporting ould more strongly bring before us the paper, when they are only owing what a new power Christmenty was in the world than to compare the meaning so many words possessed before is rise, and the deeper measure which they obtained so on as they were assumed by it as the vehicles of its life, the new thought and feeling enlarging parifying and conobling which they canloyed -Dean Trench.

CEMS FROM OLD RICHARD RATTER. So I have observed that God seldom

deeses any man's work so much as his whose heart is not upon success. We must be very studious of union nd communion among ourselves and of the unity and peace of the church or that we excrese

One proud, lordly word, one need less contention, one covetous action may cut the threat of many a sormen and blast the fruit of all that you have been doing.

The fame of a godly man is as great a snare as the fame of a learned man, and wor to him who takes up with the famo of godliness instead of godli-Verily I say unto you, ness! they have their reward. He that will let a sinner go to hell r want of speaking to him sets less by souls than the Redeemer of souls

did, and less by his neighbor than re Let us pass on. If we drive ional charity will allow him to do by his greatest enemy.

Even the world observes some smong us, that they have aspiring

minds and seck for the highest rooms and must be rulers and bear the sway whorever they come, or else there is no standing before them. Truly, brothren, a man may as cer

tainly and more slyly and dange ly make baste to hell in a way of prossion and earnest preaching of the Gospel and seeming real for a boly , as in a way of drunkenness and filthinger

Of all preaching in the world that peaks not absolute falsehood, I hate hat preaching which tends to make the laugh, or to move theor minds with levity and affect them as stage plays do, instead of affecting them with a holy reverence for the

name of God. We must study how to convince and pet within men and how to bring ruth to the quick, and not leave all this to our extemporary prompti tude, unless it be in cases of a Certainly, brothron, experience will teach you that men are not made earned or wise without hard study

THE CHURCH PAPER.

It is conceded that Colleges and Theological Semineries can hardly be spected to sustain themselves by their owe carnings. And denomingtions have railied around them with a salization of the fact, that everything depended upon their contribution But such a thing as the endowment or a nowepaper is soldom, or

beard of On the other hand Church periodicals are expected to perform sometimes been the their mission, and be money making institutions besides. The man, whdoes not expect his un endowed school of fearning to educate pupils wishout cost, will yet expect his Church paper to publish everything anybody w to publish, free of charge, and make the deficiency in some other way. Notices of Colleges, Seminaries, Synods, Classes, congregational more ments, evations to "pastors, obituaries, and all things are to be given without any equivalent. The paper belongs to the Church, and everything is "news."

There is a right side to this as well ple as a wrong one. The paper has for its object the dissemination of religious object the disser the property of the property o

the printer, claim place for matter of purely personal or local interest which, if inserted in any socular journal, would cost them five times the amount of a regular subscription price, and it this is denied them in justice to the public, they think they have a cause of war. Our observation has tought me that such unreasonable demands come from those who are not even regular ubscribers, and whose whole influence is spent against periodicals whose colums they feel free to subsidize at any

omens. There would be some relief for all this, if a promptly-paid subscription list, such as would give a little margin under economical arrangements, were kept up, by those who have it is power to do so. As it is, most Church papers strugglo through winds and waves, rendered adverse by the thoughtlesances of professed friends who do not appreciate the fact, that they may be vampires sucking the blood that should keep up their own When finit is found the one may oftenest be illustrated by the little boys who had the puesy in p abin Editors and Publication Beards, may seem to hold one half, although it is only in trust, but the member the Church hold the other, yet editors and publishers may say like one little "You trod fellow, "You trod on my half of the cat and then your half hollered.-The Messenger.

THE CROSS AND DECISION.

The cross makes men decided. It brings both our hearts and our wille to the side of God. It makes us feel the cownrdice as well as the guilt of indecision, bidding us be bold and stablo, "holding faith and a good comscience;" all the more because the wide liberality of modern free-think ing has confounded skepticism with ider, and recognizes in religious indifference a virtue and a grace.

Not to take any side strongly as no

ridence of a large soul or a great nor pose. It is generally an indication of

The ferrows drawn by a first band are strongly and deeply drawn. It is no surface work, soil and sub turned over with a decision which am plies, that if the work is worth doing at all, it is worth doing well. Ti man of true purpose and strong mand bandles his plow resolutely, from ond to end of the longest furyour till the whole field be wrought. Thus do mon of true will and aim proceed, both in belief and action. Having put their and unwoaried labors and experience hand to the plow, they do not so much

se look back look nace. The thoughts and purposes of men ear the impress of the mind from which they emerge, as much in then ocision as in their general character As earth's streams are decided in their flow and over the measure of their decision to the elevation of the moun taic range, down whose sleeps they pour, so is it with the ominious and ctings of mee. Decision is no proof of weakness; it is not bigotry, nor in tolerance, nor ignorance, though it has these, and identified with them

The Sabbath places a wall between the angry man and the object of his abger, between the revengeful man and the object of his fury : between the covetous man and the object of his desire, between the ambitious man and the office at which he gims. brings them all to a stand. It bids them passe and reflect. It changes the tempest into a henithful breeze the raging tide into a murmuring rip

While his mother lives a man h

## The Brimitive Christian. PUBLISHED WASKLY.

BURTINGDON, PA Oct 26, 1850. BOD. JAMES

PROPRIETORNI ) J. B DRUMBAGGE MISSIONARY POARD

At our life Abmusl Meeting, the Brethris though of Braugains was committed to the charge of Annual Meeting. Also the Irin sh Mismon was theseferred to the sam body said it now known from Irin a Bleenide and Foreign Moses Right T Silvering brothers destribute the present

d .

mes Quanter, Hantagrion, Penna.
T Romeman, Donkurk, Ohlo
seph Leedy, Antioth, Indiana
noth Day, Lenn, Hindes
uniel Brubsker, Fowa Centre, Iowa. OFFICERS OF THE POARD

On Sunday evening last we had a large congregation of attentive lists

Tax Sunday School Convention hold in the Black River congregation, t soems to have been a st

Buo. Abram H. Cassel of Harleysrille, Pu., has been laid up for nearly two weeks with Malura and chills, but is some better now. Tunne of us who talk principle

loadly in religion ought to be equally caroful to practice it in our business relations towards each other. Over amonta, are herizoine to bustin

themselves and will soon get to work in carnest We hope that all will take up the work at once and send us in greatly enlarged lists. Bao, J. B. Ponce, of Teen., has been

n a preaching tour down through North Carolina with good results. Hope some more of our brothien will Protestant churches

Buo, I Sherfy, of Centropolis, Kan had two additions by says they have baptism in the Appanoo e church durnow past. Thu church scores to be in good working

Buo, J. C. Esting is not tenching musse in the Normal at Lebanes, as stated in on columns a few weeks age, but in the public schools of Leb lrees in Liebanon, Was

Bgo. D. E. Bushaker thinks that it setime that our Moscourty Board retate work. We think to, too, and hope that those who are directly conned will hel the importance of an early action by putting several good

Bao, Worse of the Proscher was very much clated over an unexpected good thing, and he says "It came like an cases in a descrt, like a refresh-ing shower in harvest." We feel to rejoice with those that rejoice

We are used to lower that the Culi formis brothern have settled their dafficulties and are now prepared to work at should be and if a number of others would do the rame thing the good of the Church would be greatly promoted

Reo. Edward Mason at the late con vention in Obio, in discussing the teacher's duty in preparing the lesson, said. 'Too many teachers come to lass and then and there This is a fact that is frequently illestrated. The subject of proparation cannot be too much ventilated at our Sundayschool meetings.

person of our States we ship. hope that the people will now acttle it will be a failure. stend of thinking and talking so much month was half persondent, decrease a church depends in a great measure see but their laboration to find the persondent decrease and the persons of the pers

my of our agents have failed to receive an outfit they will please bear in mind that it is not intentional. In one instances the agents were not marked and we had to go merely at random. If any one has scenred an ouist who does not feel to art, they will confer a favor by making an effort

We have received lately a number f nestical effusions on the death of Riends and we would like very much to insert them all, but we know they would not generally, be apprec erefore we reject all. We hope none will find hart in consequence of

Bao, J. M. Mohler and P. P. Brumaugh are now with us and, are visiting the school. Brother Mohler has to adorn their lints. If the little spar mentines were well attended and an pterest manifested. There were some haptized but the number we do not Fashion" says

THERE are IN France about 35,500,-660 Roman Catholics and less than 100,000 Protestants, but it is said that there are now quito encouraging prosthe work of preselyting. The Catholics are turning out in large numbers and there to Protestant meetings, and there seems to be a general awaking and and some have already united with

In a Brooklyn murder case, where a oung man was struck down and killod in a saloon by a drunken labores rhom he had just been drinking murdorer but the saloon keeper who rian Law

the authoraties have not only held the old the liquor in violation of the Ex-This is us it should be. Mon who deal out the vile stuff com to be punished.

NOTWITHSTANDING nome are saying

hard things about the conservato position we try to maintain, we are more than over persuaded that it is best and safest, and that if all oth ore had taken the same position it would have been a thousand times better for us, and to day instead of heing disturbed by petty factions we hould be enjoying peace and a greater now informs us that he of late has become fully persuaded that the Parmiand that he is determined to work to

A concentrate scheme is affont in Mr Thomas Hughes. A truct of land joy the exercise of their religious by has been pluchased in the Camberland liefs, but are expected at first to all Now we do not want to be no extremcounties-Morgan, Scott, Pentress and is named Rugby, and the colony is, so jections to two, three, four, or as many Overton. The title to 50,000 neres has far, a success

licen negativel and the plan is to iscrease the amount to 400 mm as the needs of the colony require. A hotel has been exceted, a number of cottnect been built, and a school-ho

and church has been pushed rapidly to completion. The shurch is only to comparison. The schools is only the emissional list will be confider a semipty association of contract of the street product of t to completion.

As the first political tidal wave has building for their several acts of wor-terial list. We suppose it is all right, would not be better to utilize the force A profiler says "the parity of our are perhaps not too many preschers

should

willing and anxious to work.

Now from these considerations we

but the church ought perhaps to exer

to operate together.

it as our humble coinion

bad morals we are likely to become places where there bad ourselves. When we read bad where they could accomplish more good. It is certainly not beneficial t books we imbibe their principles. have more than two ministers present When the literature of our papers is impure they effort us in a way that tion has been that the minister suc does not tend to our advancement in the divine life Editors are somewhat receeds heat and his labors are most of fective when alone. He then feet sponsible for the matter of our papers, yet our correspondents and contributhat the work is his and as a result goes at it with more vim and energy Then too, there is another considera tors should not forget that they too to secure some one who will. Please are responsible. Every contributor do not needect this. Attend to it at should examine himself before he

tion that our brethren should not overlook. When there are so many waites "Out, of the heart the mouth speaketh," and it is true that entof preachers in one congregation, it of the heart the pen writeth. We should therefore examine our hearts and ten happens that they do not get to know whether the motive that prompts e really a disadvantage to a minister Observation shows us that in preaching us to write is good. Our contributors can do much towards keeping on ns well as in everything else, practice has semething to do with efficiency,

periodicals paro. We appeal to the observation of WE wonder how our fishionable laiety for the verneity of this statement. Have you not observed that ladies would feel if they knew that when one of our home ministers goes thousands of the most boantiful birds are annually killed to supply teathers out on a preaching tour for some with more ease and more energy? row does not fall to the ground with ie bo pl Why? Because he has had morout his notice how will 1 practice and being more constantly to see these innecent birds slain by engaged in preaching, has entered more into the spirit of the work. the thousand for our looksh mi Truly, fashion os a tyrant. The Chris Many of our ministers feel this. tion Herald nuder "The Cruelty of

The canture of bright-plansacre rather preach every Sunday, breauso it was then more everying and enbirds for feminine adornment is reducabled them to get more fully imbuod ing the number of the beautiful Indian with the spirit of their laborkinefishers. A correspondent of a La ore journal, quoted by the Times of brough feor of being thought o India, speaks of meeting two men bearing odd looking baskets strolling nexions to preach do not press this point publicly, but we do think on along the shores of a lake in the eve ing, and who were birdestebers from laiety Madras Their backets contained the is not much danger of our manuters who are properly called by the obti feathers of two hundred kingfishers and they would sell for less than ion

the spirit of a true worker. When we that bands of their brothron were want such as will slight our work or scattered over the country all the year and their spoils being sent to Eng

For a number of years we have fe vored the idea of colonization, and the more we think about it and read about it the more favorable we feel towards But in the locating of these cole nies great care and discretion should be exercised. Heretofore the great

stream has been poming westward, until the best fields have become largely occupied, and we believe that the time has now come that next of it ive a little more discretion in calling at least might be turned southward. To make this a success the way should through which the Lord works if it be opened by colonies. Of this fact we does not go against his will and purhave been more fully convenced since pase, and it is certainly not in one visit from brother Heyner, of Nucl-ion, Georgia. In the South there at a certain work, that a number he will be found a good and kind hearted to satisfy by and look on It is true degree of presperity. A brother just people, but they lack enterprise, and it may be an advantage for two minfor a few Northern men to go in among mens them it makes too much men! for the sent his decades out two by two, the in colonics. There is no English colo enlarge its circulation. Let us all ny now locating in Tennessee. The smild their trials and culmittee If labor for that which tends towards [endrus mon of it have purchased] our principles have to go out into such

several public buildings and a the aid and sympathy of their Chris moreover under the the supercisich of church. In the colony all are to en- turn brethren, we think it especially

OTTO MUNICIPAL

SARBATH SOBOOL CONVENTIONS TREES PROFILTS

Bro. J. H. Worst in the Preach speaking of a recent Sanday School convention save: Meetings of this kind should always devote time to the discussion of useful ones tions, so that much good will res from thom. There is rothing in the name or unrunse of such assemblance but all in the good results which fol low. Very true. The surrouse hore ever, should be right that good may follow. The name is what so me to tenable so many of our brethorn Perhaps if we were to call them com sel or advisary meetings they would not be an objectionable to some, but as the general appellation is appropriate and expressive of their character we think should be used, and by and by, it the results of such meetings are good the prejudice against them, because or

e name, will wear away. But what are some of the results at should follow these meetings: Are they apparent? We think they ort. We have attended several con ventions and in every instance it was apparent that all the Sunday select corkers present received new life and energy in the work, and we know ton of some who infestd new life into their schools at home. This is one of the results. We eated the spirit of the work, for this we must have in outer to be successful. A subbath school murcly in name presents to nothing. It must have officers and tenchors who are brim full of real for have heard some say that they would the cause. If this real can be awak ed and increased by coming together in convention it is one good result

Another apparent result we think is increased officiency. Zoal without Many however, through modesty or knowledge cannot be effectual. our conventions we get ideas of how to menare for our work, and how to when we are prepared. There see and feel it. There has been a event, deficiency in this respectamong our officers and teachers but we are glad to know that we are ecoming too auxious to preach. It is supercount. Our brothren and sistors are becoming closer students of the lov men to work for us, we don't Bible and are making more effort to that will work only when they can't prepare themselves for Sanday school work. Then too, we are now having at So when the Lord rolls men better methods of instruction all of to the ministry he wants such as an which, to some extent at least, may he traced to our Sunday school racet he suspicious of the number that is envisors to be at work every Sabbath. We, for our part, admire that forling

Another result that is apparent is that opposition to the work has been We need men who are anxious to spend and be spent in the Waster's quelled, and that even a lively interes er been awakened on the part of those who were indifferent. We know of instances of this kind, Brethrwho more doubtful as to the utility of Sabbath schools after being present a convention and learning sion and purpose, changed their minds and are to day advocates of the Another result is they promote more unity of effort and feeling. This is another unpertant result. We need to work together heart to least and

Another result and one that we hope will become more and more op parent is, the promotion of piety. The they might encourage one mother work the more and and picty will be about 20,000 acres of had all is a places to piecels is subject that to opportunity for work and awaken an locky—here laid out a town und put personation, or when other do not have been netire enough, they have not to the church and their tespon Thetown ast on the matter. We have no ob- sibility for the hivancement of as can have work every Sabbath, but be to awaken a feeling of responsibility we do think that a church ought not ty, and if successful, there w to call more than it can give regular examplification of practical plety, the work unless it secure to send them to light of the Gospel will shine out and our influence From the number of elections that localities outside of its boundaries. If through our lives are being held throughout our broth this is the object of the churches in will be seen and felt. These are re-erbood this fall we should think that calling brethren to the ministry, there the ministerial list will be consider is surely a good prospect of church on tent already apparent, and we hope and help to make their results what with us and scenas to feel at home notive Christian work and the promotion of primitive Christianity.

THE STATE SUNDAY SCHOOL CONVEN-

After considerable delay, the committee on programme for the Stare mitted its report. Owing to the neg-lect of some who use appointed to useint the other members of the committee were comiderably embarrascul-The lack of conservation will account for the apparent neglect of the com-

The programme of exercise will be next week. By countr one out it was agreed that the meeting should be held in the Middle Di f, and the time and place of meeting left with that district. We did not at to assume the re-possibility on soble upon the suggestions of

The time set at present a Nov. 18, 19 There will be five systems. ang on the evening of the wing on the evening of the As regards the time we trust it will prove satisfictory to all, and the Without any them from taking it great Inconvenience to the School we nal School building. Arrangem there will be sufficient time between the publication of the programme and coting of the con that all who are appointed to duty will to such preparation as will to the highest success in the work helpen We need the hearty re-operation of

s'l and we hope all will s arrangements made as the very best nersonal preferences come, determined to accomplish something that may re a lasting boucht to th ment the approbation of God, and the

D Favorer

Educational Department.

BY H. B. D.

Brother W. J. Swigart has left the

class room to attend a few communica-meetings. We hope that he may return refreshed, both physically

-On Wednesday evening at the close of prayer meeting the Normalitee and the congregation conscally, were surprised to see their principal of the Normal Bro. J. H. Pansibaugh and Rachel E Jodon present The twein were made one, and after a knety retreat to the Prof's your, when congratulations were showered upon

them thick and test. May their days be many, and their hie's voyage pence-

tu notice a very welrume vis our brother Emanuel Hevaer of Madison, Georgia. On Wednesday evening he gave us quite an interesting talk on outh, the character of its citizens, the land and its products, manufacturing opterprises, etc. ening he preached for us. His pri evening the presented for us. His pri-principles of the Church. Experience conting the October Number, nor only many alphet in coining was to recommend the stageth other decominations to be 25 cts, a little more than the price of many his nephers, who is from the exceedingly jedons in this complete, one Number. Need smooth in stamps Maxiso to the Normal. "It. Hy: The Divisples, a short time ago, dat to the publishers, Kouler & Wests, Tall our, Jr.; though a freeigner, is now indirect the most popular Professor in Brondway, New York.

On last Friday P M., the Normaltes voted themselves a trip to Shelving Rock. As the afternoon was pleasant, they had a joyful time. We toot while on the reely elevation they formed themselves into a Literary So ciety and went through a regular programme, but as the sceretary did not sport, we eannot tell who participat ed in the exercises. The afternoon, no doubt, was spent very pleasantly as the surrounding hills and mountains are now in the hight of their autumbrantiful view he had then from Shelying Recks.

#### OUR COLLEGES.

In No. 41 of the P. C. appeared t rticles on Education from the pens of Brothron Quinter and Brambaugh, ith whose timely remarks I fully agree in setting forth the necessity of were especially pleased with the state-ment made by Bro. Brumbaugh that sthing different in our Colloves from that taught in the Common Schools. We only teach the same beauches a little further. In the Coremon Schools we teach (quantum, muths stics and the sciences, and when the same we kope for the place which is Bible is read (as it should be) we also teach monels. as the wish of many others, to hold the ments are retained in our Colleges, and mossing in one of the large congrega- nothing more. The little boy or girl kes the first lesson in the s which we cannot explain prevented of words and thoughts studies language as really as the Sophomore who scans the sublime offu one of Horses or hope to hold it in the Chapel of the Homer. The study of the multiplication table is the first round of the will be made to accommodate all who der that reaches to Calculus and Mochanics, while the little boy that fille his pockets with pebbies and shells and studies their strange structure, or with ager eyes and fagers gropes after t saveteries in the flowers, weights the ers or the truy fishes, is as much a tudent of Science as the Senioran Colloss or University. Both study are by the same branches only in cut stages of pilvani emph. In short in for as the Scholastic or Academia adversion is concerned there is no other difference between the Primars School and the College besides the one

> a College or University may be viewed. Separate from the power that simply levelops the mind—a power very muc slike in all husbar institutions there is another force, a very subtle and new erful one, that gives the distinguishing feasiture to a School. A power that leges in the United States, Skenticism

and transcondentalism are insulled it another of the largest Universities of the land. There is a spirit at work in one College that turns nearly all its young most that graduate, and many ca, into the minister the same and for missionary work that they have hidden farewell to the ideas ares of home and similared society and are spending the rich treasures of their cultivated mind in India, Japan. Alaska ind among the out east Africans of the Southern States outward show and parade, while in woman, Sciourner Truth; Intellect others the principles of poace, self-don as a means of obviating our Emile, in a pointed and interveting ar In last weeks paper we neglected No such spirit or such forces are found tiels from the pen of O. S. Powker notice a very welcome visit from in the Common Schools where the 'Henry S Tanner, the Great Faster pupels are yet under purental control, and the Young Chemist's differing so widely in the verseus lam- are deserving of everybody's reading ilies Nothing is more important in the outstart of our educational career as a year. In over that every one may Church, thus the formation of the knew what the Johnson is like new in right-a spirit in barmony with the principles of the Church. Experience

their to done Institutions has of their students, at variance with their Church principles. This step, too, was taken at the expense of a large nortion of their students. Very recent the Prosbyterium asked one of their in their own Church, to resign his Profes arabin is one of their Universities. not because he taught anything aminst he did not teach those proceeder enough

the doctrine of his Church, but because Institutions under the cure of religi us bodies must labor to instill a sp in barmony with the principles of that confidence and estronage of their our Caurch. A caroful study of the history of our American Colleges has convic ad me that, if our own metitutions are more closely identified with our church. All other denominations have already their own well endowed Colleges with able corps of Pyofessors and will not ssist us in establishing ours. None our Schools are endowed , they are all lacking in extensive Cubinets, Librarius and Philosophical Apparatus. What is there then to recommend them either our own Church or to any one else unless it be its superior distinctive principles; and, if these be wanting, or what shall we have our hope of our

principles that distinguish us as a Church and conduct our Colleges in S. Z. SHARP.

LITERARY NOTICES. Clark's New Reform Song-Book or prises some 260 Riemental Reformate

barmony with them.

ry, Progressive and Miscellaneous Also some new as well as old familiar and Invarito Pealme Hymne nd Spiritual Songs, words and mu Edited and Published by George W. Clark, Detroit, Much. The Christian Union still comes to

ur table ladesed with good things. Our readers desiring & paper contain than subscribe for the Christian Union, Then too, it contains an interesting instructive common on the Sale bath School besson which must be uppreciated by superintendents and

song the late publications of J. B Lippincott & Co., of Philadelphia, is The Reader's Hand-Book by E. Coloam Brewer, LL. D. It forms an cr cellant energionedus or reference book the scholar and student in regard to the writers and subsects of rem mythology and literature. It is a well o of 1170 pages nicely printed and well bound, and is a ready and excel-lent hand book for the intelligent

The Phrevological Journal and Sevenof Health for October is supplied with even more than its most variety of ntific matter, but is none the interesting to the general reader, as the science discussed in this Monthly afforts most intimately currelyes, o those who are in trouble. bodies and minds. It is noticeable that the well known leader of pract cal Phisnology in this country. S. Fowler, contributes to its pures The price is 20-ts a Number, or \$2.66 is offered "On Trial" three months, at cluding the October Number. for only

Welentern Bepartment.

PADER S. D. MILLER, SPITOS LADOGA, IND. We expect to return to Ashland bout the first of November.

our sterns room he heat for manage stisfaction, but longer ones for in

To signs, the 15th, we are home ard bound, but up for all night and

WE hope the officers of the chur will consider the laity as having all the rights, and as likely to be right as

ALL our private correspondence should be sent to Luioga, but his inces ing the College should be sent

Ir the Lord will we expect to be at rother George Hallar's communion a the 10th of November, and spend fow days in the Miami Vulley with some of the churches we have never

Tay how many things you meet with in life which can be turned to some good for the cause of Christ. You can Let us therefore preserve inviolate the make an opportunity out of almost

everything you meet to point some truth of the gespel to others. WHILE there is a great jolification on the streets of Wahnah we are by the hotel thinking if only men had so

much word for the moral and religions good of mankind, it would ranke a great change in this world and in the world to come

Tax fullest joys of a spiritual life rises above the imperfecti us of man to love him still though he core and fails in many dottes he and man. Charity is greatest because s and loves in spite of human imperiodices

The foul memory of kindred spirits in Christ, make a large show of our happiness in life. The strong hands of rection love leve to hold the hearts of corth togother, and bind the spirits of the other world to the inhabitants ering on the nearer shore of the cold river.

It we could only learn the one great sson of kindness; at lifts us high above the weakness that hinders many rom doing good. Kindness to the or ring is the means of their salvati and a heart full of love in all its publi s is the fountain of kind

save the lost and units the church Our stay in Southern Ohio was lonour than we expected it to be and we by preaching in the evenings and visiting some with those introub It is often a great help in the work of settling difficulties to visit privately

WHILE IN Manchester we made our home with Ames Bowman. A pleas ant home it is for him. His Bowmun, is a faithful We hope she will continue to let us om Manchester, as no many of our brethren are somewhat securinted

We had a pleasant visit at the home of brother John Studchaker, near Troy, Ohio, where we could talk over

church offsire in Kamens on it was here where we first made cur acquaintance with the tamily. After the clapse of so many years it was very pleasant to senew the acquaintour troubles, but when the right spirit ance that has ever liegered with please is wanting it is almost impossible to

it makes him jealous of others un weakens his own claims to the coveted print. He who reluct on his own way its and secks the good of others, will most likely get all the honors he do serves without seeking for them. Hom ors without merit are empty and tran We should seek the ment and not the honors, meant won as seldom lost; honors gained have often failed

WHEN a man stoke for bonom only

Just at the time our committee work at Manchester was concluded. word cause that Bro. Christian Shave ly's wife had died, and a request that re should stay and preach the impera This detained us two days longer, which was quite a sacrifice to us, as we had already been from home nearly sox weeks, but we cannot refuse such a call unless necessity requires it. On Friday the 15th the functal service was held in the Methodist church in Munchester. A very large audience gave circe attention to the word preached. After the feneral we started homeward, rejecting in one of the at successful triumphs in all our

Own work in the Leat Creek church for the committee sent there in the ense of brother Davy is now settled far as the committee is concurred. Brother Davy and the church accepted the report as read by A. M. and explained by us in our remarks We feel confident now that they would have accented it at first if they had fully understood it as we did, and are sorry we did not take more pains to explain it to them at the time our report was made. This teaches t that we should be more careful to give our brothree a full understanding of what we do in all one charch busin To always keep calm and cool and give entire satisfaction, if possible, will bring its reward at last. We here this church may soon got all its tree les settled, and onjoy the peace fis which it was once remarkable

Our of the greatest lesses we feet in traveling is the difficulty in getting our papers. So few of our brothrer oro than one of them, thus they get but little of the matter of interest in the brotherhood. To take une paper and get but one third or le the items of interest, one-third of the good instruction, one feels gotting them all. One can appreciate the resons for our effort: date if they will take most of them for a while, and then cut down to one it scome so very little to what they all have been to hom. We hope the time will come when all the ma interest to the brotherhood may be had in one large paper, and all then have the sumo function by taking one paper that some now have who

Orn work as a committee to the ster church, on the 13th and and 13th of October, seemed to be very satisfactory and was accounted unas measly by the church. dom, if over, seen a report accepted more heartily then on this occasion, and we feel that it' the brecheen will be exutions and kind in their week in the future, the prospects of the are brighter than for several years We concluded our work in this church with Icelings of gratitude to God for his blessing on our labors, beause the last five committees we attended the satisfaction has been the most complete of any is all our expe rience, and we give God all the praise We feel glad our labors in committe work for this year is nearly done, and some pever to have so much again on we find the right spirit brothren there is a way to settle all

do any thing

#### Some Benariment. THE PRILABELPHIA MINT

The processes through which and silver yass in being converted into coin, occupies two large adjoining rooms in the second story of the build ing. Here is a collection of modern coins from almost all parts of the world, as well as very many specimens of an-cient coinage. That the Cabinet should have a complete set of U. S. coine would of course be expected, but those who had not thought of the matter will be surprised at the great number and variety of them. Every year has varied the date, at least, for every kind of soin mad, while the designs, instrintions and weight of the respective pieces have also been frequently changed. One set of silver dollars was struck in 1801, and not opproved by authority, so that but few specimens were produced. Be-ing so rure they have a fabulous price

nengard them by collectors. A set of Japanese come shows the old styles, smong which is a large gold pirce, perhaps three and a balf inches long by two wide, and marked with black ink by the coiner to indicate its genuineness. Others are small oblong pieces of motal stamped to fix their But hencath these is a set of beautiful coine nearly similar in size value to U S. coins, and of admir able designs prepared under a notive officer, whose photograph surmounts

Gold, silver and copper have been used as a means of exchange for land and merchandise from a very remote period. The metale were often made into rings, and weighod when used as On old Egyptian monuments are pictures of persons weighing money in this form. The ancient Coits had similar rings of gold, which are believed to have been used for money On the clay tabets of Assyria and Babylon are references to money being weighed to pay for lands. Abimelech gave scham to thousand (nisces) of sil called shekels, apparently from the weight of that decomination, used to weigh them, but the pieces were not roins of fixed worth and when Abraham bought the cave of Macpelah, be poid Ephron, the Hittite, bundred shekels of silver, and weighed it in the presence of the sons the merchants," but not stamped to mark its value, -it was uncoincil money Jacob also hought a parcel of a field at Shoten, for "an bundred pieces of " or in the margin "

Weights were often cast in the form of animals in acciout days, and it may be that the sum given by Jacob balancshape of a lamb

cons, however, are pieces of metal of fixed weight and value, and stamped with some mark by government anth ity, to certify this fact. Such coins can not be truced forther cack than the 9th

The Greeks, and emong them the Lyns, are supposed to have been th first second who coincd money about 700 or 800 before our ers, and they carried the art to as great perfection as any people of antiquity. The Mint collec-tion has a series of old Greek coins, of which one of .Egina is supposed to be about 2500 years old. Another of this argics is a silver totradrocken of Athene The device is a head of Mineres and the reverse a large owl with the initials of Athens around it. It is from 21 to 23 centuries old. Another has on its reverse the ground plus of a labyriath A fine series of Roman coins is also

The eurliest coins mentioned in the Bible are referred to by Exts and Nebrmish, and were in the darir of Pennis Specimens of this coin are in the Mint collection

A succimen of the "Mite." anch se A specimen of the "Mite," such as than with us, few are those who reach dours, with a very acxious expression was thrown into the treestury by the distribution of a bounti-pose widow, is an interesting object. It frames. Immerse numbers of grade. Bill little status which by crucket.

and rust, but receile a touching so Another curious piece is the famous one struck at the Mint of Philadelphia in Asia Minor, at least two thousand years ago. It hears a picture of Diana as a huntrees, with a how in the right hand, and the left drawing an arrow from the quiver on her shoulder. The iption is, "Diena: friend of Philadelphians, (ber) temple-sweepers." This has a singular interest in connection with the story recorded in Acts xix. The Town-clerk at Epheons in quieting the tumnit raised against the Christians, said. "What man is there, that knowsth not how that the city of the Ephresians is a worshiper (margin, temple macroer) of the great goddess Diana." It was estremed an honor to be even called a idol, which, after all, was "nothing in the world." America Manch of Ptolemy Philadelphue, king

of Egypt, B. C. 281-246. It bears a head of Arsinge, his wife and sister and the nices of Alexander the Great, It was found in Assyria in 1856. A penny of Ethelbert king of Kent and brother f Alfred the Great, who died in 866, has interest for us as descendants of English succestry; while a series of namese coins, lumps from the size of a large builet down to that of a small bird shot, [Hustrates how some nations have lacked inventiveness, or they would not have used such inconvenient

oins for long periods. The Cabinet has also a fine collection of medals, commemorative of distin-

gnished persons or important events All the engraving for medals and cut ting of dies for the several U. S. Mints are done at this establishment. This art is older then that of coining. The signets or reals of kings were engraved at a very early period in Egypt, and when Mores made the Tabernacle, the wels which adorned the High Priest's parezonts were engraved with the graving of a signet. One of the assurances God's undying love to Jerusalem as representing faithful believers was "I have graven thre mon the palms of My

christians should be purified like re fixed cold: their character pot apprions but stamped with the imprint of their King; and they should have the double impress of assurance that "the Lord knoweth them that are His," and that "every one that nameth the name of Christ departs from iniquity "--- Friend's

## OBINESE OFFICERS.

[ From all the Year Round ] When a student has added postry to

bie other sequirements, he knows all that China can teach He stands the test, and comes through it gloriously, gaining the immediate right to wear a high cap, surmounted by a button or ball as large as the egg of a pigeon, and in this case constructed of copper, gilt and wrought Our graduate is now a f the minth class of the order of mandaries, and duly fitted for the humbler nosts. But though the successful straeat is now one of the upper hundr thousand-an elected aristocret-he does not necessarily receive State pay nor pres into State employ. There is a great go" or second ordeal to get before he can take rank as magistrate, treasurer, sub-perfect, or inspector. Between him and the loftiest tastions lies yot another herrier, hard er to scale than the two former. as all Chinese learning in his b stored away in a crade state; but if he

wishes to be a great mandarin, be must show the power to apply it. He can learn; can he think? If he hopes to If he hopes to change his minth-class button for one of these envised top knote of red core), he must show on ability to make use of the raw material of knowledge; and as thought is not more scrive in China

is a small copper coin, black with ago area flinch from the second examination, atoms on the floor.

O Jork what shall we do?" The words were spoken in a voice of rror, and the face of the little be who attered them was pale with fright ight to be playing so roughly here," had spoken, and who stood, with anoth

preferring to vegetate through life in ome elenderly paid office, where there se not much to harmes and trouble, and their uncle, whom their consin. Frod where Court favor is less næded, and Cuyler, was also visiting; and the atstshameful downfalls loss probable. The neste had arrived from storm that levels the lofty poplar, they say, spares the humble must foot. But there are numbers who fall to obtain even a deak in a Government

barean, or a 'snug borth" in the Cus-toms, without hope of premotion. These becomes scribes, ports, parasites, scriv oners, private tutors, one or all. Every ity is full of these poor literary men dinnerless seisteerats, with pliant back boxes and tongues of honey. Whon o wealthy merchant's son marries another merchant's daughter, they jostle one am other, these possiless graduates, as they barry to present their falsome stanzas on the happy event. When a rich man dice, and master around the splendid collin, a post presents himself to express the grief of the heirs in mellifinous verse. The

ployed to "cram" the sons of wealthy illes for examination, and they only render all the services of a British private tutor, but now and then are said to presounte their dear pupil on the aw ful day of trial, to take his place in the schools, and to receive his "testemor" for aut erudition-a crowning aid which

no Oxford or Cambridge "coach"

ever been known to render to his young friends. These little irregularities are rendered facile by the fact that Chinese examiners have liching palms, and know on salve like silver. A bribe weeks aders in convincing the arbiters of the great progress which the student has made in the humanities; and in a country where the founts of justice are corrupt, it is no wonder that decrees are to be bought. But we must not

bastily conclude that the whole system is a make-believe one, and that every egree is a matter of barrain and sale. In practice, there is very little purchase for the yery enod reason that the candi dates have more brains than dollars, and can more easily fag then pay. The

erins-ot feast the mandarins of ppro Chinese origin-are very seldom members of the oppleat classes. It is only out of whim that a rich trader, a merchant prince such as China abounds with, brings up a son to the service o the State. The men of money make

their sons supercorgoes, commercial travelers, corresponding clerks, and so on. If you ask then why they proferthey who are rolling in riches, who own facts of junks, over-brimming ware bonses, and wealth untold-to make their sons traders instead of mandarina, they tell you frankly manderinism does not pay. It is a baressing life, very certain, and full of shouls and sunken rocks; even a Viceroy may incur a "squerxe," and it does not fall to every ne's lot to inhabit a Gorden of Flow his account it is that most of the

ers and call the Emparer consin. On baughty satrage who sway the destines of millions are men of very humble origin, not absolutely of the bumblest, because the poor and numerous race whom we call "cuolico" can seldom cop

trive to educate their offspring at all. springs from obscure little booths in the suburbs of cities or from farms where the cultivator tills his field with as clamsy implements and as aniering meatness as his acceptors did ben Europe was a tangled awamp

## TRUE CORRAGE

"I'm sare I don't know. We had no answered his older brother to whom he er boy of about his own ego, looking

The two boys, Jack and ble little brother Frank, were making a visit to alv. sont as a present to their ancie Mr. Ashton, only the evening previous. It had stood apon a nedretal in the hell, and the oys, who were detained in the house by a heavy shower, had been indulging in a game of romps, and had by some mischance thrown down the fragile thing muon the marble payement

"We nordn't do anything but ge way from here," said Fred in a le roire. "No one sceme to have heart the noise, and we won't may a word about it. Come on; we'll go out, and no one will ever be the wiser. will think that the draught through the window blew it down in that gust of

A faint eleam of hone and relief sho cross poor little Frank's frightened st Jack looked on indignant. "Tell a lie about it!" he exclaimed

"We needn't actually eny to," said Fred. "I'll tell you how we'll fix it. We'll pick up the pieces and corry them in to usele, and pretend we found them here. If you're airaid," he added succeingly, "I'll do it, and save us all from a tornado, for uncle will be furi-You don't dare to do it?"

"No, I den't dure to tell a mean lie," aid Jack proudly: "But I dare to do right, and I shall do it I don't mean say a word about you; but Frank and I will go and tell uncle that we did this thing. Come, Frank."
"Coward!" muttered Fred contempt-

usly, as emboldened by his brother's manner, Frank elipord his hands into his and torned sway with him. "Who is a coward?" said a voice

lose behind them. "the boy who conesses a wrong, taking the consequence whotever they may be, or the boy who hides a fault with a lie ?- Jack. I hoper and Mr. Ashton, who had o eard the whole conversation laid his band kindly on Jack's shoulder. "Sorry as I am for the loss of my broutife statuette. I connot, but he eled to know what a brave and upright boy one of my peobews has proved himself.

## BOW THE PARSON LIED !

Old Parson S. of Connecticut, was a rticular kind of person. One day he had a roan plowing in his field, and he reat out to see how the week was ref ting on The ground was very stony and every time the plow struck a stone e man took occasion to awear a little. "Look here," cried Parson S., "roe int not swear that way in my field." "Well, I reckon you'd swear, too aid the man, "if you had to plow such

stony field as this."
"Not a bit of it." said Mr S. "Just t me show you! So the parson took bold of the plow

ant he very soon kad considerable trou ble with the stones. An atone aft time caught the ploushure, Mr. S. einc. ulated

"Well I never pay the like!" And this he repeated every time one stopped his cowerd way A soon as he had plowed around once, by stonged and said to the man,-There, now! You see I can plow without awearing

"But I mean it's profty near so had to lie," answered the size, "and you told dozens of lies. Every time the plow struck a stone, you said, 'I never aw the like," when the some thing hap pened a minute before !"

The Old Testament is being pri in Ancityomese, the language of the most southerly of the New Hebrides group, the expenses having been met by the natives. The British and Foreign Bible Society is doing the work.

These days are lest in which we do no good : those worse than lost in which ANNOUNCEMENT

The brethren of the Gladerun of trict, Armstrong county Pa, will hold their lovoicast on the 34 of Novomber, at the John meeting house to commence on the Saturday evening provious. The usual invitation is extended. By order of the church J. B. Wamples.

## MARRIED.

PRANTZ-ESY-On the 15th of Oct., 1880. by John W. Fitzgereld, Corneline Prant of Musmi county, Ohio, and Mus Laura A Ehr, of Mostgomery county, Ohio. MILLER-21GLER -At New Paris, 10, 1880, by J. S. Miller, Andrew J. Miller and Mrs. Catharine E. Zigler, both of Bedford county, Pa

## DIED.

SHOOK-in Limar, Ohio, Sept. 17, 1880 Howard C. Shook, som of Mr. and Mrs. J L. Shook, aged 1 year, 5 months and 8 JOHNSON-Also, In Warraw, Koscin-ko

county, Ind., Sept. 20, 1880, Benjamin, sen of William and Mary Johnson, aged I year and 5 months. LONG,—In the Sugar Crack church, Whit-iey classity, Sept. 18, 1893, ofter a long illures of consumption, eleter Mary Janu Long, wife of Worblogton Long.

Long, wife of Westlengten Long, aged 28, years, 2 months and 4 days
Sho leaves a kind hubband, three small shildren send many fricade to Insent her oarly departure. Truly "all flesh is as greas." Functal services by brother Jacob Saull assisted by sider David Kresder from R B. Boarmown

EIKENBERY-In the doubt Watertoo church, Iowa, Sept. 18, 1880, mater Elizabeth Eikenberry, aged 34 ye Discase consumption. Fancial occasion improved by the brothren fueled! e bretbren installing II. C. Daflas Center from Reb

SAMPRE M. MILLER REPLOGLE -in the Yellow Creek con-gregation, Sept. 21, 1890, sister Rebrica Replogle aged 21 years, 1 month and 0

mys.

"Bleared are the dead which die in the
Lord." Occasion improved by older Jacob
Miller, assisted by other brethree, to a large
concentre of propie, from Heb. 6 '27, 28. C. L. Brew

ENEPPER—In the bounds of the Borlin congregation. May 18, 1889, Emma B Kurpper, doughter of Lewis J. and Limie Knopper, aged 2 years, 5 months and 14 days KNEPPER-Also in the same of

CARLY ER-Also is the same congrega-tion, and of the same parents, fuse 14, 1899. Heory Alvin Knopper, aged 11 years, 8 months and 13 days. Both of the 1899, Heory Aivia Kaepper, aged 13 years, 8 months and 13 days Both of the above died of diphtheris Funcasi occasions improved by brother Michael Weyant and Goo, Schrock. W. G. Schrock.

W. O. STEEDER.
BISHELL—In the Sandy Creek, congregs
tion, Preston county, W. Va., sister Cath
arize Ann Rishell, wife of brother George
Rishell, aged 69 years, 2 months and 19

ys. meral discourse by the writer and broth on Rocklew from St. John 5: 25 RISHEL-Brother George Rishel, the com panion of the above named sister, and of the came congregation, and place, died bept 11, 1880. Brother George was well the day sister Rishel was burned and Andrew Joses, whom brother Hubri raised from a thild, requested him to come go his place and spend a few days to pass off bis surrows. He, according to request oud was taken very iii the next day. lingered four weeks and when all bingered four weeks and whos all humas and medical help failed the Lord closes his eyes in death. He had no choldres bring. Brother Ribhet was aged 71 years 3 notatile and 17 days. Penteral improved by the writer and brother Solomor

J M. TROMAS SBIMP--lu Ephrata aburch, Laucuster county, Pa. August 28, 1880 sister Cath-arus Shimp, wife of heether George E. Shimp, aged 44 years, 9 months and 25

days She leaves a and bushend two children to sura their itse. She died in good boges reites by elder S. Hartey from St. John 22. She had selected the text before she

Sister Lucy Stober aged 18 years, 1 month and 3 days. Funeral services by Rudy Reidenback, from St John 16: 16. Text, by her request. J. B. Kuller.

#### Correspondence. Frem Larkins Pactory. Va.

Dear Brethten:

"If angels rejoice when

sinners return to God," why shouldn't we rise our voices of praise and thanksgiving to "him who does all well" when those whom we love (yet weshould love all men) turn ces zionward, enter into a new povenant with God, buried with Christ by baptism, and rise to walk in newes of life" and to be led by the Mas tor in all his appointed ways? thank the O God, for this, another manifestation of thy love toward usus, and hear our cries. We acknowledge our unworthings at all times, for we have done all that we can do, still we are unworthy, and unprofitable servant; we have only done that which was our duty.
On Wednesday, Sept. 22d, brethre

Issac Long and John Harshberger, o

Goods Mills, Va., came to our place for the purpose of holding a communion meeting the following Saturday. Comed preaching on Thursday night to an attentive congregation, which steadily increased in numbers, until Saturday, whon the house was filled to overflowing, with professors of every nomination in vogue here, as well as numprofessors, all anxiously awaiting the time to arrive, when, the long looked for and much talked of ord nance of "feet washing" would be ob-served. Accordingly as the great luminury disappeared, the lamps candles were lighted, suppor baving been proviously prepared, we were all scated at the tables. The 13th chapter of John was read, and the washing commenced by the "single mode." The anxious and eager faces, the profound silence which reigned through out the audience, with the exception of a few smiles, plainly exhibited a mark of respect for the ordinance This being the first meeting of this kind over hold in this county, all scened desirous to know and see for themselves just how the act was purformed, whether one or both feet we actually washed. The Scripture say feet, so if they had examined the word for themselves this anxiety would have sen avoided. Their preachers teach them that to keep a stranger or friend all night, to feed him and his horse, to his boots, and be bumble enough at heart to perform any monial service that might benefit him. in what this Scripture means, and this interpreta-tion is accepted because the "man of learning" has said or declated it and i is convenial with their natures. If the Scripture said this we would gladly does not we cannot accept nor before it O Lord how long will thou not avenge thyself upon those, who wilfully mass repulsent, and trample thy most boly commandments under their feet. The external evidence of the auternal has mility is, the performance of the re-quired duty. Heaven and carth shall pass away, but my word shall never pass away, saith the Lord. Therefore we do know that the Master meant for us to do just what he said. Nothing more nor nothing less.

In performing the church ordinances we should not forget the "little fexes" which are too often overlooked and counted as more triffes. There is no ignificant command in the New Testament to be done or left undene at our own discretion. The Scriptures us to be faithful in the least as well as in the greatest; to be gentle to consition of the needy; to keep ourselves unspotted from the world; to lay up sres in beaven, not on earth; visit the sick , to strengthen the week to be very careful not to oftend one of

strength and mind, and our neighbor as ourselves. For we are taught that this is more than all burnt and sacrifices. Seven were added to our little band

which now numbers twenty-two by this meeting, and others are convinced but not willing to give up the world, though they profess to love Jesus. Thus you see the Lord is helping us and adding such as we trust will finally be saved. Though appareatly the agents of the armies of bell are trying to projudice the minds of will now close the people and to get them to believe it is all right if you think so, and you do it or leave it undone and you will be saved anyhow. Many they say have lived and died good Chrisshowing that thou dost still remember go there too if your faith teaches that you neede't do these things. In the language of an apostle we say, Brethren farewell.

S. O. LARKINS Fran Friedens, Ps.

Oct. 9 1889 Dear Brethren: I have active scated my

solf to give you a few items from Som ounty, which may be interesting perhaps to a few of the readers of the We have been rightly blest with tem poral things during the past summer, and I fear we do not realize bow much

hountiful hand, else we would raise our hearts more frequently from the earthly vanities that surround us to the Fountain from which isones immortality as well as the necessaries and comforts of our temporal life Grope in general were good, and some yielded hetter than was expected early in the Summer. This was particularly the case with hay, though clover and other kinds of early erass were rather short, the later kinds, and especially timothy were very good. Some of the into oats were blighted, consequently did not fill very well, though the straw was good. We had no frosts that did any injury this full, until the first of this month, so that corn and other late cross had pleaty of time to mature tatoes did not yield as well as last year, when they could hardly be dis posed of at any price, but they are plenty enough to supply the ho

orchards situated low, app and other kinds of four years little frosts last spring, but where they are elevated many of the trees were fairly louded down, and people who have no apples of their own can buy them at resocable prices. Small fruits and berries were plenty, and of some varistics many went to waste on acco abundance

Hoalth was better in this part of the country during the past Summer thun for several years, before: at one rate there were very few cases of a ness in correctionate. Diabethorie, schoolraged in different parts of our country for the last four or five years had as far as I know nearly subsided since last spring; but some cases have appeared again, recently in the vicinity

Of things pertrining 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, we have not moved backward in our journey at any time, although we have not improved the meny glorious opportuniies in our reach to 'press toward the high calling of God in Obrist Joses: for we did not imitate Paulas we should in "forgetting those things which are behind, and reaching forth unto those things which are before."

I do not know that many additions to be very carried to it oelend one or these fitting one that believe in theirs, in the release and the second one of the second one of the second of the second one of the se

conducted by brothren S. Buckslow, of W. Va., and John Myers, of Fayette county, Pa., was commenced on Friday eve, September 24, and continued a little over a week. The meeting was not well attended throughout as it should bare been, on account of the buey time at which it occurred. However, ser eral attended who were induced to choose the good part, and may it never

be taken from them. Fearing that my communication is already too long. I close. Yours fraternally. J. D. BEAR.

Since church nows are olicited, I will pen a few lines from the old Berlin congregation, Somerect county. Pa This congression has a at present of about four hundred. Eight ministers, two ordain ed olders, the rest in the second do erce, and thirteen deacon consequence, the larger the family, the more difficulties will arise, is as true in congregations as it is in families.

hold a lovefeast, and Sunday evening, the 17th of October, was set apart for The council meeting was apthree. pointed for today, the 9th. Fair rep-sentation was had and when the eratitude and praise we owe to our descons were asked by the acting bishcavealy Father, who continually op whether they had anything to showers blessings around us from his ing before the council they all said so charges. After some talk on subpects of minor importance the feasibil ity of dividing the congregation into

several districts was brought before the meeting. A vote of the conseil was taken, which resulted anunimously in favor of dividing the congregation into four districts. A o three from each proposed of strict was elected to meet on Sucurday, \$\square 10th, and agree, if possible, on the division lines and report in a meeting, appointed at the big meeting-house on the 21st when the division lines are to be made permanent All the business of this char-

passed off pleasantly and in the best of eling Hope the balance of this great work may prove characteristic of the same good feeling. Our lovese off on Sunday eve the 17th, and the Sunday-school Cor

vention 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. pute an enjoyable time. More anon. Yours fraternally.

J. J. Blot Notes by the Way.

Dear Principe: Myself and companileft our home in the west Sept. 29th to visit our friends in Pennsylvania.

We arrived safely at the house of our known much afflicted son-in-law, suffering with spinal effection of the lunin. He ha on growing worse for over one year trying all the medical skill known to on effect. He is at this time blind, and

his hearing is poor, talking gors hard by times. He is truly a pit behold, but in the midst of all these trials and sufferings we are made to re joice that we found him and our kind daughter so strong in the faith of the Gospel, which th sey curbrased son time in the month of Angust last through baptien, uniting with the Brothren. Their whole desire is the prayer of the Church that they may bear their sore afflictions. In co tion with the above his father Somen H Fry, after an illness of several weeks, died of apoplexy, Oct. 7. We also had the pleasure of visiting our aged father and mother-in-law, Shel-lenberger, though high up in eighty,

ings at the Sipssville meeting-house, soveral very pleasant meetings with cal Christianity, and such as the world our old neighbors and friends, largely attended with earnest listeners to the word predched. Our meeting on last Sunday was at what is known by the name of Brick church in Pfoutsvalley, where some ten years ago we had the pleasure of saperintending a Sundayschool. It was truly pleasant to meet so many of our acknol and hehold their faces of welcome. May the emiling grace of God rest and abide with them and us all is the prayer of vour servant

> From Bridgewater, Va. Oct. 12, 1880. Dear Primitive ; As you desire reports from

> the different charches, I will give you a few items from this, the Beaver Creek congregation

Brothern Isosh Thomas and Garene Wine have the oversight of this arm of the church. The membership at presont is about four hundred seven regular appointments during the month, besides much other travel and jabor across the mountains to W. Va Sometime age it was determined to Here is a large field for labor, and the brothren are still extending their tray ols, carrying the glad tidings of salvathat purpose, commencing at balf past tion farther and farther. While some

think the brethren here are standing opposed to missionary work, it is alto gether the opposite. They are not seek ing appointments by which they may have their traveling expenses, &c., de-fraved, but are willing to secrifice both time and money for the salvation of gouls. Our lovefeast was held the 9th and

10th of this month. There were all four hundred and fifty communed. The se was crowded and a great many speciators could not be and All present seemed to enjoy the meeting greatly. The best of order prevail ed Apparently all were deeply inter ested in that which they were engaged. This truly was a feast of love, long to be remembered by many of us.

There will be snother comm this district, at Sanoversville, on next Saturday the 16th of this month. large and commedices church hmit at this point this summer and we me the meeting will be largely at-The first Sabbath of this month there

were three stood up for Jesus, and en tered the kingdom praising God. This makes two sty-four additions this sum There are more counting the May the Lord give them grace

The Prothren's school under the supervision of brother D. C. Plory, Principal, is growing in interest as well our leading schools. We may take occasion to say more about it in the fu-

All standing church troubles have been adjusted, and the church at urea ent is in union and love so far J. W. CLICK.

from Lanari, Ill

Since my last report death has visit ed us three times-removed Dr. S. M. Eby, wife, and grand-daughter. Sister Eby proceded for husband a few weeks to the spirit world, and now in the short space of six weeks four of one family have been borne to the "city of he dead " The church at this place has been severely tried by sickness for the past low months-night watchers have been needed ever Meeting. Nearly all the coass of force our own members watch with them Surely the wants have been adminis tered to well, and the church at Lan ark is to be commended for the noble

needs. It is not the long and loud prayers that make people Christi but the consistent living-trying to do to others as we would have them do to us. A cortain writer very truth fully and beautifully says, "That the world does not need alms-giving as much as true hearts and honest lives and so with our work in the chur and duties towards one another. We need more practical work among us and less talk. There is something do as well as to tell how to do it, and we should all feel it our boned duty to do what we can, remembering that we will be hold accountable for all ome-

sions of duty.

Dr. Eby was formerly from Poon sylvania where he has many relatives and friends. He was a brother to Enoch Eby, who is extensively known in the Brotherhood; was a good physicism, and will be greatly miss the city and county around. He died on Sunday afternoon, Oct 3d, and his funeral took place on Monday. services were conducted in the Lanark church by brother Moore, in the pres ence of a large concourse of people and then proceeded to the Cherry Grove cometery for interment Brother Silas Hoover, of Pennsyl

vania, intoly held a week's meeting the city. One was added to the flock We are baving "Indian Summer present-those beautiful, dreamy days that we all so much admire. The foliage of the tress and groves are be ing variegated and the bright tinted aves are gently falling to the ground, reminding us that Winter is rapidly approaching. Thus the source come and go and with them, we are borne along by Time's resistless wing. Nature teaches as grand and impressive lessons if we but head them

in the city was well attended, and en tertained by an interesting discourse by brother Moore. His subject was Christian Behavior," including behavior at home, in company, wh traveling, on Sunday, week-day, and last, but not least, in church. other things he snoke of the babit of deeping during services, which certain-y is very unbecoming. We are comly is very unbecoming. manded to "watch and pray," but if we go to church to sicen we cannot watch very well. It is certainly not very encouraging to the minister to see his members sleeping while he is trying to preach to them, and it is a very poor example and a dim light to the world. Sometimes people because their favorite is not doing the preaching, but this is all wrong. man that cannot preach as well as some others is the very one that needs the most encouragement, and should Principal, is growing in interest as well and be consurred as in often the case, as in mumber, and hids fair to rank with Let us think of these things and not go to church to sleep

WEALTHY A. CLARK From Sister C. R. Surdee.

Oct. 11, 1881. Dear Brethren: In P. C. No. 41, Daniel

Hays seems to think it is not right to use the benediction at the close of car meetings. Why not, Daniel, wh contend so much for obsticence to the word? In 2 Cor. 13: 14 we have the following. "The grace of the Lord leans Christ, and the love of God, and the communion of the Holy Gheet, be with you all, amon," and nearly every other spistle ends with something sim itar. Are they not sermons and giver equipodo bas actioneries in Yos I have often thought our brethren lack one thing at least, in not observing the apostolic benediction. I can't see how it would be berrowing from the law or popery, when we have the example of Christ and his holy appearance

If we are wrong in our views I hope some of the brethren will set us right. I am old but still wish to be a learner at the foot of the Master. Yours in love. C. R. SUPLEE.

The California and Stanislaus churches mot in joint council on the ing to the final settlement of all their existing difficult ont and labor. The meeting was opened by singing and prayer, after which the fourth chapter of Ephesians was read. The meeting was then organized by electing Eld. John Forney, of Abilene, Kannas, moderator, and S. H. Bashor, of Ash-

A considerable number of the mem borship of our church was present, though not as many of the California bretbren were precent as was desired, some of their ministers being absent. Elder George Wolf stated that owing to the shortness of the notice a full andence of the California church could not be had, but all absent would be estimied with what was accomplish ed at the council according to the Gospel, though those present could

net individually for those absent. Elder P S. Garman then withdrev with the Sanislans brethren for con

Afther their return the report of the amittee (Quinter, Miller and Burch ly), appointed by the Annual Meeting to investigate the Culifornia troubles, was accepted. But as there was a the committee's report, the report the prayer that God will abundantly itself was finally waived placed on the able, and a move made to settle their large. troubles by their own effort, independent of the committee or its repor though the action of the committee in recognising the Welf brethron as he ing an full fellowship with the general histherhood evidently prepared the Heretolore the Stanislant church had not recognized or fellowshiped I attended two council meetings, one which was removed by the committee's

A vote was then taken as to whether the Stanodaus church should retain its congregations to stand as made at aw and Davy which resulted in

il recognized the Stanislaus district and the fact that the Wolf brotherhood, the following article was drawn unand scopted by the unass. by all the officers present:

California and Stanislans churches, in joint countil, this the first day of ber, A. D., 1880, looking at final wethermore of former avistims difficult ties, agree that in the past there evidently have been errors and mistakes committed by us all, and we hereby ma-t and mutually selt each others perdon and provers in the future, and agree to labor together in Christian to come, by the help of Goil.

We further agree that all between us are settled up to this day; that a copy of this decision shall be each church, and that any nacesbor who shall hereafter bring up these bereby settled difficulties shall be dealt with by the church or churches maitrdly.

Eld. GEORGE WOLF.

Eld. STRUE BROADOURST Eld. John P. Wolf, Eld. P. S. Garman, DEACONS

Jamb Shelley, Denid Bowernock, Irane Shelley, Daniel Howser, S. A. Overholser. Henry Hunes. J. R. Poterman. tion that are port of the meeting should be out the Proples Parairre Com-

nal Bettlement of the Oslifernia Charels (Taxe, Bettlem at Wark, Progressive Money Booding in Replember for the Daulih SNODGRASS, MURRAY & CO., which the meeting closed with prayer

and singing.
The meeting closed with the best of 1st day of October. A. D., 1880, look- feeling, and while weeping was seen all around us it was a weeping for joy; es, and a future union old brothren who had been separat in feeling for years, came together as brethren; and we separated feeling that the long-standing troubles in California had come to an end, and the churches are once more in paion and The cloud of darkness is now and we hope at once and forever, dis polled. All are satisfied as far as we know, and as they settled their troubles mutually, without any committee

boing present, we believe it will prove permanent. They were advised that reafter when troubles exist among them to come together and settle then according to the Gospel, as that is the only way in which troubles can be removed. We send this report forth with

hearts overflowing with gladness, tooling that our joy will be shared by the brotherhood at large. The longstanding of the difficulties existing California, their general character, the agitation of Annual Meeting with them, the number of committees sent by Annual Meeting, and the most unibad of them, and their final settlement we believe calls for this report; and missinderstanding between the two through the wishes of churches bere churches as to the exact meaning of we more than gially present it, with

> bless it, there, and the brotherhood at Eld. John Founds, Mod'e. S. H. Basnon, Clerk.

> > From Brother Lint. Oct. 11, 1880.

urn from two lovefeasts. Since then congregation, in the Middle Creek district, and the other in the Summit district, both in Somemot county, Pn. The business at aracter we generally meet with, and

both the places named was of the organization, allowing the lines of the was disposed of the best it could be done under the circumstances. There the time of its first organization by seems to be much love and munimity of sentiment prevailing among members. Our labors among t Having by the unnuimous vote of were pleasant, and their kindness tow ard us is greatly appreciated. At the Second district brethren Daniel M. Fike and A. D. Gnazy were forwarded to the second degree of the ministry One haptized at Middle Creek. Broth e of both churches, and signed ren Jones Lichty and J. Blough assisted at the latter o uncil. The weather ed at the second conty.

pleasant, dry and denty.

C. G. Losy.

Sanday-School Beselutions.

Submitted to the Bible and Sunday-hools of the Brothren, by the Sunday school of Franklin Grove, Lee Co., WHAREAS, efforts are being made in

the missionary cause for the preaching of the Gorpel in Denmark and other places

And WHEREAS, a suitable place for greembling is much needed, and the brothren and inhabitants of Denmark being in kmited circumstant

Resolved, that we will assist by do nating our mites in so landable a pur and invite all other Sundayschools to co operate that the children and youth may be collected and in-structed out of the Word of Godbelieving much good might be done by implanting correct principles in early

Resolved, that all funds be forwarded to James Cointer, tressurer of pard of foreign m designs, to be forwarded to brother Hone for the man and purpose named. olved, that the above be sent to our Sunday school and church papers for publication.

J. C. Lahnan, Sup't.

South.

M D Benton, Rockaway Obi Barbara Hull,

M Hull Matilda Hall S A Welker I II Fook Libbie Coler

Stanislans Church, Cal Lower Cumberland church, Pa 10 00 A Sister, Harleysville, Pa Catharino Trump, Molroso, III Mrs J D Speicher, Waterloo, Ia Mrs D Knopper,

Mt Zion church, Ohio Mt Vernon church, Vo Sabbath school, Va. Spring Creek church, Pa 14 00 Rock Run Senday-e Samuel Weybright, Md. Pine Creek ebuseb, Md

rard River church, Mo Chestaut Grove church, W Va. Bachelor Run church, Ind Jos Brower, Mexico, Ind. Waddam's Grove church. Pine Creek, church, Ill House Mide observed. Incl. 5.00 Franklin Grove S. Sche

Napierville church Sunday-school 31.00 rkey Creek District, Ind J G Keeny, Belling Springs, Pa Isane Rauch

Fint Rock church, Va Reom C P Rowland the former trensurer of the Draish fundthe amount in his hands when ha couse I to be treasurer.

cont to me by C P Rowland, with the names of the contributors, as they had not been acknowledged by him Nother and Mary West, Idaho Sarah R Wells, Pa

Root Biver Church Minn 3 40 Elizabeth Over Munn J GRINTIN Tecnsprer.

Honey Beorired in September for General Missisteary Work.

Mr. Verson church, Va Spring Crook church. Pa West Office Cruck church III Jacob Strot, Hopewell, Pa Lavina Mulendore, Wis Chestant Grove church. W Samuel and Mary Emmort, Md. Levi Riley and wife. Cal Beech Grove church, Ohio

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## VOL. XVIII.

## HUNTINGDON, PA., TUESDAY, NOVEMBER 2. 1880.

NO. 44.

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#### Sermon Department. OUR ORBIGRIAN BUSIES Serman by Elder James Quinter.

Figally be we all of one mind, having passion one of another, love as brethrin, signal, be courtered, not rendering coil for evil, or railing for railing; but control wise blessing, knowing that ye are there-unto called, that ye should inherit a birss ing," 1 Peter 8: 8-9

by admonishing his brothron and sis ters to an observance of duties of a very personal and rather of a domescharacter. He continued in this strain of admonition of practical Christion duties, and so the word 'finally" implies, closes his train of thought th the words of our text. I present my subject under three

ies of Christians to one another; their duties to men in general; and their duties to theiren. mics; with the reason following why we should perform those duties First, to one another "Finally, he we all of one mind. Having compassion one with another; love as broth-Thus far we concrive that the addressed more particularly one another. They are admonished to be of one mind. You, that are to considerable extent acquainted Christian edification.

and crucified—the prayer is contained in the 17th chapter of John. In that prayer, one petition was especially for pnion of his people, the union of his church; "That they may be one;

as thou, Pather, art in me, and I in thee that they may also be one in us." That was the prayer of Christ, and as a model and pattern of that oneness, he gives as an example the union between himself and his Father The union that exists between the Father and Sen is the model or pattern that his church. 'That we may be one. ow what does this union consist in? Suppose we morning, than to be minute in details. How far is it obligatory upon ue to endeavor to attain to the union mentioned in our text, and to the union for which Christ prayed when he prayed that his disciples might be one. at union consiste in an observance of the doctrine taught us in the New Testament Scripture. Such as there is but one God; that there is but one Mediator between God and man; but "There is one body, and one Spirit

your calling; one Lord, one faith, one baption, one God and Father of all, who is above all, and through all, and in you all." Eph 4: 4-6. And when Ohest sent out his disciples after his and teach all estions hantising them in the same of the Father, and of the the world" Matt. 28: 19-20 Now as all who were converted to Christianity. were to have all the commandments of Christ presched to them, it was evidently their duty to receive and praccommandments. Hence those they were to be of one mind in pracsising all the commandments of Christ. this refers to all believers in all ages of the Christian church. The same destrine was to be presched at

Rome that was to be presched at Corrects and Enhance. Home Paul writing to the Ephesian brothren declarce as we have seen, "There is one Lord, one faith and one baptism," etc. This church was probably made up of Jerra and Gentiles And some were not to believe one thing and some an other, but they were to be of the same mind, and have the same faith, the same baptism, and be united to the same body, which was Christ or his church. And from such Scriptures as

I have quoted, we may form a pretty correct view of the onesass to which

quires us to do anything that is all edification and sauctification. Every they were designed to protect, then together useless. our idea here by a reference to feet washing

We don't think that feetwashing is ossential to enlyation, some will say, Very well. Suppose we can be saved without it, my brothren, bearing whatever denominational name you please. I want to call your attention to what Christ said. "If ye know these things happy are ye if ye do them."
What things? Feetwashing was one of them. The performance and 80m is the mounter or pattern as the mounters of duty brings its accompanying pleasable about 1072-1, we may be cone." Henny are we if we do them." "Happy are youf yo do can he saved without I remark rather in general terms this washing feet, can we enjoy the bisseing that is connected with it without doing it? Whatever happiness I enlow in the public ennergery, in hely devotion, whatever joy I may hav experienced in my boly haptism whatmay experience ever bappiness around the Lord's table what enjoy. ment I may feel in all these places. I have because I do them. So I can enjoy the happiness consequent upon the observance of the rite of fortwashing unless I do the thing. Therefore, whatever happiness I enjoy, in any-thing clos I cannot enjoy the happioven as ye are called in one hope of ness of feetwashing unless I do the thing Then, though you may think footwashing is not conential to enlyation it is essential to r renigrment of ection, he said, "Go ye therefore, the point I call your strention to sach all nations, haptizing thom this. I maintain it for the resson that it is a duty, and the perform

Son, and of the Holy Ghost. Teaching more of that duty will contribute to them to observe all things whatsoever our spiritual edification and enjoyment. I have commanded you, and, lo, I am Is it not plain and reasonable? There with you always, even unto the end of ought to be a union among us. If anybody else has something that promotes their edification I have not got, I ought to have it-If we have some thing that promotes our Christian od ification that others have not they ought to be with us. For there should a sameness of mind touching our

edification and sauctification. Another grand point is our sanctifica on. "Sanctify them throughthy truth; thy word is truth." Look at that com tion. I want to call your attention to this. 'Sanctify them through thy truth' What truth? The word of

God is truth. I mean that word in all its parts, and connections and re quirements. By that word, in all its fullness, and by an impartial compli-ance with it, we are to be smertified. There is a good deal said about Chris tian concentration. And it is an important docume, but assectification without obedience is a delusion. are to obey the word of God. We are to be sanctified by its truth We are

I have quoted, we may form a pretty (to be satisfied by instrusit. We are lieve that then have seen inc." That concrete view of the communs to which the best apart from the sinful -ordin canness promones our efficiency, and the Christians are to ottain.

We are to be not in all the decriment of the good, and in all the community of the good, and in all the community of the good, and in all the community of the good of the on two geopes, new means not commands. Partition with that is to be easit up strengta." If all the believes the ments of our Lord, and in all that is between the church and the world. Chirch had the consess mind, and designed to promote our Christian eds. and every Christian rite and practices then would labor togather, what good designed to promote our Christian ed and every Christian rite and practice then would labor together, what good through the most say wears is an additional layer of stone, as it could be done? But you know, unler to be one in all that is exertain to sail-wer, that enlerges that partition, and unearby the Christian world in dividvation? Surely this is to be understood. this is a wall that divides the two. cd. One denomination preaches one
But I say in all that is promotive of And what is the breadth of that wall? thing up and another preaches that We have Chris. It is as broad as the law of God. It is thing do

tions in that prayer of his that he something. He does nothing our re sists in all that pertains to salvation, offered up just before he was horrayed quires us to do anything that is alrected against the party for whom Wo will illustrate thing that has a tendency to take sia when the match is to be applied and a reference to feet away, and overything that has a tendand we are to work

In the apostelic church that was you see what a condition of things somnrised of Jews and Contiles Paul there would be. That seems to be a said, "There is one faith, one Lord, one pretty hard illustration, but it is a detenacious about eating flesh, the Gen- guns are directed against ourselves, I tiles could not see the necessity in being so, and what did Paul teach thom? He taught forbearance with one are having difficulties between our eateth despise him that eateth not; and thing there. The different churches let not him which esteth not judge him that eateth; for God hath received him." Rom 14; 3. One site down to his table with no meat on it and he thanks God for his herbs' another site down to his table with meat on it and thanks God for it. In regard to this matter we have nothing in the new dispensation, therefore things of that kind are to be left to surdiscretion and is not the union among us that there to our circumstances. We present should be. We are turning our srtillthis thought in con oction with that ory against ourselves. We are divided passage in which Paul says, "Let among ourselves, and we are spending every man be fully persuaded in his our strength in contrading with on If one wants to eat ment, another when that strength should be spent in defending our principles and general order. Now the importance let him cut it Let all thrage be done If one wants to obsorve the Jewish Sestive days, two or of this union. These churches three Sabbaths, let him do it. If he not only to be united, but they can afford to abstain two or three days preparly be united tegether. I believe from work, why let him do it. Don't we will have to reader a terrible as-

discretion. But when you come to people. Christian destrines and the things We out that God bas ordained in his law, don't One thought more and I teined for. Why all of the same mind? Paul don't give the reason here. In ing up in Rome, the city of id preaching in this way one text pre-supposes another text. Why should this onesess be sought after? Why should we all try to be united? Why should all depominational divisions be put away? And why should would come down to one order, one body and one organization-one fold of Christ? The Savior answers it in that prayer to that to which we have referred You will ject to the position we have tak find the answer in the 17th chapter of John. The Savier says, "That they all may be one; so thou, Father, art in ce, that they also may be one is us; that the world may be-lieve that thou hast sent me." That we, and this way our power is any contractant acceptance and the second se

ency to stamp upon us the divine im-age we should be united in. There on the enemy. They are turned right They are turned right ist be a oneness in that, and to this around against the army of which they formed a part. How then? These anostalic church that was you see what a condition of this When the Jews were very scription of the Christian world. Our mean by that, that we in the churches instead of meeting the common enemy er. He says, "Let not him that selves. One thing here and another engaged in that. very unpleasant. Take the Baptist church and the subject of open com munion. One class is in favor of close communion and another in favor of open communion. So there is a def ulty here. I might mention other churches. And we come down to our own churches and we are corry there

These churches ought count for the condition existing be These are matters we have said, that tween the different denominations ust be left to one's judgment, and Christ prayed for the oneness of his the things We ought to be united together, instead of being so estranged as we are quote that passage, "let every man be and be an unbroken power against the persuaded in his own mind," for we world. Oh, what good would be dead should be persuaded in our own Go back to the appealotic church, minds only to accept the truth in its There was no general division in tha church then. There was some few drop this One of the objects, at difficulties, it is true, but no general least, that this union should be ob- rapture, and look at the power of that church. Look at the churches spring heathenism and crimes; and why was

united power of the church

to day. But we will give more

against the world. And so it would be

to this thought again, for we feel it is an important one, "Be of the same How far? We have alleded We don't think you can oh morning. Don't osk about salvation. Don't say this thing and that is not Is it ess to anything else in the Christian life? it increase my power to honor God? Will it give me increased help in manifesting my devotion to the Lord? Will it make me a botter man or woman? And for the onesess of all such things we should labor. The next point is, "Be of one mind, having compossion one with another." refer this still to Christian duty. To dispose of this in a few words we are ply this to feeling. Be of the same feeling—he of the same feeling one to

ward another; a feeling of saxiety with Christianity as we lawn is take lines in the words who are very eash, compact of duty, and it is compact of divided and it is not slopely divided. The property of the pr

the original. "Have took of your countenance and of your with me. we should cultivate. Some it seems them unhappy. They have such langauge and complaining tone of voice, thing in that w orthy of our attention. You must onter into our Golines if we are in trouble. Try to catch the feeling. Oneness of feeling. That's the ides. Have compassion one for another notice another duty true love be maintained in the church. "Love as brothren." That's the love. Lore as brothren." This opens up a wide field for applica-We must not work against one There are a greatmany negative things we must not do. Some people go to law with one another. should not do that. Christians cannot so to law with one another. It at war is right, we admit the prorelate of Christians, coming in conflict with one another. Christians of the conflict with one another. What was the condition of our war a few years Why on the fields of Gettyslarg and Antistam members of the same denomination met and fought with one another. It was the case also in the war between England and America, and whenever we admit the justice of war we must admit the propriety of members of the same detro must refenin from these things. Instead of fighting and killing one another, we must be kind to one other, pitiful and courteons. Thus is the sp is the spirit that should characterize Christians. While is Christians we are to be one in heart, and love as brethren, we are to be penful and courteous to all men. What is pity? Pity is the discress produced in the mind at the wrong and danger of others, a distress produced on account of the suffering of others. We are to feel for overy one that suffers. And how is it with the onteole world? Oh! when

we look at the sinner standing on slippery rocks with the Grey billo ing beneath what prty should melt It is our duty to feel distreased, and pity is something we ought to cultivate. And then be couris. What does this mean? It has reference to our conduct towards one snother. It is especially associated with kindness or the disposition for to

There is a class of pretty thoughts What does the word "courtesy" come from? It comes from the boxors of the courts—the courts of kinge and There is a great deal of otiquette observed by that class that sociate with the courts of kings. The word "courtox" comes from the courts, us the word rustic comes from and the the manners of rural districts. But ness, don't misunderstand us. The courtesy that we cultivate is not the courtesy observed around the courts of royal greatness. What court then? The does not consist in outward show but at consists in hindness of heart, and respect to our superiors and inferiors. repose to the sad mind that It is the observing of those dignified perform them - Tallourd,

which is also a transla and holy principles that govern intercourse between high and boly by same on feeling." Try to be the ings. Do you catch the thought? is the same dectrine that Paul preach.

Those are the manners that are chared, when he admonished his bruthren

acteristic of the divine family, the Sen to "seep with them that weep, and of God himself, and the angels around rejoice with them that rejoice." That's the throne of heaven. There was once the idea. Same feeling. Suppose I a rich merchant of Liverpeel, and am in trouble. You sit down by my when asked how he succeeded so well side and you are in trouble with me in accumulating so large a fortune, ro That's compassion. You show by the plied, "By my civility to othera," I Tt. is a grand characteristic. It is one of

t you are in deep sympathy the best you can make use of. Respect
a. That's the kind of feeling and kindness to all, with whom you ald cultivate. Some it seems associate are Christian duties Stucannot de it. There are some people dente-be courteous one to another, that are calculated to make all around and to your teachers; bushands, wires, parents, and children, be courteous. Observe the babits of the divine famihat if you are not careful you will get ly and the divine character. I can into the same condition. "Weep with say to you, heleg the oldest in the them that weep," etc. There is some room, that I have been for forty years traveling more or less over our try, alone and in company, and I have never met with much insult or unkindness from these among whom I have been thrown. In my early youth I -be of the same feeting. We now tried to learn these Christian manners incultivated I tried to be civil. I tay not this to brothres "Let beast, but for your encouragement, amining the writings we see the title is the church. young people. And in a similar way, both the low, we recommend every element of our afteriors, it is a right too. We boly religion. Our Christinaity leads need not pay for it. The owner has to courtesy. And, my henrers we promised it, if we only do his will. It want to tell you that instead of giving is not bard to perform either. You wrong for wrong, and avil for evil, you know how hard we lubered to pay for must on the other hand, give good for our farms; nothing seemed too discult want to tell you that instead of giving evil. You are called upon to bless those that curse you and despitefully Monday till Saturday, and on Sunday is not right. Christians must not go us you, as Christ did. Don't render to war. Bretkren should not kill evil for evil, but good for evil. We not con snotker, and whenever we admit called upon to do that by the Greek her? At you will this writer the constant of the control o Master, under whose laws we should live. We must be loving and courteous and kind, and roturn good for evil. We would like to dwell upon put together make a great work. the importance of cultivating these feelings. The Spirit of God plants there feelings in our hearts at our you gave your soal, viz: Baptism and conversion, and we must cultivate them. We come into the world little babes, with two bands, cars and eyes, but, you know, these members must be developed; these little arms must be made strong. We must develop those little forms and bring them to maturicommunition meeting in conflict. But ty. And so it is with the virtues ted in our hearts at our conversion. They must becaltivated and developed. Do we study Christianity in that way? We cannot expect to have great afrongth unless we cultivate these ale ments of Christian character. Lot us

> In conclusion notice the thought that if we would inherit a blessing, we must try to bless others "Not rendering evil for evil, or ruding for railing but contraviwise blessing, knowing that ye are thereanto called, that ye should inherit a blessing." Let us then try to make our lives a blessing, and we shall be blessed by the Lord with all that he has promised to the

cultivate the feeling of brotherly love,

courtesy and kindness. They are to

be subjects of cultivation. Our aften-tion is to be given to them and in that

way we will become men and weemen

in Christ and will greatly beautify our

Christian character.

TRUTH is rich in time. It has all connected with the subject of courtory | the measureless wealth of eternity to use, so the multitudes were fed on the use, so the minitudes were lost on the barren seashore, and the fregments gathered up; little children blessed tenderly, and the blind beg-gars made glad with heaven's light in their darkened eyes, while sin lay like a great 'pall on the face of humanity sands were dying in the dark

There a thousand joyous things in life which pass unbeeded in a life of part of heaven. For this courtray joy, as thine bath been, till breezy ser-

#### Essay WHAT ARE YOUR PROSPECTS ?

ST R . 2005 Come, Brother, let us reason together.

To start with, What are your prospects for a future inheritance in Heaven? You know our Father promised no e permanent home in the great mansion above; you remember He gave us some work to do and sent H start us After departing this life, He left a rule of action, and a course of labor by which we may secure a posttion in that future hear. All rections and plans of operation are written in a book. Doubtless you have No! Ab, I am surprised. You romember when you bought'your farm you examined the record to see that the title was good, then you sought counted of a lawyer how to proceed that you might be safe in buying, and having followed the instructions you secured a home. You took the proper course exactly, and your inviwas a success. Just so in spenring that other home which is abiding. By ex-

afe investment; it as a gift too. for us: we inhered early and late from or? Ah, yes Woll, this written will is not sa, it is made up of many little things, easy to perform, if we once get the consent of our minds; and all these When you covenanted with our Fa ther for a title to that future home

vowed to renounce the world and folwe would that others should do unto Have you done so? Have you made it a rule of action? Let us see. Some time sgo you had a fat beef to il; very auxious to dispose of it, to get the money, you said to neighbor "If you send a buyer I will elso you so much." Very well, neighbor P. tells another man of this animal, who

goes and buys it. When asked to do as you promised, you said, "O, I did Bible in your hand and compare the not meen it, I was not in carmes," mass with the restriction of the Lord's Some time since, neighbor P. had an article for sale, you said to him, "will you give me so much if I nell it for you?" 't you see the the inconsistency,violating this golden rule by asking our neighbor to de for you what you fissed to do for him? Think of How selfish, how upprincipled. Then again, you had a surplus of grain last year, one of your neighbors, and a nom other, too, easee to huy, you charved him considerably more than the a tomed price,-more than you could get in the market Don't you see the transaction was altogether in your favor and against your brother, thus preferring yourself to others, and again violating

the rule by which your business trans one should have been governed? Again, a poor, weary traveller came to your door and asked for lodeing, but n rofused to keep him and told him to so to Mr. P's , where he could ston again indulging a spirit of selfishness and violating the instructions of the book, both towards the stranger and your neighbor. Last Sabbath our Elder annou

council meeting to be held and strong-ly urged all to be there. Quite a number of Brothren were present, but you, with some others, were absent. You say that your hay was just ready to take in, and if leit out would have been spoiled. Perhaps so; but as a general py at this bath beat, till storpy are: popiele. Perhaps so ) text as general jor the freig and the coast. Manyors the centure sport are on our some one of the popular sport and the popular sport are on the popular sport are to be and mind that studies to derive de supplementation.—Place sport are the popular sport are to be and mind that studies to derive de supplementation.—Place sport are then popular sport are to be and mind that studies to derive de supplementation.—Place sport are the popular sport are the

in the morning and retire seen in th in the morning and retire soon in the creating, giving yourself no time for reading. The bible says, "Search the Scriptures" A plain command. Not only so, but absolutely necessary for our spiritual growth in christian life If you were to neglect your temporal ntes as much as you do the tian duties, it would soon so down and finally you would be sold out of house se. Beware, lest you less your title to the heavenly home. Remomber, profession without possession is nothing. It is true that you are respected by all,—a good neighbor and a oral man—but there is so mothing be yond morality, dosper and be icr, which we must possess before we can be fit subjects for Heaven. If we love things of the world better than Christ's ser vice, in this life, how can we enjoy the society of the Saints, and Christ in

What are your prospects, then? Let me advise you to take a view of our past life, and compare it with the gospel rule. Let all your actions be 255, some specimens, and shall car cour motives be of the purest, you may hope to inherit an abiding ome in the promised mansion.

## THE BIBLE

BY JOHN NEEDILY

There are two classes of our citize who smoot persons the Bible -one beaver of giving out too much light, the other because they say it advocates darkness and bigotry. It is no wonder when christianity degenerated into a everees of suppretition and pricet craft it the light of the word is feared by those who make shrines for Diagn of who receive the liberal offerines of the faithful for services at the Pithing

ozacle. \* The wounds incurable the Bibl

translated by Luther, inflicted upor German superstition is an acknowledg-ad historical fact. If you want to know how this could be in the face of the fact that the Catholics profes protection of the Divise word, you need nly go to the mass with your pocket suppor. If you do not kenw Latin well enough to keep up with the priest, you can see the Latie and Roglish in part columns in the large sized prayer book The Bible tells you that the original suppor was an evening ment. In the mass you will see it to be a breakfast. fact the church roles will not allow of the pricet saving mass after break fast, nor will they allow the propie to receive communion after breakfast Your idea from the Scripture is that of

a fair meal - the portion of each at the mean is a very small wafer-your idea from the scriptures is that ous took bread and broke, and an "Toke and est" at course you info that they took it in the usual and natural way in their bands (they had no forks then) and did cat. In the mass, people are disciplized to put out their tongues to receive the water, it being too holy for his disciples to hand! although it is on record that he invited Thomas to feel Him-to handle Him. The open Bible tells you He bade them "Drink ve all of it." In the mass you will witness no communicant either

priest or layman, save only the officiating priest, drink the wine. Then the chapters of the New Tests ment give you the idea of the suppor heing a memorial, a commemorative in-stitution. In the mass it is a sacrifice for the living and the dead. Here you

in that which is the most interesting is not Striptural. But you see an to us. Hease, by absencing yourself offering and a boxing down of all frees these meetings, you takes that the people artifacing of their transit you are not interested, and consequents and a bearry worship of something by an ambrillation in. Again, you may:

1 you as unfailtain time. Again, you may;

1 you see celevated high above the princes let the Balle. You go to work early lead. This is a west of the heast of the supper which we cannot d the scriptural institution, "Theu shalf vership the Lord God-Him only shalt thou serve." Now, the tendency of Paul's words as to speaking in unknown tongues, and speaking to the under-standing, is not regarded. The private masses said by Monk-pricets, and oven secular priests, in private, bears not a shadow of resemblance in any way to the supper, as to time, food or con ion. The priest goes through the whole cremony alone, and uses the communion (?) elements alone, nehody gives, takes, receives, ests, drinks, but himself. There is a supposed benefit to those who pay, or to their friend, to thomselves or their properties, to bedie or souls. Those private masses, indeed all masses, have the look of incantations, or the working of spells.

In the dark ages, almost all Bible nowledge was lest eight of. The Lord's prayer became words of magical superstition. I shall copy from Town-ly's Biblical Literature, 2d vol, page governed by obristian principle, and transcribe with pen and ink as I wish in each matters to be accurate

It was common in the middle ages for illitorate people to say their pray ers and creeds in what they the was Latin. I know by experience how these kind of Latin prayers arolearned They are learned by hearing not from books and pass along without any in quiry or criticism as to their or ness. The words are caught up with out understanding as a parrot

to speak
The following is a specimen of the apostles creed, "crossum zum paturm omtentam croatorum ejus anicam dominum nostrum qui sum cum sops rir-gini mara; erlas fixus, ponchi pilati audubitiers, morti by sonday, father a ferdes, 'scelerest un judicarum fivis a ortibus. Crooxum spiritum sanctum

ech Catholi zemis-urum, peccaturum communiorum obliviorum, bilam et turnam again " What they called the little creed ed as a churm ran thus 'Little greed, cap I need

Kneete before our Ladies kuce : andtos light, candles brun, Our Ladie prayed to her de

That we might all to heaven come, Little creed! Amen," The white patermenter

White Pater Notier, St Peters brother, What hast i' the t' one hand? White book leaves. What hast i, the to other hand? Retree yate Kepes , en heuven's yatqu and stelke (shut) hell

And let every coynome child creeps to it owne mether, White Pater Nester, Amen."

A plant called vervain was believ otent against pril spirits. When they gathered it they crossed it and wed it in the following manner: Hallowed he then vervain, as then grow

est on the ground

Por in the mount of Calvery there thou
west first found

wast first found Thou hoslest our Savier Jesus Christ And stanchest his bleeding wound?" "In the name of the Faiker, the Box, and the Hely Ghovi

from the ground," Whites Works, Proface see, 13 Lonon 1624, 5th edit, fol.

The friends in Ponnsylvania moun-tains will see that they are not alone in uperstitions. Oh for light to expel darkness

New I would nak, if the infidel be what he boasts, the friend of humanity and civilization, why does he belittle the trachings of Christ and of the Spirit when it is evident they expel such darkners and superstitions as the above and the like practiced through the heather ages? The Bible and ed-

with a few individuals. A few glim- which some refuse to be obedient be recalled. How many a lutter steep with a few individuals. A few glins wares some mease of the knowledge of Crist will be the large unjority, who have dis "the gail of bitternous" and in the mease of the knowledge of Crist will be the large uniform, which is a consequent to the beautition a life and we want the bursten equalited, the very essence of left, would then the consequent of the consequence of left would be comed to the beautition of the large uniform to make their cartes, [gail by belief. How many an acstudy in the Greek arademies without yes, utterly refere to pay their quota, such knowledge. Imperfectly the oven after agreeing that the matter Bible is followed; it makes its mark should be decided by vote of council Bible is followed; it makes its mark should be decided by vete of council on the nations who receive it. Had I Brethrin, we feel that "such things time I could make this clear but you ought not be," and for the sake of the ie- giery of God, hope they are not often can see it yourself by thinking a that on the world's history, both an met with. But, nevertheld ciont and modern, on the nations with things are, and it is greatly to be feared and the nations without the Bible, on that it exists only as the fruits of the antiquity and on modern times; on the coveres heart, and therefore has no lost sciences and the present; on the more claim to our fellowship than any lost setences and the present; on the more care to but returning the charities of old and those new in ex- other gross sin, for the Apattle has istance; of the present and past condi- classed it among them. The object and laborery There and use of the flands proposed to be has been much blood shed through the raised should, therefore, always be kept ages of Christianity. The insidel will in view in our proceedings and I primit that, but the Bible, Indiana, Pa.

theology and heathenish caremonics

sheathed the carral weapons.

the simplicity of the Gospel.

OFFIREM CONTRIBUTIONS.

BY JOSEPH HOLSOPPLE

their enimons seem to be expressed.

you." Finding no other measure of

Polo. Me

the New Testament does not teach this. The forgetting of its commands FUEL FOR THE ENDLESS BURNING. and the substituting appruistions in

MY C. H. BALSBATOR.

gave rise to the disputes which un Reply to an anonymous letter from doctrines of predestination, of patri-Mary A very pleasant surprise was your passions of the conternity of the Father, and the Son, and whether the ed letter of Oct. 15. Woile Hely Ghost proceeded from one or ading it, a passage of "the sweet both, the real presence of Christ cur-Pealmist of Israel' nally in the communion with the locaoul: "Thy people shall be willing in the and descriptions of the future habitations of good and evil persons pecupied men's minds and supplanted ing." Psa. 110: 3 "Willing in the day of the sect" That is always if we of thy power" dom of God and the power of God" By reference to the Report of Annual Meeting for 1890, page 48, it with Him in God." Another passage happiness of life depends. We should your lector brought viridly to my consider how many of the thoughts will be seen that this subject has been mind. "In a great fight of affliction, the and feelings of every day move on in with to feels that that subject lake over before that hely, and that differences and administration of spicious parts and that disperses of spicious delibiled among between period among the spicious parts and there does that the believe to all reschos for the junctions of the junction and the spicious of the period among the spicious of their native below to the property of the form that it is a subject to the parts are consecuted from the period among the spicious of the period among the period and the period among all who participated in the discussion than this? anything that more power

Then in order to come to the reconis the soul, and the ravishing beauty governed desire of gair is perhaps, the of holiness'? I often wonder whether greatest of all evils and threatens our ciliation of the various views and arguments it is only necessary to look some of our money-hoarding members national prosperity. Happiness is the at the premises from which the argu- know that at is in the New Testament. been that all are striving for, and If "the love of money is the root of greatly to be desired - Happy thought, Taxation is opposed on the grounds all evil." its complete consecration to all may obtain it without di that four firsts much t decide to go to been so one of the most glorious tri be supply; it is directly to all, having the expense of building an Orphusa bome, a costly church ediffer, or em wagastaca and four indignation will gannot be parentsed with centre. reach their fulfillment: "Go to now, ed boon we were left to grope our way some scheme on which the word of God gives no direction or command, and compel the other fifth ye rich men, weep and howl for your mand, and compel the other mith yerich sich, Weip and how it nor your without a guide, we no doubt would who represent the reside of the or, inderent that shall come upon your, unkeen many indectual offices, we gasination to hear the harder. Such a Your riches are corrupted, and your could know nothing but what we learn proceeding would indoubtedly be garmented are model-secte. Nor gold from suprinces, we might speed much section with the section of th thom shall be a wetness against you, ly tressures are often a hindrance to, invalid, has become a church charge and shall cat your floob as it were fire. and not a means of obtaining it, Jesus and the britters, some of these, have made a faithful effort to provide means the last days. James 5 1—8. It not just it may be mistaken; be his made it for the mistaken; be in the mistaken; but the mi made a faithful effort to provide means the last days." James 5: 1-2. Is not and it cannot be mistaken; he has for her maintruance. For several years this enough to make angels held their told us where it is to be found and they succeeded, but at last, because of breath with astonishment! Bartering bow obtained; expectation in any oth-

But here is a case. A poor sister, an the atter retusal of some of the soul and Christ and beaven and eter-wealthy members to contribute even nal wealth and glory for "gold and a tithe of what they should, and silver and the vanities and gratifica-discouraging others from doing their tions they procured "Be astonished, duty by unreasonable research, the church becomes involved to debt and afraid, be ye very dessist, saith the majority seeing the necessity of Lord," Jor. 2:12. Out of heaven, maintaining the honor and integrity of from the hos and heart of Jeberuh the church and looking at the scrip- Jesus, comes the awful declaration, tures, find that it is socepted accord-"weep and howl, ye rich men." "Their ing as a man bath, and not according works do follow them" is as true of those who die in their unrighteous as he hath not, though they know the blessings of God are to the "cheorial acse, as of those who die in the Lord." gives," still think that when grudgers [for, 11: 13. The wicked and self tor. If a reasonable amount of this have made it a "eccessity" it is right plensing "shall cat of the fruit of their world's goods could satisfy the cravto say to the willing ones "I would not have others used and you burdened."

on which is now elorsed in which the passions burn with a vehement flame, will then come back a

a tive cost of quenchless dampation. BEFLEOTIONS BY SOLOHON KATNER

The prosperity of a State depends on the wisdom and intelligence of its governor. Likewise, self-governo depends on sell-knowledge, without it it would be impossible to govern do mre, thoughts, temper and the tongue. We must of necessity acquaint our selves with the teachings of Jesus he fore we can successfully combat error and advance in self-government. It is exident that much time is lost for want of proper government of thought. It vious that deers takes shope and gains strongth from thought. To cherish good thoughts in characteristic of a

wed mind. Let the wicked forsake his ways and the unrighteous man go of "the sweet his thoughts. Such are the require-kopt ringing in my ments of him who waiteth to be gracious and delighteth in mercy. Said day of the power, in the meauties of the Paulmet, I thought on my ways ther's love, care and protection. from the womb of the morn- and turned my feet unto thy testimonies. Also, I bate vain thoughts. Th Bible is replete with the contemplaallow it. "All power is given unto me tions of the eternal mind and may be

in heaven and in earth." "Lo, I am entitled the thoughts of God. Delight with you atware." Christ is "the wie shyself in the Lord and he will give thee, the desire of thy heart.-Praims

seems to me to be a necessity for exsome to the to be a necessary per new anxwar 2 (see 8 × 2). In there any: may be traced to it regulated desires, mining this topic, for I believe that him laing in the whole fibble more thathing if The mining and superplicating of that like it is the desired to the discussion of the superplication of the su minshine without a guide, we no doubt would

er way will end in deplorable disap pointment. In our dying hour a tross ure will be most needed, when the hope set up by earthly treasures will vanish like smoke before the sterm. Covotousacse is a tearful and a rapidl growing ovil; the most sacred consid erations are being sacrificed on the altar of earthly treasure whose prom ised happiness is a chest and a delu sion, dispelled by thoughts of the flerht of time, the uncertainty of life and man's accountability to his Creaown way, and be filled with their own ings of the carnal mind, perhaps on higher nature than that. Go to Jesus devices." Prov. 1:31. "This shall ye excuse might be found that would in and humbly submit youngel under his

unqueschable flame, they had stamp- the heart is decrived and God dishon-

The Christian, threakfully accepts the being. He makes all things ward of industry, frugulity and tem. Lore will be the principle and p perance, and wisely uses it as a means ing power in y rance, and wisely uses it as a means ing power in you. You shall be the which to augment his treasure happy partaker of His divine nature. by which to augment his treasure happy parasers or which to has placed for rafe feeping. The Sprint of few will be care out and in the care of Jens. Treasure in you shall receive the fills Sprint of Heaven, ploading thought, alwaysaure, adoption which erich Abba, Father, when mented. No meth, no run, no and you shall be happy in time and

tarnish from age and no thinges there oternity. all are honest in that happy kingdom As we cain wisdom by the exercise of salf knowledge, government of thoughts, desires, temper and the tongue will become easy and natural,

if the glory of God be our object; then the strength of our desires will be pro-portioned to the value of the objects paired

Self-knowledge may be termed Spiritual education, which is needful in self-discipline. To know ourselves, is to buman nature, the knowledge of which coubles us to exercise charity and humility When the truth admits the mantle

of love should be case over the failings If wrath must have a place, it should

ot be an abiding place. The fear of, and love for God and his attributes, and all his great family of hildren, is religion, and its demonstration good works; its rewards, our Pa

ORUM BASKET, NO. 9

BY DANIEL BEIGHT.

dom of God and the power or any to Jown and Greeks as steadily as he partial to Jown and Greeks as steadily as he partial to Go a due regulation of desire, the some scalled Obstitates serve and the property of the some scale of Obstitate serve and the property of the partial to the property of the partial to the partial to the property of the partial to the partia obey God, upon the same principles that wild beasts obey their keepers. So long that the master and parents are present and threaten with the zing red, so long do they obey It is the fear of their presence and the threatened punishment that prompts them to obedience. But wh turn their backs, the fear of their pres ence ceases, they forget the threatened punishment, and their evil inclinations ree ive power to encourage them to de their own wills

It is a well known fact that keep ers of wild beasts, whon they enter their cages, dare not turn their backs Sometime this summer, Coup's circus and monagerie exhibited in Winches While making their street parade the keeper of the hyenas-who on such occusions enters their eage and with his hand deties these for cious beasts-he, attracted by the laughing crowd, forgot himself and turned his back a little. But they seized the opportunity immediately and sprang upon him and began to tearhim to pieces. It was with great difficulty that the other men of show got him out, and he was so severely injured that his life was endangered

Mon in his natural and deprayed state is more like a wild brast thun a father commenced to live a Christian mman being bearing the image of h allwise Creator He is a "child of wreth," and it is upon the principle of for that he is indu sted to render obediexce to his superior.

Dear reader whether you are young or advanced in years, whether you are a youth under the tutorship of earthly parents, or a servant hired by an earthly master, to perform some manual labor; or whether you profess to be a servant of God, do not render obedience upon the beast like principle of fear. It is your privilege to be endowed with a far more sublime, a

here often word and you berrised. Server. Poer. 1.31. "This shall ye decrease night to found that would in leadership relativistic to the control of the con you his good and holy Spirit, which

DISAPPOINTMENTS. BY S. T. DOSSERMAN

Yes, sometimes a text forces itself upon us and the mind becomes prelific with thought and affords a chance for the pensman. This text is just now keenly felt by the writer, who in rom pany with our dear mother started for the mission field in Perry county, Ohio, and by a little bit of carelesen the wrong train and failed to reach our destination. Well, somebody blame. See how ready to lean upon somebody else. The conductor, yes the poor conductor is always respe sible you know, he when taking up our tickets failed to tell us to change cars, and we, citting in our casy scats,

neglected to ask and hence this disapappointment. O, well we are out a few cents and one night away from the saints whom we expected to meet. Learning our situation we returned and started anew and hope yet to reach our destination. How soon we retrace our steps when

we find ourselves mistaken is things pertaining to this life! When time. dollars and gain are at stake, one call is sufficient and we return, and will make sacrifice to be placed aright How is it in regard to things pertain ing to our spiritual interests? How many people are on the wrong train and though called and warned of their neglect, yet in their casy chair they sit and onward they go tearless of all consequences. A chance one returns Some wait for repeated calls loud and long, while others never come. I am glad that on this bighway we have true conductors, watchn

upon the walls of Zion, who are willing to call again and again inviting the erring to return. I am glad Christ calls by the influence of the Hely Spirit. I am glad there is but one way of travel, and glad none need necess rily be disappointed. It is a sere way and its blessings are certain. Some you are on the wrong train. Stop at the first station and return to the Father's house. Secure the robe, the ring and the shees the needed sings and happiness eternal will be yours to enjoy. Nescark, Ohio, Oct. 21, 1880.

"WHO'LL PRAY NOW."

In a family where there are two one children the mother has been a Christian for a number of years. The life only a few menths ago. For some time the mother had asked a blees-ing at the table. A short time since she was taken sick and was confined to her room. When the family came to sit at the table without moti

youngest child, a boy throe years of "Paps, who'll pray now, mother's ck? Shall I say, 'Now I lay me nick ?

down to sleep' The father took up his cross and see then has performed his duty.

"A little child shall lead them."-Congregationalist.

I know not what the world may think of my labors, but to myself it seems that I have been but a child playing on the seashore, now finding some pebble rather more polished, and you." Treflet to other assume of unsecretable than they led steep; the best is decreted and till of show.

you his good and hely spirit, while no more published and the consistent of the steep of the

#### The Brimiting Christian. PUBLISHED WHERE

SENTINGDON, PA Nov 2 1550

EDITORS | BLS. JAMES QUINTER, B B. SEUMRAUOB, PROFESETORS: ) J. B REUMRAUOE.

## MISSIONARY BOARD

At our late Annual Meeting, the Brecheva's Feek of Secapcium was committed to the sharpy of Asacol Meeting. Also the Dan-iab Musion was transferred to the some body, and it is now known as the Bretheva Deventie and Foreign Museas Board. The Belleving brathern condition the press following brathern conditions the Secap-

loard:
James Quinter, Hunlingden, Penna.
S. T. Bosseman, Dunkirk, Ohio.
Joseph Lordy, Antioch, Judiena.
Encoh Eby, Lene, Illinoli
Daniel Sruhaker, Jowa Centre, Iowa, OFFICERS OF THE BOARD.

Enoth Eby, President. Jemes Quinter, Tress. S. T. Bosserman, Sec'v. Bao. Jesso Colvert when just heard from, was in Maryland and reports very good meetings.

о. В. С. Моотам'я соггон ents will now address him at Big Lick, Rosnoko county, Va.

Bao. Cassel of Philadelphia stopped with us over Sunday. He manufactures Terra Cotta ware.

Naw enhacribors are now coming in every day. Now is the time to work Send for sample conics.

P. J. Baown, of Congress, Obio, and Worst of the Preacher were at the convention at Berlin, Pa. Bao Jesse Calvert was present at

the love feast at Waynesboro, Pa. One added by baptism.

Buo. Howard Miller's address in changed from Elk Lick, Schnerect Co., to Lewisburg, Union county, Pa.

Bao, J. W. Gephart's address is changed from Cornell, Livingston Co Ill., to Arkadelphia, Dallas Co., Kau.

THE dedication of the Johnstown church was on Sabbath last. Our randers will perhaps hear of it next

On account of Suisbing up the Almanne this week we are several days behind time. Will be on time again

shortly. Bac. Swigart reports a good most-ing in the Lost Creek church, Juniata

mty, Pa. Two brethren were elected descons.

A seew storm set in Minnesota Oct. 17th, piling up drifts to the height of et, delaying trains and interfering with travel.

Ir is said that ten thousand Chinamen are contemplating removal from harvest is nigh, and our watchward Cuba to Now Orleans. They expect should be, let us go forward and pos-

to work on the plantations. A occor deal of correspondence and

will appear next week.

THERE have been immense snow storms in the North, and the cool breeze has been felt very sensibly in

about twenty-one or two years old.

Buo Isase Barto is visiting his friends in the East and scoms to be enjoying it. We will expect him to visit the Passerrive family ore long.

Ir is now decided that all colleges eminaries, and all charitable institu tions shall be free from taxation. This cars the Brothern's Normal College

Bao, James Evans, new at Dewitt, Mo., informs us that he intends travel ing a good deal this winter Our will hear from him, we hope, freepently.

Bao. J. M. Mohler gore to Cumber Hac. J. M. Moblergoes to Cumber-land county, Pa, sext menth to hold meetings. He expects, if health per-mits, to hold meetings at different points until after the holidays.

Bao. Will Spanegle, of Hill Valley, a., gave us a short call on Wednes day of this wook. Ho is ready and willing to labor for the advancement of the good cause.

Ws are to have a visit from Elde John Nichelson, on his return from New Jersey. We are glad to have him come, and will try to make him jeel at home among us

To-DAY, Oct. 26, our town is full of excited people. A political conven-tion and parade. Our brothren stand ploof, attend to their business and go on with their work in the even tener of their way.

Bao, R. A. Zook has just returned from a visit to his father near Mafta-wanz, Mifflin county. Be attended church at that place on Sabbath. Eld. P. S Myers preached an interesting

Bao. 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 haptism and on the 10th inst. two n

THE General Conference of the M E. church have ordered the National Repository out of existence at the end of the present volume. Dr. Curry, the editor will become associate editor of the Methodist.

Two souls were added to the Pipe Creek church, Md., at the communion meeting at Mendow Branch Brother Solomon Stoner was ordeland to the eldarship, and Uriah Bixler called to the municity.

Ar a late meeting of the Southern District of Illinois, it was reported that over \$4,000 has been pledged towards the creetion of an "Orphau's Home," and a locating committee has been appointed.

ENCOURAGING reports are coming in from all directions. Now is the time for active work. The field islarge, the harvest is nigh, and our watchward sees the land.

Ir our readers will be kind enough other matter intended for this week's paper was unavoidably crowded out. It will assuer next week's the send set the names and address of paper was unavoidably crowded out. Such hecthren as are not taking the Battaran Construction. PRINITIVE CHAIGTIAN, We will be pleas ed to send them a sample copy How many will do this 2-

Pennayivania for the last for days

A consistencement to the Christian Advantage

Bao. John Duamire has hose elected
to the minetry in the Spring Run congragation, Ps.— He is a young many the proposition of the propositi

and an exhortation given, after which the monthly collect on was taken and then all departed in peace.

Bno. Quinter had prepared the third paper of the series he is now writing, but it was mislaid and was not found until too late for meertion. We just now notice that we have some matter from elder Miller that should also bave appeared this week.

Buo. Andrew Brumbaugh, of New Baltimore, Ohio, says a sister of elevon years of age was added to the Bast Nimishiilen church to-day. Diligently reading the Scriptures and the juvenile papers of the Brethren un-doubtedly had something to do with bringing her to the church so young

rhoumatism, and in consequence had to protract his visit longer than be anticipated. He, however, as better now, has returned to his home and is comfortable and happy Buo. John Diebl of Maryland, Ogle ounty, Ill., save erest destruction of nd property occurred in the Up-

per Leice re gions during the 16th and 17th inst. West Branch church had its lovefeast on the 12th and 13th just Ten were added to the church. D. F. fur was the officiating brother. As usual we are receiving correct

tions, &c., for the Almanac when it is 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 atten

Bao. D. C. Moomaw says: "A royu ant was that which the Father's children held at Johnsville on the 9th and 19th ult. Brother R. Wells was called upon to take part in the pub ministry, and brother James Wells was elected to the office of descon, and two brethren were elected to the full these. 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 Knieley of Indians. They had been attend ing the communion meetings in the Clover Creek and James Creek

congregations, and after they wer came to visit the Primitive family at Huntingdon. We were glad to have them with us and were a they could not stay longer. They were present at our social meeting in the chapel on Wednesday evening, and brother Knisley gave us a short We hope they may visit as again be fore their return home. They intend-

od spending a few days at James Creek and then visit their friends in Bedford county.

A mornism from Kansus says he is determined to have the Passirive more widely circulated in his country next year, not only among the mer bers but othere 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 Brethren. Among those especially I desire to have the Paramiriez circulated. This is right. We are anxious to have our paper put into the hands of all seckers after the truth, and our

WE hold our regular monthly church WE have just received a lotter from matter that is rubly worth the small meeting on Menday evening last. The brother T. C. Hollenberger of Chicago price asked for it. We gave the Minisship was well represented. No As our readers perhaps know his bus- tenst List considerable attention and special business. A chapter was read inces is shorthand reporting, and he all corrections sent us were made up to now seems convinced that Chicago is the day of publication. It contains 40 the place for him as far as business as pages, is neatly bound in strong paper concerned. The following is an ox-covers, and will be sent, postpaid, to tract from his letter :

"I miss the church privileges very much, which is a serious objection The majority of the people here, in their mentiate desire for gain, seem to have crushed out the acethetic part of their nature, and the hast that can be said of thom is, that they are a very profane class of individuals. Incorsoliem has a good many adherents, also a number of other freethinkers and the popular belief scems to be to believe nothing, and if anything, to believe the dectrine of future punishment a myth, and judging from the to give Bro. S. Z. Sharp an opportunity conduct of the majority of them, I think they have admirably succeeded."

Stres Issao Price had been visiting bis daughter at Gettyeburg, Pa., an ed by a letter just now received. It all the position silected to them chronicles the death of Elder F. P. We do not wish it understoo while there had a severe attack of Leobr, who has labored long and faithforget his first visit to our home. Since wards him most tender feelings of Christian regard. He was also a most setive Sunday School worker. Thus,

> THERE has been a great deal of telk about getting on a plan for missionary work, and it is, of course, all right; we must have a plan-a system, but this alone will not accomplish the dance of some five or six miles, we work. We now have a plan side a ke had an appointment on Sun corpse of officers and yet the work We were very kindly received, as es not seem to progress very much. There is still semothing wanting. ongsmoor may start the ongine which moves bundreds of wheels, but the power is not in the wheels nor the cogine; there is a power apart from 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 must be a power apart from We must have a deep sense of our obligations to our fellow man, and a greater love for souls. This is the sling that will put life in the organs zation, and make it a power for good.

obituary will appear next week

Tan Christian Advocate given an ineresting paper on the Record and Pre gress of Foreign Missions, read before Missionary Association in Connecti out. A great effort is certainly being made to bring those in beathen lands to a knowledge of Christ and His Gospel. It is said that in Roman Catholic cuntrice, Missions are not generally prosperous. In Spain, perso more abundant than converts. In Italy Schools and evangelistic and Bible work are producing good fruit. In Austria, the government is too intolerant to give Musicuaries a fair chance to work, though something has been gained for religious liberty. Prance is once to Protestant Missionaries and offers a very inviting field to work. In tonted persons, are not estimated and Graces an order has been issued from are desirous of bettering their condithe Government directing that the New Tastement, in modern Greek, he read in all the public Schools

BRETHREN'S ALMANAO

heart twenty-non or two years old.

Are of our patrens who field like of extended by the cheart. He was the part of the patrens who field like of extended by the cheart. He was one would find find in this half of a special defer in this half of a special defer in this half of a special continued by the cheart. He was one would for find the latter growth be associated load who are not purposed aspine on the continued by the cheart. He is the store growth of the latter growth and the store growth of the latter than the store growth of the latter than the cheart growth of the cheart. He is the continued to the cheart that the cheart growth of the cheart. He is the continued to the cheart that growth one was the prompty field with the cheart growth of the cheart. He is the continued to the cheart that the cheart growth of the cheart that the cheart growth of the cheart that growth one was the cheart growth of the cheart that growth one was the cheart growth of the cheart that growth one was the cheart growth of the cheart that growth one was the cheart that growt belongs to a regular Family Almann: whon he said "Contentment with God.

It also contains a large amount of inliness is great gain." The design of
leresting, useful and religious reading the apostle doubtless was to rebuke

all desiring it at the follo Single copy, 10 cents; 12 copies, 31 00; 100 copies, \$8 00. 50 copies at hundred rates

#### OUR STATE S S. CONVENTION

As will be seen, we this week publish the programme of the coming Con-vention. For the purpose of having a mere thorough discuportant subjects named, the programme was shortened by outting out the corays. There also was a change made to discuss the merits and d We have now on the programme the

Anorusa veteran of the Cross has names of only such persons as we have finished his course. So we are laform-reason to believe will be present and

We do not wish it understood that we want only these to attend who are fully in the service of his Master and on the programme. We expect, and the 'promotion of the good cause. heartily invite, all Sunday School work He will be especially remembered by the children and young people of the labors of the meetings. We shall do homes be visited, as he was a great everything in our power to welcome friend to the young and never failed to and entertain those who may feel dis-win their friendship. We shall never posed to be with us on the coorsien. In order that we may be the better pre then we have always entertained to. pared to do this, we kindly selicit all wards him most tender feedings of who expect to be with us to drop us a card and so inform us. Where there is a number coming from one church, one one after another passes away. Letus all work while time is curs as we may been the called to our rewards. His anxious to have a large and good meeting

#### A VISIT TO THE COUNTRY

On Saturday last we wont with brother Swigart to the country, a disbe had an appointment on Sunday We were very kindly received, spent the evening pleasantly and on Sabi morning had a pisasant season of worship The congregation was not from some cause, as large as usual but very attentive. There are a few families of brothron living in this locality, mostly Ruperts, and belong to the Hunting don church. There is preaching t prory three weeks and she shout two miles from town which are the only appointments outside of the tow limits. At both of these places there seems to be an interest, and we hope seed is being sown that will ere long bring fruit. A LESSON OF CONTENTMENT

There was one thing that specially uppressed our mind, and that was that the people are so completely content ed and satisfied. The country is very hilly and rough and the red is not what is generally considered produc tive, but they raise grain enough to de thom and perhaps some to spare, and have an abundance of all kinds of fruit. In fact they claim they have the best fruit country in the world. But notwithstanding all this, some a our eastern and western farmers would think it so impossibility to farm their land and make a living off of it. These people make a good living, have an dance, and are the m od people we ever saw. When we go in our fertile valleys we find disce tion, and as a result, are not so happy. We have newed this among brothroe. Some that are located in our fertile vaileys and on the rich praries of the west, have the finest buildings, and yet not contented, What good doss it all do them? Are not those brethren living on the ri dges with a contented mind far more hap-py? The apostle hit a grand truth

living for, and it is likely that those who have such fertile land and are not sfied, are feeling a httle that way. as we have enough of the things of life to make us comfortable, we shall

A FOND REMEMBRANCE

After services we went home with a Lutheran friend who treated us kind. ly. He is located on the farm that our aged brother Michael Bellinger now in Carrall county, Hinois, used to live on, and it are med to do us good to tread on the ground, that once belonged to him, who in our baybood days, we loved and respected.

a great deal, as we think our agents extend our field of unofelness. and friends know what that means. We made the plain statement of our terms to which we will adhere unless in case an agent has worked hard, wish to run opposition to our brethren of the press. If they see proper can do so. We hope our agents will have a higher object in view in soliciting subscribers than merely peconi-

the interests of Huntingdon or the and those we have never visited the interests of Huntingdon or the Normal School. We located here was that notes we have never rested. The first lovefeast we attended was that in the Hill Valley congrega-But we thought it a good lecation for pered and she Lord has added to our number. We kindly ask our brothron Pa. holy Christianity. In soliciting you present. Cur finity was with us and can represent the Phimirive as an exponent of the trath, a defender of the doctrines of the Bible as held forth tended was in the Lewistown congre have for their object the bettering of it near enough to commend it to our brethren and sisters who have been readers as to enable them, consequentionaly to recommend it to others We shall sim at improvement. We want to make it still more and more useful their end will be peace. as an agent in the hands of God, for the dissemination of truth.

change until we could be prepared to the brothren and sisters.

on the 19th and 20th in view. We will likely do it at the close of the present volume and may, in a couple of works, send out a speci-

tand that we desire them to ald us in procuring subscribers, yet some of you may overlook the fact that no matter how laudible an enterprise may be, it must be pushed. We should trust and pray but we should at the same time work. We hope you will all look at the matter in this light, and Two weeks are we sent out our that you will set to work at once and prospectus for 1881. We did not say do all you can in an henorable way to

## OUR VISIT TO SEVERAL CHUROBES.

We have attended several love ne case an egent and see proper to feats in our State District, we mean give him something additional. This the Middle District of Pa., this fall.

And we were requested to actual several more but having made angagements to attend those at which we were present, we could not be te held out greater inducements they present at others which were at the same time, though we should have hern pleased to do so. After the appa-tolic conference at Antioch Paul said to reverence and godly fear." ing subscribers than merely pecons: Barnabas, "Let us go agais and viest ary reword. We have tried to con- our brothron in every city where we duct our business in the fear of God have preached the word of the Lord, and with a desire to premote the in- and see how they do." This feeling and with a desire to premote the inlead soe how they de." This feeling
treats of the church and Bibble Chris
treats of the church and the christian
treats of the church and Bibble Chris
treats of the church and and purposes were right, we believe see how they are doing. And if we he will stend by us, and presper our had liberty from our labors to do to we should like to visit all the churches The Paratrive is not published in that we have become acquainted with, labor for the good of the church and

der discouraging ercumstances. Our Aughwick congregation. The most services were poorly attended often of those of late years that have been not more than ten or twolve present have been added to the Hill Valley branch. And the brethren have built our business, and for its selec endured a very good house in this part of the shared in the unjoyments of the ocea-

The next lovefeast meeting we at and practiced by the Brethrea church, gation. This was on the 13th and 14th on a system that will promote Bible Pricely noon. It was gotten up for the and an advantage of October. Bro. Jacob Mohler is the teaching and Bible schools. As it pleasure of the newly-wedded Priceloldest older of this congregation and makind and the promotion of primis in makind and the promotion of primis in make difficient white the rehumation. In white the relation appears to the promotion of primis in make difficient white the rehumation. If the prime is a make difficient white the rehumation is considered in the property of the same different. For Joses Mokely Film schools of other demonstration of the same different. For Joses Mokely Film schools of other demonstration of the prime demonstration of the same different. For Joses Mokely Film schools of other demonstrations are the prime demonstration of the same different for Joses Mokely Film schools of other demonstrations. a a prother to Samuel and Rudoly h address and, as a result, they thus

At a late meeting of the Penna.

Mohler, elders in the Corington introduce into their schools the object

Eldorahy of the Church of God, as fearth, Object for the Church of God, as fearth, Object for the Church of Samuel and Rudol for the Church of God, as fearth, Object for the Church of God plainly som upon them all, and their labors are drawing to a close, and as their lives have been upright, we trust ers, we call a meeting their end will be peace. Our meeting is called a Sunday Scho with the Lewistown brethren was cuite an enjoyable one Our next visit was to the Dunears-

the dimensions of trust.

Our cent rivit was to the Danuars

While church.

Our cent rivit was to the Danuars

any very material change in the while mach

left with the control of the Branch of Banday ritions under

At the last meeting of the Litera

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through at or cutturing to the sisters

toom between. And her fire value deather a Variable and the Control of the Branch of Banday ritions under

At the last meeting of the Litera

The Product II. No minger, Vice Frod.

The Product II. No minger, Vice Frod.

On the 19th and 20th of October ty, we prepose to have a meeting of was the lovescast in the Buffalo Valley the Sunday school workers of these congregation, in Union sounty, Pa. three districts. This we call a State ed this congregation in company with congregation again, though we met with but few on our late visit that we

As we are limited in the space since; to take another step in the same surro-ted to use for our present strictle, we tide, and take will be to bold a general case only make a brief allusion to the Convection to be represented by the meetings named. While all the meet. States. This will form the "union ings attended were large enough to be bond" of the whole church, and we

well improved. And if they are they may be made beneficial and edifying-We hope our brothren and sisters will diligently improve the means of grace, that they may have grace whereby they "may serve God acceptably with

# SUNDAY SOBOOL CONVENTIONS

ventions are good or bad according to the work accomplished. Our Annual Meeting is a large religious convention and we accept it to be good ! cause the work of the convent the promotion of the cause of Christ. On the same ground we think it profitable to hold Sunday School convenwhen there were but two mambers tion. This meeting was on the 9th of those because at them we prepose to Bring in the town and none nearer October, and communed over Sanday, labor for the good of the Sanday School than five orsix miles. We labored un. This congregation is a part of the said to promote a better system for the dar disacuracion erroumstances. Our Aughwick congregation. The most religious training of our children. We have just as much direct Scripture to hold Sunday School meetings have to hold an Annual Meeting. And as we have no direct Scripture, in precept or example, for holding either, wo all the discouragements of our sur-roundings. Our business has pro-posed and its Lord heardstorm of the country of the country of the country of the Description of the country of the c of the well-known churches of Middle attailsted and organized through the Pa. We first visited this church in sanction of Annual Messing, yet there and sisters still to help us. Do all you to fail you have all you have a great hearthing was you to don't do anything that will late consumence needing in Hill Yel. I see there, and the manner in which was the property of the proper be a violation of the principles of our ley was a very pleasant time to those some of them are being conducted form a most objectionable fonture part Summer, numbered 90 names, against them. The best way to rem-

edy this is for the Sunday School workers to meet together for the purpose of exchanging views and agreeing is, many schools are organized by pul and his bride.

whole church.

or parted. We will need to this to-fere long. We changed from the size werkers in their calling. On Sinday as far as the schools in these distribu-teen page because we did not have the we attended their Sabatia cheed, in these is used in their work. This is facilities for cotting and passing, and as we attended their casedan scores to take an in- right and has ever been the principle Hidey had more piny and were one. Incitities for certaing and pasting, and see which the clears's seems to take as in sight and has a ver the content with their let vay would see it, was thought by many of were reads.

"The meeting at Disseased in the content of the content o step forther, and colarge this un

We attended this meeting. We visit Convention, and our object will be to unito these three districts on a system In a couple of week, years do not appear to the second of shall be "conducted on Goopel order (See Minutes of A. M., page 204 had mot on our first. Our meeting This is enlarging our band of union seemed to be one of enjoyment and If the other States are working in the same direction we will seen he ready As we are limited in the space allot to take another step in the same direct

> ings afterward were unger some as some of the whole course, and we water the waterward of our interesting, as far as numbers and to will have but one system of Sanday is electronics, that the western Schools the interest of a meeting, of the kind, subsol work among us. And is this here their largest attendance doring any of them that it it times present, lor and that to the anonymore of the in-meeting. And the order was very hollows in the world? If no, why first that the voters is tool partenage oped at them all.
>
> Such monetings are selems, and of our deer brethren would allow than.

harmony. 8 face, we drop these feelings, embrace examining the Catalogues of our Schools each other as brothron. Before we sep-Some of our very good meaning brethren are not favorable to Sunday

arate the bitterness is all gone and we lore as Christians. These face to face ren's Normal is a place of idleuces they Christian satutations at our District ought to come and stay awhile. From and A. M's have done more towards the time "Ben" shakes the first bell in School Conventions because they do not understand their object. All conkeeping us united than all the discus- the morning, at half-post five, (and with sions we have ever "passed," and we fondly hope that our Sunday School of the retiring bell at quarter before meetings may form yet another link in the golden chain. Yes, brothren and sistors, let us meet together, let us talk together, let us pray together and work together for the suppression of evil, for the saving of sinners, for the religious instruction of our childs on, for the an couragement of the Saints, and for the enlarging of the Redeemer's Kingdom.

#### Educational Department. BY H. B. B.

- Bro. John Kinsley and wife, of Indiana, visited the Normal while in Huntingdon, and express themselves well pleased with the manner in which our School is conducted.

- The Monroe Normal, Clinton, Co. et. Pa., under the charge of brother S. W The curoliment list of scholars for the

- Nine turkeys and a variety of other good things adorned the table of the Normal Dining Boom, on last The students cay though his general health is good, he churches that have had no experience that it was an enjoyable season and will

> tionable features of others. To avoid this, and to arrive at a greater unationable fastures of others. To arose this, and to arrive at a greater unsignified to arrive at a greater unsignified to arrive at a greater one-where their children can be educated, or, we call a meeting. This meeting a off, we can a horsessor a superson of the content of the convention may embrace a few churches, a district, a State or the churches, a district, a State or the

Critic. The designs of the Society is not to give entertainments, but to itsprove in Literary work, but there gen erally is a good and approxiative a ence present, and of course, they are

- Bro. Saml. Curber, of Virginia ad an interesting essay before the Bible class on Saturday evening, on the "Value of Prayer " This is on in teresting feature of the class, and from the spirit manifested, both reader and hearers are bonefited. During the present term covays have been read by stors Libbie Leslie, Mamie Quieter, Lillian Leslie, and brothren Lewis C Stiffler, Howard H. Keim and Saml Garber. Slater Resie Snowberger and Bro. D. P. Bewman are on the roll for the coming two Saturday evenings.

- It will be noticed by those who watch the attendance of our education selves to actout the conclusions of their ters of the surrounding country, who own good judgment they could not labor on the farm during the Summer own good judgment they could not labor on the farm during the Summer help but adult that workings of this and attend School in the Winter. Our kind may be promotive of good, both local patronage is amull for the Fall to the Sudady School work and to the and Winter term, an the School is Church. All auch meetings are good indee up largely of Students from for us. They produce lore, peace, and alwead who tasks in the winter, and harmony. Sometimes when separated attend School in the Spring and Sum-we think and say hard things about mor, thus making these terms the each other. When we meet face to largest. This can be determined by

> many hefore this time,) to the ringing ten in the evening, it is a picture of fadustry. Study, exercise, to the dining room, to dermitories, to class ro to Chapel, essays and speeches for Bible class and Society, School exercises, and Sunday School and Missionary work to look after. Thus the days fly by, and we are scarcely conscious a sec is going till we straighten up and sec the ond only a very few weeks, or days, aboad. But work makes us happy, and the smiling faces and chaorful greetings, are a true index to the feel ings chorished for one another, and for the work to be done. There is no regue for drones here, and if there was they wouldn't be happy in occupying it.

- If any persons think the Breth

FROM MT. MORRIS. ILL.

We are approaching the close of our first School term of another year, with over one hundred and cirty students. Among these are many intelligent minds, and many warm, pure, young bearts, which we believe will one day be a blessing to humanity and the cause of truth The government of our School this term has no few house a real pleasure. To be in the midst of noble youths is a blorsing rather than a task. Our touchurs are earnest officiont and faithful. Our young membars' social meetings, on Bethels. We are having some additions to the Church We thall be able to ac commodate about one hundred more students at beginning of next term (Now. 16th). From what we have been able to see of your students our opinion of your work in Huntingdon, is

May God keep, direct and bless our with the efforts of the Brothway at Arblaud, for Lis own glory. Pray for us and our students.

Fraternally, J. W Strin,

#### Bome Department.

BOW JENNY TOOK CARE OF HER We came across the following little

story years ago, and now it turns op There is a keepen in it which old as well as young may pender: A child ill with hip disease rought into a certain asylum in New York-a little girl of five years old who, from fright or weakness, cried bitterly on her admission. Another girl, a little Swede of about nice, er. "Is she crying because she bas left ber mother?" she asked the matron. "No; she has no mother; she is an orphau." "Her friends, then, "She has no friends; she may be?" as nobody in the world to take care of her, unless she finds one here. Jonny, the lattle Swede, stood for a minute or two soberly looking at the stranger. She was not a protty child, attractive in say way, boles homely, diseased, and ill-tempered. will take care of her," said Jonny, gravely. 'I'll be a friend to her " and she went over to the stranger, then and there, and began to seathe and homor her. The matron, thinking it only a passing childish out burst, paid no attention to it, even when she found that Jenny had secur-

When the story was told to us, a year afterward, the little girl had nev or failed once in her self-imposed treat. As far as was practicable, she took the e of a mother or elder sister to the child, who, still lame and suffering, needed a constant attention and care which the matren and surses could not give. She out and propared ber d at meals, humored fancies during the day, and at night was in the habit of lying down half drossed, to be ready to spring up at a moment's warning, and she passed many a night, it was discovered, holding the child's head in her arms or soothing her.

ed a scat at the table next to the child,

and had managed to have her placed

in the bed next her own in the dormi

On any holiday or when vicitors cume, Jenny's first anxiety was to ber little charge presentable just as a fond mother would do, and when the children were once given an excursion, or an afternoon's romp in the grounds. Jenny had an excuse to nt for her not going, and actually, although her tears choked her, she being but a child, would have stayed, patient and cheerful, beside the le child, who could not go, if her deception had not been found out. To singular port of the story was, too that the child was not a lovable no grateful one; but peerish, jealous, and tyrunnical toward her poor little nurse. who spologized for and made the best of her to others, after the babit of thers. There were many other children in the asylum prettier and more winning; but Jenny was true to the one whose only recor was that take had no friends?

Ir you learn to regard the feelings of others in your speaking, writing and preaching, you have learned a very important lesson. You may be ally reciting in your pra but if your habit of speaking, writing and preaching is without regard for olines of others, you have got to the place where you are not regarded ery much by them, except for r harsh manner of expression. which gives you but little chance for doing good.

Translate the sense of Scripture into your lives, and expound the Word of God by your works. Interpret it by your fingers. That is, let your workings and your walkings be Scrip ture exposition, as living epistles read and known of all mon.

Gratitude is the music of the boart when its chords are swept by kindness.

#### ANNOUNCEMENT The brothers of the Gladers

trict, Armstrong county' Ps , will hold their lovefeast on the 3d of November, at the John meeting house. Meeting to commence on the Saturday evenia previous. The usual invitation is extended. By order of the church. J. B. WAMPIAN

#### MARRIED. HOWALTER-NCCONERY-At the

tonne of the bride's parents, Oct. 7, 1880 by A. L. Punck, heather Geo. Showaite and rister Sarah McCouchy, both of Shir-ley township, Rantingdon county, Pa STERMAR - LECHENBU - Near Jeffreno Yark county, Po., Get. 10, by elder Asrab Bangber, brother Jacob Stermer to Miss Eign Jans Lucbenhd.

8 м меник NY ERS—BARE—At our home in Warsaw, Ind., Sept. 16, 1880, Bra. Chancy Myeta, of Gasher and sister Jeado R. Bare, of Kentinske county.

## DIED.

BURKETT—In the Yellow River shorth Marshall county, Ind., Sept. 9, 1891 hosther Joseph Hale, aged 48 years, I mood and 8 days. Discose, typhoid nanonin Funceoi discourse by John H. Sellors, and G DAGLES S BALL

BAUGIIMAN—Is the Popler Bidge ch UAUGHIMAN—Is the Popier Hidge charth,
Ohto, brether Jahn Baughman, aged 35
yters. S meeths and 31 days.
Puteral Improved by the witer from
Prov. 14 32, to a very large assembly of
sympathicing friends and relatives. Thus
one by one we pass away, terespective of
ary and circumstances. R E. RABERTOILE

McKinstry-Near Newton Hamilton, the Sprag Run congregation, Millio Co., Po., August 25, 1880, sister Catharine McKinstry, aged 80 years, 10 months and enys. ster McKinstry was a subject of muck affliction for some years. She was a sisten of the writer. Funeral discourse by the hrethren. Text, "Behold I make all things

A. L. PONCE. A. L. PORCE.

DIETZ—In the Santh Waterloo Church.

Iows, Sept. 24, 1880, suter Marthe Dietz,
aged 18 years. 8 mostles and 24 days.

Disease, consumption. She united with
the church 15 months prior to her departure. She was no exemplery young slatte and died in the triumphe of faith. A few days before she died the eldere were seat for, and at her

she died the eldere were sent for, and at he request, she was appointed with oil in the name of the Leed. Funeral occasion improved by the heathern from 2d Tim 4 7, 8. ELIAS K. BUG

BUCHANAN—In Stark Log Valley, Ju musia county, Pa , William Suchanto ages 108 years and nearly 4 months. S. W. BOLLINGER. THRUSH-In the Middle Fork obsect

Cliaten county, Ind., Get. 1, 1880, o typhoid fever, brother Jacob Thrush aged 58 years, 6 months and 18 days.

Funeral occasion improved by the Epoth
ren from 5d Cor. 5 1, 2, to a large concurre Jenn E Marzonn

EWIS-In the Wiscon congregation. Win-son county, Hiss., Sept. 4, 1863, brother Jonathon S. Lowis, aged 64 years, 5 mos. and 16 days.

It is supposed that he got up some to during the night and went out to the well to

got a drink, where he was found dead by his desighter in the moratag, his wife being absent from home at the time. The cause of death was proposed to be heart discase. year 1855 he was married to Mary A. Hamte of the same State, and shortly afterwards be and he wife united with the church. He was a member of the church 55 years. In was a member of the choice to years. In the Spring of 1855 he emigrated to this State where he lived till the time of his doubt. Be reased a large samily of childgen, 7 of whom are normbers of the chartin and in his death he isaves a wife, 14 children, 57 grand chil drun to moorn the loss of a kind and affec-tionate husband and father. His remains were followed by a very lore concourse of relatives and friends, and baried in the Brethren's tremetry. Funeral services conducted by the Brethren from 1st Peter 1:5,4 J. H. Wier

WEIDMAN-In the Ephrata churth, Lun-caster county, Pa., October I, 1830, aister Lydia Weldman, aged 10 years. She leaves two children to moturn their loss. Funeral services by elder Samuel Bariey, John Hess (a Mesonits) and others from Timothy 2-12.

Correspondence. From the Brend Fording Congregation, Mil

Since leaving the walls of the Normal and the pleasant associa-tions I there enjoyed, I am now enjoying the followship of the brethren in the above named congregation. requested to contribute something for your columns when I left the Norman, so that you might know something of my welfere, and baving never seen anything from this arm of the church in your valuable paper, I thought that a little of the history and an account of the present progress of the church light he of interest to et this place a least some of your many readers

The territory of this congregation s on both sides of Mason on line, and is constally known as the Welsh Run congregation. It comprises a large stope of territory and the numerical arrength of the brothren in it is The congregation is under the warslobt of our dear old brother Chris tise Keefer, who labors excuestly to note the spiritual welfare of all and to maintain that primitive parity that characterized the spectolic church He also has the care of saveral adjoining congregations known as the Big and Little Cove. He sho had charge of some brethren across the Potomes in

Virginia to whom Intely have been granted powers of their own by the orcanization of a church there. We have four appointments within ongregation proper, only two of Brothren Editors : which I can conveniently attend. So

am deprived of the social prayer-mesting, Bible-class and Sunday-school. I held in the Reformed church near here, sense of the importance of baring Sabbath-schools organized in every sanctu ary, that the young might be brought in from the highways and hedges and taught early the things that pertain to [61] Christ's kingdom. I feel the importwhen I so to shareh to find myself and one or two more the only young brechren, I feel that there should be great efforts made to extend the borders of not faint. Zion out into the ranks of the young.

At the first meeting I attended after arbrethren, when after the services three more were added to our number by baptism On the following Sabbath I attended the meeting at the adjoining appointment where another young sister was received by the holy ord next meeting I attended was a importance of this work and give of ir abaudance to carry it on. At the part regular meeting at the Broad Fording church, which was last Sabbath, Oct. 10, the word was preached by our aged brother Keefer, after which anothbantism.

I now come to the point at which to give an account of our by case: Samuel in the consistence of the constant of the documents and other interests; and other constant of the consistence of the constant of the constant

ing eight additions in all nince I arriv- backet and store in all he relations of At our loveferst were present breth

of Wayneshoor, Pa., Cost, of Beaver church. The church of the living Gol, Creek, Md, and others. Brether Shert the pillar and ground of the trait of by spoke in the afternoon of the first day (the 15th), and I would to God purity of the church, O, that n mighty alded to the uttermost parts of the tained; first to the aged men in regard of Jerusalem, for sin and uncleanness, to the care of their may do good To the aged women it and it goodly counsel was given. To the With rong men to be soher minded, patient, He closed with particular mention of the 11th verse, "For the grac

of God that bringeth salvation hath sppeared to all men God's house were observed at night, in defense of which andraiable and point ed remarks were made by brethrenthe day following we had a stirring Oller, followed by sermon by brother brother Cost when the meeting cle Indeed I think I speak the mind of many when I say that during ing this meeting we felt that we wer sitting in heavenly places in Christ Jeons. Yours fraternally. T. BENTON RACE Hagerstown, Md.

frem Brownsville, Md. Oct 15 1880

The sun is shining

springs to flow, as many of them are will say to all our bretbren and friends dry. however attend a union Sunday school leaves yesterday in the past, and us, any kind except a very few turnipa another step mearer the grave, and therefore we make a special appeal to where I try to do what I can. Ob, that God, who is rich in mercy, has per all that live in fruit and points districts the brethren here could be aroused to a mitted us to remove our strongth, for to remember on Gather what postators be giveth power to the faint, and those and apples you can and if you can't whe have no might be giveth strength, get a ear load get half a car or whatever for even the youth shall faint and be you can: if you can't get a load of fruit weary, and the young men shall utterly and potstees give us own, corn meal, eth take bood lost be fall," actor of having calls for the young fathful warning. But they that wait gathered together on large pites, more, more and more as I am now situated; upon the Lord shall renow their more than you need, just think strength, they shall mount up with how much goo wings an eagles; they thall run and do some poor suffering family in Kan-not be weary; and they shall walk and see, and how very thankful they would

The brethren bere I think have response to recommend our communion and given a few healths of their surplina con to rejoice and be eccouraged as meeting with an unusually large at it would make a large amount for until there has been an ungasthering of couls, tendance. Brethren were writh un from Brethren, will you do it, and do it. surrounding districts and from Virgin-once? We have free transportation on riving home the word was held forth in, and we sincerely hope that all have the Illinois Central for all denoted by brother N Martin, from the second been prompted by the same motive, goods, therefore any one desiring pter of Philippians, after which two have been made to realize with their send us goods over that road can do so chapter of Philippians, siter waren two pare vector more to teame the control of the property of the control of I again was permitted to meet with the midst. Through all the temples of with free lines in Kansus; also a num God, his glory seemed to shine as the ber of roads in lows. Th Sheehmah of ages, in the eauctuary of not shipping instructions will please the typical temple of old. Excellent write to M. Lichty, Bell, Nortee connorder provailed in the congregation, ty, Kanses and they will be sent by and I believe I am safe in saving we return mail. Those whether East of samea had the most pleasant meeting over. West will be happy to know that three was a onjoyed here. Between the first and are certain kinds of provisions that can The mast needing I attended was a critical method for the state of the state of the state of the state and the state and the state of t solicit and receive fotds for the mis-fectly passive and deeply sincers, and prayer. sionary work authorized by Annual we feel persuaded that she will make a sionary work authorized by Annai re-feel persuaded that abe will make a Conneil. Ob, that all could feel the fruitful bough in the true vine. Besides the home ministry was Bro.

eorge Leatherman, of Middletown Valley, and to say that he gave general Dear Brethren: satisfaction would not be saying too "surely be studied to show himself apor brother was added to our number by proved unto God a workman that need. with my hands and a part of my tim th not to be sahamed, rightly deviding preaching the Goopel. The cause of the word of truth." His preaching was truth has suffered here on account of a

life. We want more L's and not so many G's, for the prosperity of Zion Sherfey, of Gettysburg, Pa, Oller, depends upon such stable pillars in the Waynesbore. Pa. Cost. of Beaver church. The church of the living God, that that sermen could have been her. shout would go up to God as of old when the walls of Jerico tell'down for world. He selected the accoud chapter the purging of the church and that it of Paul's epistle to Titus, and gave us a be washed in the fountain, opened in the lesson from the experiations there can the house of David to the inhabitants children and of you ory in the language of the Panimiet forms brothern I felt that it was a the sweet singer of Israel "Purge it with hysson and it shall be clean, wash With love I am yours fraternally

To our Brethren, Sisters and Friends,

Greeting : As winter is fast approaching and all free railroad transportation for the suf-fering in the drouth stricken districts of

Kaness and Nebraska close the first of January, 1881, we therefore urge upon our brethren and friends to act immediately if they contemplate send-ing us any supplies this Fall. Don't west until winter but send as soon so possible se we live forty miles from ilroad. If supplies should be sent us in the Winter, storms may prevent us from getting them without great sore and probably much delay, and then came much suffering among our desi people. We beg of those that have already rathered some samplies for us to forward them immediately, and those wand a lass consumers with the source of the This beautiful, bright morning that we are raising no vegetables "Lot him that thinketh be stand- dried fruit, onions, flour. &c. Brethren is the when you get your potatoes and apples ot faint.

De to you for the same. If a few
Yesterday, at half past two o'clock, anishbers would throw together and

N C Wassers

From Dewitte, Oarroll Co., Mo.

I have been among the much, for we concluded while betoning, few brethren and eleters here for about four weeks, part of this time laboring ive an account of our lovedons, but I not with entiting words of wisdom, but species of preaching which was implested to delibertion with the demonstration of the spirit ed by the flesh and not of God. But

and commedious charch bogse, which will seat about three hundred person There was only one brother among them who could preach, and his longs are so impaired that he is afraid be Carrell county

us as brethren and scators. We want to see the brethren throw away their quids and pipes Alrendy some bare promis-and to do so and we shall labor for this and to do so and we shall labor for this allood. Well did the beloved disciple sisters wear their cope at public wer. say, "Behold! what manner of love the ship. Are we not a distinct people? Let us keep so and not little by little lose our distinctiveness

JAMES EVANS. from the Solomon Valley Church, Kan.

Dear Editors :

Please accept come church nowe from this part of the Lord's moral vineyard. We same here last Spring, with several other brothren ters, all from the Lower Cum beriand church, Pa. We met a band of brethren numbering about fifty, with two ministers. One has siece moved to Colorado. The church extends over a territory of thirty mi square, all for the minister, brother H. andis, to travel over. He surely is deserving of the sympathy and prayers of the brotherhood. We have two denous. There is service every Sab houses, for we have no meeting house, neither have we an organized Subbathschool. But we hope at no distant day to have both a meeting-house and Sunday schools in successful operation.

There have been no additions since we are hero. Hope, some may soon see the danger of procrastination and accept the terms of morey. But one stering brother outside of our congregation has visited as since our il, and that was William Howe from Pennsylvania We hope and le for others to come and belous. How much we appreciated brother Howe's visit and labors while here and O how orn while here, and O, how cored us May the blessing of it cherred as May the Messing of
Goff rest upon boverhe Howe through Door Pruniture:

Vest valor is appreciated
Two relations and extrainty. We set the puryene of the breathernood in behalf of fully only whose we fill to see you repoour little dock, and especially those of
suffy. I've sees you but some sizes.

def Sprember, sider Solemon Bulkawin
stry. I've sees you but some sizes.

I believe the Sabbath-school, if prop-

erly conducted, to be the nursery of

the church

good water. Would like to see more code keith eince bere. May the is cometimes such a thing as a necessary toward as while with them Lord keep us faithful until evil, and this may be one. Bolls are Praterally, which the major to the control of the con

From Waterloo, Iowa, Oct 13, 1880

Bear Primitive

On the morning of the I have been a first of the morning of the I have been dependent to destituteness of the most stop speaking. Rewhere Harper of Rey country and others came one-bound train at Waterlow, on darrived at real in Washington country, Tennessen, we hops by seabous and posyrefial attace. Destires there (Muple River Valley into set the preceding of the Goupst to cherrich at a commonium enterling that see the cause prouper here. We have average and presching east day. Had also, good beared, aselines brethers, as solvine for two deceans, and brotten here. We have a good bease and pro-John Early was ordinated to the full pleasement to here. We have practice ministery, and brother Elius Locasting on the first and third Suesdays of advanced to the excand degree in the each metal in the cheech. We have practice ministery. This brother was registering appointments also for the second and some two years, ago and numbers now fourth Sundays. We hope that breath, about forty members. The church seems rea who contemplate removal will risk to be in a flourishing condition. Min-It cannot be surpassed laters present besides the home minisfor fertility of soil and is bealthy Land tern were brethren M Sister, of Dullas

whose children awar and do not go to sense to love. It is truly pleases to churches in the Yalley of Virginia west with the children of God, our I always fiel well to observe the double they are few, but even the few is too text and sizery, and suppy a com many. We want to see the order of monon season together in love, and to heethern to do so. May we all ever the church more fully carried out smoog sprak of the love of God manifested in content to be held by that good spirit the gift of His Son Jeens Christ, who bled, and suffered, and died in our be-Father bath bestowed upon us, that we should be called the Sons of God."

Fraternally, E. K. Busoniav From the Salimony Congregation, Ind.

Oct. 20, 1880 Dear Brethren The lovefesst of the Salimony congregation was held on the

16th of October, and so far as we con distinguish was highly enjoyed by all. Adjoining churches were well repre sented, and the ministerial beach was well and ably filled. Two hundred or more members communed, and one soul was added to the number by haptism. We have now for the second time practiced the single mode of feetwashing, and so far as I know all are satisfied with it. We have a large membership but the change was made without any objections.

At our last church meeting we held a choice for four descous. The let fell on brothren David Burkett, Jacob Dewalt, Jacob Ulrich, and Jacob Wess too. May the Lord give them grace to fill their calling to his honor and glory.

We had quite rough weather for a few days, snow fell fast ut times There was much wheat sown this fall, and it generally looks well. Corn is not near an average cross, but is better

than was expected two months ago. Health generally is good.

A. H. Snowsznozn. Manuica, Ind.

Notes by the Way.

Oct. 20, 1880.

one rithed hods, and expectally those of leafs. It we seen you has toos sized [1 and I commenced, a series of merch. The those who contemplate localities and the leafs of the observe and healthy climate. See families among too occurre a "see of country and healthy climate, few families among too occurre a "see of country hoper-general willing to follow their Master, and were country in well of see the logist stream and buried writer. Would like to see more castly the P. C. and R. at W. Harvy led into the logist stream and buried writer. Would like to see not considerably the property of the country of the cou good water. Would like to see more celly the P. C. and R. at W. Here led from the braid stream and barred of the brethers not the sample of the brethers not be bought as love here no additionately high bows and there will be charged of and since by Peter December 1, 18 conditions the place though, so configuration and will come not. July. Fell copus are design with Harve Large and the best design of the sample of the s

noying, but are necessary ovils, as they are nature's aqueducts to carry off the corruptions of the human system, and thereby promote its healthfulness-

of ray county and cheese once once, looking the control of the con was well attended and well conducted. One week later another meeting of the Had came hind was held at Cherokes, anothor church to the same county about ten miles distant. The brethren here have a very commedican become of worship, which was filled on Saturday night and Sonday with an audience so approria tive as to make the meeting as enjoya ble as any I ever attended. At the former of these charebee the double made of feet-washing is practiced, while at the inter the single mode. While these the interface of soil and it dealthy among in the state of the soil of the soi our charch brose is fluished and can be jusque, some accounts, on.

De ysterlardy, oc. 122 at 1 m m, and just the way; thinks it made consistently, we hope to setar. On ysterlardy, oc. 122 at 1 m, is store, and just the way; thinks it was considered and only the should be when such difference and only the consistence of the should be used in the difference and only the consistence of the should be used in the difference and only the consistence of the should be used in the standard of the should be used in the standard of the should be used in the should be used in the standard between the should be used in t mode wherever it is the custom of the precisted and his admonitions wer which will lead us into all truth.

E. D. KENDIG. From Bouble Pipe Creek, Md. Oct. 23, 1889.

Dear Brethren:
I left home on Friday

the 15th to attend some meetings in Maryland. Arrived at Hagorstown safely Monday evening October 18th. Had meeting in the Disciple church at night. Had a large and attentive audience and it was the first sermon ever preached in Hagerstown by our fratornity. Tuesday the 19th we were taken to the Welty church to their taken to the Welty church to their lorefeast. Here is where the committee Ald some work, and did it right long. On Saturday after moreing Brothree and united with the Reare. We continued with them until Tuessam Parties, and like all other stock. We continued with thom until Trust of the many three parties of the many three parties or stempt to carry their potes by the representation—may do some senting, good order, and good stend a few to rais, and shee, and steel feet in the state of the rest in the state of the state falor representation—many do some language and control in the cont the brethren here are firmly attached congregation above named, wife and I to each other. One was haptized and join in thanking them for their kind many stomed to be impressed.

Wednesday the 29th came to Double | well.

Pope Crook, and had meeting at night. On Thursday the 21st attended their lovefesst. Had a large attendance and a very good meeting. About three hundred communed, and we had

a very pleasant meeting indeed.
Freday the 22d had a pleasant farewell by the brethren from different places in Maryland and Pennsylvania, and preaching at night. We remain here over Sunday. We ask an interest in your prayers that we may be able to do some good.

JESSE CALVERY.

Meeting at Speaville.

J H. NEYERS.

Our lovefeest, 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 mem hers an opportunity to be present, and participate in the entred ordinances of the house of God, and we were made to feel glad to see the members of this district so much interested. All comdistrict so much interested. Au com-moned with a few exceptions, showing that there was union among as. Peace and union, oh what a theught! The Savior said, "My peace I leave with you, my peace I give unto you, not as the world giveth give I anto you." Yes, there might be much said on this sub-ject but I will refrain for the present The army of the Lord was also

trengthened by one soul colisting and joining in with the people of God. this feast brethren who labored for no were J. W. and G. W. Brambaugh, and elder Jacob Holsopple, the latter from Somerset county, Pa. Brother H came to us a few days previous to our love feast and had meeting at different place s. Came rather unexpectedly, never theless his service was very much sp May we all ever good to both saint and singer. God bless the brothren for their labo among na.

D. S. REPLODIA Mana, Pa. From Brother Lint,

Oct. 20, 1880 Dear Brethren : The Dunning's Crock ing 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. Holvinger and he and I labored together at this place until Sunday noon. On Friday evening the lovefeast meeting came

ness while we were among them. All Fraternally, C G. LINT From Andersea, Ind.

Oct. 9, 1880.

Dear Primitive :

I am here on route for

-in Val-

imposition of hands with the usual of that kind, and takes the care of this new congregation. I hope and pray he may have crace and window to store the skip of church clear of breakers. We preached several days at Summitville, and left in the midst of an excellent interest, which we

From Woodbury. Po. Programme of the Brethren's State Sunday-School Convention, to be held at Hunting-den, Fa., on the 18th, 19th and 20th of Hovember. Oct. 14, 1880.

> OPENING SESSION. TRUESDAY EVENING, 7 P. M. DEVOTIONAL EXERCISES. Organization. Address of Welcome Responses by Delegates.

The true Spirit of Sunday School Work-J. Quinter Assignment of Operior FRIDAY. MORNING SESSION. To what extent should the distingtive features of our fraternity

taught in our Sunday School-J. T. The induence the Sunday School as or should have upon the community at largo-W. G. Shrock. The importance of every church or-

nization buying a Sunday School us der its charge-Jacob Conner. AFTERNOON SESSION Assignment of Oueries.

How to study and teach the Scrip ire in Sunday School-W. J. Swigart. The Sunday School Teachers posi on and responsibility-J. P. Hetric. Answers to Assigned Questions EVENING SESSION.

Assignment of Queries Bible study for the young, its im rtance and offert-John Mohler. Answers to Assigned Questi How should Sanday Schools be con ducted to make them not only a success. but also interesting-D. F. Ramsey. Answers to Assigned Questions

SATURDAY. MORNING SESSION. Assignment of Queries. The essential qualifications of the Sunday School teacher—S B Furry. Sunday School Literature—H. R.

Holginger. wers to Assigned Question AFTERNOON SESSION Query box Assignment, Childrens Mooting-Isaac Price Jos Fitzwater and others.

Answers to Assigned Opentions Miscellaneous Business. EVENING SESSION. Most fruitful source of failure is unday School Work-J. A. Sell. International Series of Lessons-S.

Z. Sharp. Closing Remarks. Adjournment.

From Mulberry Grove. Dl.

Dear Primitive; The work is still moving slowly but steadily on. Since last Spring there have been thirteen added to the two congregations in this (Bond) county. On the third Saturday of Sep-tember one of brother Henry Jones

sons was baptized at council meeting in the loredrast at the Lower Twin Valley church, Ohio. We just came from them. We held a council meeting in say course, Onco. To just came from them, we hold a council meeting in the Summit bits church on the 11th last. Brother will arm of the church. This now John Meingar was with us. The breth-congregation was, until recently, a part of the Kill Buck congregation, but by mutual consent the congregation was divided. The Kill Buck conmost under the uccellag-bouse. Brother tion was divided. The Kill Brack com-proprises in such or to design of all and langer presents between Using serrous or greation in the such such gar of all and langer presents between Using serrous and to resting as which is did, but of the such that the such that the Numerical Conference of the State of the State of the State of the State of the Numerical Conference of the State of the State of the State of the State of the Numerical Conference of the State of the S

more pleasant traveling companion solemnity that characterizes occasions May be prosper in the good cause. Fraternally.
Jour Wing

From Owington, Chio.

Our communion is now much regretted to do.

W. R. DEETER. monoid meeting Oct. 13th, at 2 p. m. Brethree John Smith and Jacob Carwer from the Valley and Silas Houres of Pennsylvania were with us, as well as others from surrounding churches We can say that it truly was on onjoy. able occasion. There were two receiv-Brother Hoover had been prosching for them the week previous to our meeting. Everything is see ingly in harmony and union. We trust that the union may be perpetuated and that we be not carried by every wind of doutrino. We are truly in a time when we should be on our guard, for I fear many are depart-

ing from the faith. On the evening of the 14th a few brothron and sistore assembled at the home of brother Samuel Mohler, where old brother Rudio Mohler is confined to his room from the refirmities of old age, and colobrated the Lord's nd communion with him once more. A similar occasion was engaged in on the evening of the 16th the home of Samuel Shellabarger, whose wife, sister Shellabarger, has been deprived of the privilege of most ing with the brethren and sisters or unt of sickness of a lingering char actor. She has been a great sufferer but though her bodily strength seems ming, her spiritual strongth scems to be getting erronger. We who have health and strength to attend receting should double our dilligence. and not be deterred from going to ch for frivolous excuses, this is too

south the case with us, except on spe-

cial occasions.

at the house of our old brother and sister John Pox; they are both advanced in years, and cannot most with us as they once did, and as they desire, and especially the brother, who, of late is unable to go about, unless atsisted on account of trophic with his head. After the communion exerc re over the old brother requested to to anounted which was astended to by the brothron. He thinks his sojourn here is but short and consequently felt like taking the advice given to Hezekinh by the prophet lainb. 'Set thy beene in order for thou shalt die and We trust he may be spared yet a while that he may be permitted to accordance with us noting in our sauctuary exercises. May the Lord help us all, that when we come to die our parting moments may be peaceful in A. S. ROSENBARGER.

Notes of Travel

My wafe and I left home October 12th 1880, for a visit to friends in Pennsyl ais, Arnying at Martineburg on the 15th, we wont to Geo. Putershaugh's goodly number partiripated. One for the night, where we remained till young brother was received by upptien-the 15th; from thence we attended the Bro. Heltsopple, of Somersot Co, assist-Clover Creek Love Feast, where we ed by ministers from adjoining congremet many kend friends and members, gations labored for us. and or loved our solves very much. Had excellent order and a very good meet. 3d. We were ably addressed by our the 16th. This meeting too, passed off the loth. This meeting too, passed off were read, one by State Ditte Braves, very pleasantly, and it will lang her or Supject, "Paring ways". The occur membered as one of the happy incl-sion, nature and all scened to brief deutes of our liter. Attended several into the subject. During the Sommer montings and visited samong Brathers we had the phrasure of some five of sand friends at the 25th, when we want our S. S. Scholars matter in the character to Hantingslee. First charged with May God blass the solder work of the Brow. H. B. Brathers give now the St. Scholars was not any approximately an extended to the sold of the so them to the Prayer meeting held in the Chapel of the School building? I was outh pleased with the singing and the munner in which the meeting was conducted; the Brothren and Sisters were ducted; the preserve sees to be a very briendly. After meeting we to turned with Bro. Brunshaugh and re-

ters of Sister Leslie, of North Mantor. Ind. Also met another nequantance from Indiana, a daughter of Elder Christian Wonger, of South Rend The femily of the Normal is so very pleasant, that we feel to reco mead it se a very suitable place for Brathran to send their children. Next we took dinner with Bro Joho Brumhaugh After noon, visited Bre. Quin-ter's family. In the evening we returned to James Creek. We the visit to Huntingdon very much .were kindly entertained by the Breth-

ren and were sorry that our time was so short Think of going back again before our return to Indiana. We are now at Saxton, with my wife's mother and sister. Found all well; we are also in usual benith. Hope this will answer for our dear childron, and brothren and sisters in the West One has been added to the church since we are here in Ponnsyl-

> JOHN KNISLEY. From New Jersey.

Oct. 18, 1889

commenced at the Asswell meeting and the lot fell upon our young broth-house on the evening of the 5th, and or Adam Brower May the good Lord continued over Sunday. On Monday grant him grace to submit evening commenced meeting near to this hely calling Bulls Island in the Reding school-house Since my last another young woman the Amwell meeting-house Elder On the owning of the 16th, another faceb Ruse was present. We had an head the plenting of lowing faceb. Ruse was present. We had an head the plenting of lowing faceb. Guster reclaimed, before the knocking at the plenting of lowing faceb. at night I returned to the Reding school-bease again. Had quite a good turnout. 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 joyable meetings I will now rost up a fow days and then resume my labor at some place in this State. There is considerable sickness here along the Dolaware River. I was informed that elder I. Polson, after he had preached on on Tuesday, had a very bard shill. He was taken to a brother's house and cared for. Sister Ellen Huff also had a chill after returning home from church. The horses in this vi-cinity are nearly all sick. The disease appears to be epidemic

John Nicholson Frem Woodbury, Pa.

Ort. 24, 1880.

Our Sunday School was closed Oct.

ing. Next we went to James Creek, Supt., S. Sayder, S. B Furry, Elder where there was a Love Peast hold on Jacob Miller and othere Several essays were read, one by Sister Ettie Brown,

> Your Sister, ERGE SNYDER. An Explanatico

with Bro Brumbaugh nod wife, we vis-ted the School; were much pleased published in volume 2, number 3 of with it. Mest two of our Indiana Sis-

written the latter part of the year given in the publication, but as the me be was a member of the church And when I say I admire his real to onfuting error, I meant when done on Gospel authority, and anything outside of that I do not annetice; nor do I recognize him now as a brother since his expulsion from the church. Neither de I kid kim God's blessing in the course be is pursuing contrary to the dectrine of the Brothren. J. P. EIRASSERRY.

From the English River Church. Iowa-

Oct. 20, 1880.

Our lovefesst which we held on the 13th and 14th inst. is in the past, but will be long cherished in our memories. There were five minstering brethron from a distance present, and proached the word with great ruel and nower werning the uncon verted to foreake their evil way, and follow the meek and lowly Jesus, also admonished the brothren and eisters Dear Brethren:

I arrived safe at Fiem- had an enjoyable session together. ingten, on the 5th inst. Meeting There was a choice held for a descen,

and continued till Friday night. On has turned her back to Satan's army Saturday I went to the communion at and resolved to work in her Master's vineyard. O, that many more would before the knocking at their bearts will grow faint, for God bath said, "My enirit shell not always strive

> 'Go work in my rineyard, Ob, work while 'tie day,
> The bright bears of senshine are basten!

The nights gloomy shadows are gathering fast; Then the time ferrout takens shall over be Brein in the murnior and toil all the day

ogth I'll supply, and thy wages I'll pey.

Who floish the labor I've given them to do. Yours to the bonds of Christian lov Laxren M. Brown

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## VOL. XVIII.

## HUNTINGDON, PA., TUESDAY, NOVEMBER 9, 1880.

NO. 45.

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#### Sermon Department. THE SERVANT OF GOD IS THE SER-

VANT OF HIS AGE. Sermon by Elder James Quinter.

David, after he had served his own get stion by the will of God, fell on sleep "-

The words of our text were used ! discourse delivered by the spectle Paul at Autioch. The spestle was perspitted to speak to the people, and he addressed his Jowish brothess Ho gave a general outline of God's dealings. with his ancient people, done to the time of the Messiah. And in his allusion to Christ, the apostle allused to his resurrection. And it was upon the ubject of Christ's resurrection that the words of our text were used. The stle quoted a passage from the 16th Penius, the words of David, "Thou shalt not suffer thine Hoty One to see can-And so David saw corruption, it was evident he did not allude to The postle applied it to Christ. The words of our text at incidental allusion of David. And it is worthy of observation that a great many very expressive, instructive, and ournging texts of Scripture are of this kind - incidental allow ons to some persons or things in pursuing an arguout, or some train of thought. David is referred to as being a servant of his implication the truth that the Servant of God is the Servant of Household in the condemned for God is the Servant of his genera. This we believe is very summer ground "Thomas hall keer thy neighbor as the condemned for the work generation in its occupy. Skervity is avery import. [30]. This venture of the condemned for the condemned fo

age refers. When it is said that David served his own generation, it means be erved the people that lived in his ago of the world. And by the age in which we live, and which we are to erve, we are to understand the people who now live upon the carth. The Servants of God in every age

the world are to serve their age, or the people of their age. And to serve our age effectually, or in the way we understand we are to serve it, it is necesry that we be the Servants of God. cannot lender that complete ser vice to man that they need to promote their varied and highest interests t less we are the Streams of God, God's best Servants are men's best Servants All who do not serve God, can serve mer but imperfectly. Inserving men, we are not to serve them in doing their will, but serve them in doing them good There is a sense in which we are not to serve men: "Yo are bought with a price; be not yo the servants of men." 1 Cor. 7: 23 There is also a sense in which we are to serve men: "For, brothren, we have been called unto lib orty; only use not liberty for an occasion to the deab, but by love serve one another." Gal 5: 13. If a company of four or five of you young mer or young women, would plan some prout, and v ask another to unite with you and he would refuse, and you would urge him, and say to him you do not serve us right by declining to take part with us contemplated sport. Now, if the project was wrong, the one who had all better abandon it than to pro-

cente it, would really serve his comamone better by declining than by consenting. God's Servants serve men as he serves those; he does not minig tor to their losts and impore desirer, neither do they. I. How shall we serve our genera-

By laboring to the extent of our ability to remove every cause of evil which exists among us. There is a proble weight of misery resting upon the people of our age as there has b upon the people of every age, in the form of innovance, superstition, prode, intemperation, und all the evils that have been caused by the introduction of sin into the world. From these evils men should be delivered. They need belp both human and divine It is for us to give them the bureau belp, as God may enable us to do so 2. By isboring to establish right up ciples among those to whom our influ once extends. Character is the embod. iment of puriple. Right principles reduced to practive will result in the formation of good character, while wrong principles reduced to practice vill result in making had character. The idea entertained by many, that it does not matter what people believe so leves are right. object of all should be a right life very tene but while this is so, it is equally true that if we would attain unto a right life, we saust not be indifferent to principles, since a right life on only result from right principles. generation. And we use the text in a The idea provails extensively that if broader sense, and make at express by people are sincere in their belief, they

sincerity constitutes a right character, then some of the lowest characters among the Catholics, Mormons, and other denominations, would be right. for many such are very sincere. Rot as already intimated, eincerity is but one element of Christian character, and poses, and as he is constantly lab as all the sounds of the English siphabet are necessary to form our language. so all the principles of Christianity are nocessary to form a complete Christ character. Hence those who would serve their generation to the hest ad-

antage, should labor to promote sound dostrine and right principles. 3. But right principles to form right character must be not only heard and

believed, but also obeyed, or practicul. only labor to inculente any establish good principles, but we must alsolabor get people to practically accept Christian principles. One department in the Christian ministry is exhortati This differs from teaching in this, that while simple tenching communicates knowledge, exhortation is designed to stir up the feeling and to move to ac-

tion.

To serve our generation offectually then, we must labor to make people then, we must labor in our varius callings in life to accomplish this. The minister must labor in his calling to serve his generation in making pon ple Christians. To this he is came colled. The parents should labor to and their position is such that gives them great influence, and that influence should be judiciously directed to promote the welfare of all within their influence. Teachers in all our Schools should serve their generation by laboring to improve not only the intellect of their scholars, but also their bearts. The Subbath Seh a very inviting field in which the own eration of the young may be served And you, young people, should codeav-or to serve one another and all whom You all can re you can serve vice which will toud to lessen the cares end labors of others, and promote their peace and comfort. Whatever happi ness any one is the means of proing, is so much added to the stock of husean anjoyment. And the least oval that is corrected, is so much taken from the lead of human misery that

II. Why should we serve our gener

crushing so many.

1. It is the will of God that we should do so The text says that David "by the will of God served be generation." Then it was God's will that he should do so. And is it not equally true that it is the will of God that we all should serve our generation? It has already been intingated that God himself serve "My Father workeh hitherto, and I John 5: 17: And our Lord in speaking of bimerif said, "The Son That the great of mon came not to be ministered unto but to minister, and to give his life a ranson for many " Matt. 20. 28. And as the Father, Son, and Holy Spirit, are actively engaged in promoting the high est interest of mankind, their eniritual off-pring will be engaged in the same noble work. As Go its will be contained in his law, whateroof is his law, as also

And by ugo, we understand the propie it is only one of the many elements gation to serve our ugo. It is then the labor which open a february of our time, or the time to which the which form a Christian character. If will and law of God that we serve one many are extroportunities for doing another, and serve our generation Disinterested homevolence is a distinguish. ing peculiarity of the divino nature, and it should also be of the Christian character. The servents of God co- to the duty of serving our semunition operate with him in all his hely purto promote the well being of his crea- lead.

> To serve our constation, effectuable so that our service will have the great est effect upon those for whom we labor, and at the same time he acceptable to God, it must be prompted by love. "God is love." Love is one of the di-vice attributes. Love will therefore be an element in every Christian charac And this love will be the besis of the service that we are to render to our

generation. And love as the bosis will not only prompt us to labor, but it will also make the service pleasant and s sacrificing to those who perform it. To labor successfully in may department of Christien labor, we must love the lab we perform. God loves a cheerful

And the charities bestowed, and the labors performed, will be recoived with greatly mercaned enjoymont by their recipionts, when these can feel that their beneficiary loved to give and do what they gave and did 2. We are under obligation to serve our own age as former ages have served us. The apostle saked his Corservant may be ours

inthian brethren the following ques tion: "What hast thou that thou didst 1 Cor. 4. 7. We bay but little that we ourselves are the authors of. And while we recognize God to be the author and giver of all good, it is through our own are and others before ours that God has given us his blessines. The books we read our in stitutions intellectual and moral, the wholesome and beneficent laws unde which we live have come to us through an agency or the agency of society The accumulated and valuable troares of former ages this age inherits And if this is true in regard to tempor al blessings, it is no less true in record spiritual blessings. Paul said

heard of me among many witnesses, the same commit thou to faithful men. who shall be able to teach others also 3 Tim. 2: 2. It is through the medium of human agents that "the glorious gos-pul of the blessed God," with all its records, ordinances and institu come down to us. And all we have and are to-day we are indebted to those of the present age, and to the ages of the past, under God, for. All our hopes and comforts that we as Christian iov, we are in some degree indebted to Christians for. A soloma sense then of our obligations to the age in which we live, should prompt us to serve it faithfully, and by so doing, we will be

serving God.
There is another thought in this conover your doomed and Christless tem tion that we should not overlook. ples The Christians of this age are the binding link that unites the post to the of gaming under the shadows of constitute. As the gospel then with crated edifices, and when in after years its precious blessings have come down they bring disgrace and shame to an to us as a rich legacy from the ages of honorable parentage it is little nus

many are our opportunities for doing good! And as our opportunities for doing good are great, our responsibili ties are correspondingly great. 3. Another consideration prompting

the proce of duty, faithfulness, and service will lead. "For David, after he had served tures, his sevants will not be idle, but his generation by the will of God, fell will labor for the same end for which he is laboring.

This suggests a period of rest after labor. How we't ome to the man of lal or is the night of rest no less welcome will be the night of death to the faithful Christian who has serred his generation. Death to him will be a rest-a calm repose. There remains a rest for the people of God after their life of suffering, coull et and But the eleep of David, and of all

God's faithful servants which they fall into when their labors are over, rag gests also a re awakening. David save But light shines from the Grapel ca the grave, and we hear Paul saying, "It is sown in corruption, it is raised to incorrection." 1 Cor. 15:41 Blosses thought! What a delightful prospect! oth, while the body sleeps in grave, the spirit rests with Jesus In the glorious resurrection of the just and eternal life will be completed. Let us ad serve our God and over eration, that the roward of the faithful

#### RELIGIOUS GAMBLING.

The following we clip from the

1. Chance Games. Whether these games consist in a contest of cards or any other game for money, or whether it is simply a grab, a cake, or whether youthful ingenuity of a pious turn may event, the moral aspect of the transsetion is the same. move the black and sinister caree hi ur over this blusphemous proceeding Nay, it adds to its enormity. lers ashamed of the light, and fearing the law, hide away in sectumen, in filthy shoms and dark done they steal Timothy, "the things that then best away. Here they wear away the dragging bours of weary lives, and stake fortune, life, happiness and beaven on a silly game. But here is cambling anth. and by professed ploty and cocle Bring it under the gas Let Christ look upon it in his own temple! Let the crime that makes the gambler shiver with dread, ripple in the laughter of young men muidens! Hold up the block demor of chance, and paint his face : ical cant! Christ in effigy! Doll-babics rattles, enkes, strawberries and oysters going-to the glory of God! the tears of Christ into a bowl of own ters; stain the thirty pieces of silver with his blood; secure the crown of

to us not a real registry frote the ages of homorable percentage it in fittle numerical to the past, it en up preserve the durine potential that their scatteres to the State treasure in its integrity, and head it prices or the gallows was written he down to the coming age as we have re-passed to the buy salts and womerated coived it. In this way we may not channed, where an noged father and only serve the present age, but the fin mother keeded in prayard.

thorne and raffic it; then write sverms

#### Otssan.

BECAUSE John 14: 19.

BY C II BALSBAUGH

I have just read a letter from a noble colf-metalping autor, who is surroundad with wealth and wickedness, carousal and inchrity, and profanity, whose oves and ours are almost hourly gr in her own home with the lowest forms of vice, and yet her ' life is so hid with Christ in God, that the zoal of His bonse is eating her up." Her simplicity, and practical approheusion of the ore, make her a butt for even some acho call themselves brothron and six ters. The peculiarity which disting o christians is a matter of jest and laughter with those who claim that such lenity and sport are marks of a more divine liberty, and a higher at tainment of the life of God in thefiesh But she glories in the reproach of Christ and her heart and month are full of praise that she is "counted wer

roffer shame for His name." In Abraham's tamily there was at Ishmed as well as an I-me. The fiesh family there was an born came first and he remained after the first was here; although hanished, he was Ishmael still, "his hand against every man, and every man's band against him." This is an all-name says Paul, and it typifics the antage istic elements in man no less than the portion of these wild, entamed ri hybrids in the family of Christ. They are one-tenth Canasnitish and nine Ishmael morked tenthe Egyptian. Teas: flesh macked faith, bust and carnal indulgence mocked self-merifice It is the same to-day, always was, always will be. These two elements can nover be reconciled. It is war to the death. In principle, purpose, affliction, we are "crucified to the world," and to "the flesh, affections, tusts." But the flesh with all its low, selfish instigntions will niways be with us, only not dominant wherever it reigns, there the devil is enthroned. Nearly all the trouble in the Church springs from some form of carnal prompting. didreso. ities in self knowledge. But it must Our mistakes are be our constantaim. excellent educators if we have the docility of Christian meckacia. Peter rashnes and solt assertion and fall soulo a musor and soore efficient Anontle. Paul tried several questionable pedients after his conversion, and paid dearly for his venture. "All things are written for our learning," only we are slow in spelling out the meaning. Some are so fiesh fed, so Inhunolistic, that that they seem to be without a mission in the world unless they are at dagger point with somebody hey are cyphers, and with it worse They are the Ingersoff's and Horckb Slay them we dare not, tume them we can not. But one thing we can and must do, love th o our atmost to sweaten and frue tify them with better principles and : higher life. Alan, here in where we so often fast of our duty. We too, must own to us inbred Ishmael, who is not mily as reculcitrant as any where elso. He is allowed too much voice in th of the soul in the best Soint My whole past life would be an everlasting pean but for this, "when I o good ovil is present with me. The very intensity of our purpose to maintain the right and flood the truth with the effulrance of the peoplide is ant to carry us away on a tide of sati teeling. This is sure to discolor and modification judgment "O wretched who will deliver me from the body of this death?"-this

and Apostle before you, but keep "press- | Holy Ghost. ing toward the mark for the p high calling of God in Christ Josus." cork erowing, and under the piercing love-look of your thrips denied Saviour, weep, weep, but weep not away your faith in Jesus, and your devotion to holiness. The sord you sow may seem scattered on the rock and the bordtrodden wayside, and among thorns, some of it will find ledgment in sor nellow, God-harrowed soul, and yield fruit for the glad harvest of Eter

If you sin so did Jesus, nothing will be lost to you. Let every grain be taken from the garner of Calvary, and it will on some day a hundredfold. God and Christ, and the Holy Spirit, the white angels of peace, eatch and water and nurse it, so that what you cast on the waters, or in secret corners of God's acre, will bloom and rines into eternal blessing to your yers soul. Only love Jesus. This is the cal power of the Gospel. Talk weighs more like the real Bride of the God no more than other if it he not in th olid gold of character. This, and only this, expresses the mind and heart of

God, and counts for His cause. ch of ourselves, apart from Christ, often mixes with our zeal, and then Heaven is belied, souls are defrauded, and none caure so than our own. It is Not only "browse I live shall we h difficult to have our personality fully also," but as I live. ".is he is, so are no in your works." I John 4, 17, This oused to a cardinal religious tratic and keen our balance. To allow only God's wiedom and the Spirit's dict our exposition and defence of funda mental truth, requires constant watch boss and prayer, constant "looking and a rare self oblivion noto Jesus All our published discussions show ess weakness at this point-

evidence of obristianity as a Hottentot of the refinements of civilization. It is easy to find the scurce of his inspi-The same is true of writers in rosr with the rage of devils. We have us outs communion. Both man and no right to be angry save as Jesus was, and this we are only be when "to us to live is Christ." One spark may set beast should know through us that religion is a glorious reality; that its rost is in God, and its fiult Divine. Such life, even in its deepest silence, by field and forest ablaze. the expential atmosphere and odor of its heavenliness, exerts an insensible James 3:5 One idle, foolish word power on those who come within its may culminate in the endless groups of table covered with twelve leaves of influence. My life is seeluded and isomy own baker and cook. A speechless is but a deceptive, custaring transla invalid in a dutch community goes to tion of the thresody of devils and lost the periphery of society by occassity souls. The only living thing about me justing Jesus? Or of a joking chris during my support of solutude, is a troop of semi-fuman chickens. I over go igree and diguity, and do and say among them without saying to myself,

chickens must know through me to their habitual life, but they never that Jesus bee been on earth, and that He is here still. Not only Sedom and Compreh but the very animals about us, will rise up to the judgment and both, and shares and belittles any of us. chickens as fellow creatures, channing the same authorship of being with my.

This only makes our life "the power of and sharing the bitter finite of God unto salvation" in the family and and sharing haman apostasy, John 1.3, Rom 8: the community. This takes 'strong w samy a man's dog and cat crying and tears." Peter neaf out to and stock will enter into the dread inventory of Eternity? pon will rankle in his quivering cy. No one can stand heart forever? How many a sermon and prayer ocho of hell? How many wurdrobes any form. The thought is monstrons will burst their binges and vomit out their carnel fineries in the fury of the unqueuchable finme? What a pile of ipes and tobuteo will stand like a stern granite monatain of witness against tens of thousands? What a record of

conjugal debaucheries against clergy and laity? "He that is filthy, let kim be filthy still." It is easy to claim Math. 5.8. That lies too deep for human inspection But where are those whose fe the Holy Ghest has placarded with

they resort to an arm of flesh, and seek personally treated as gods, and who vine revolution, one side of our church mbeing of Emmanuel mould the cutof life in opposition to "the last of the over the last of the first, and the pride of life," the more flashy side of the Praternity would assume a look anot all stand behind the second board or ministers, cannot all up into the desert to feed the famile with the bread of Heaven; but we say all be home missionaries, ambassadors of the sublime message of redemption shining illustrators of the Incarnation

much we can do to recommend Jesu to the world, this much we must, or be THE WAY INTO LHE HOLIEST OF ALL. rejected as "workers of itsiquity," of as "hypocrites" Let every word has the savoy and tone of "God in the fiesh. Boware of levity. It is but the mork aide of the wail of bell. Beware of not made manifest while the first tubanger. not the nghtoomness of God." James way is the goupel plan of salvation of 1: 20. What Bible screened froncy which the first tabernacle was a shad-Mr. Ray's polemies give about as much often foams behind the table and in

> great a matter a little fire kiedleth Who ever saw or heard of a ting? Believers may forget their ped der momentary impulsa what is alice glory in it as the fruit of the Spirit, or pany that they may become perfect in It is an outeropping of the first I treat my professor Copy Jesus. This only is shed his bitter agony in secret Thank How many a God for that record of position privathe Cross and look into the face of the in but self-glory and an dying Godman, and deify the flesh in Peter shank in the rear "after off," only curious "to sue the end." His faith was balked and his motives low. Had he kept his eyes and heart fixed on Josus, he might bave averted his fall. But he leaned fle hward, and the touch

in the sister's letter, life the Hely Ghost has practices was subditistic stem protest with symbols cleaning in suppose a life of the Fire S 127 Head forwards and at very quantituable morality. To inherence. The fire three "Third decreasional all and a very quantituable morality. To inherence." The decreasion and a very quantituable morality. To inherence. The decrease was partial the rest. Where Christia, there as he gight and soff at simply-tied mean the approximation of the properties of the prop

printerence control throad.

[First excellentation, May harm much here is exactly immost, long soding of mile. If we were in the unit rights (specified or proposed or propose

They are folly as ready shut out by the vail of self-delusion how proper to have a full bath, as the for tears, to tear out the eye and knock Hore in the open secret of all fleshhigh ealting of too in Carriel Joses. For come, to tear out the eye and a seek of the second of ground was except bitterly at the second out the tooth of another as to less worship and scal-rain in the name of convince and under the hierarchy thom for Jesus sake. When they softer religion. "Yo will not." Vanity, projudice, envy, malice, self-exaltation, and 1: 30. This washing in baptism is one redress at a human tribuosi. They multiform solf-indulgences, are too have not the charity that hideth a sweet, too enticing to be sacrificed, multitude of sina, but the malignity even if Heaven and eternal bliss must that turns a moleculi into a mountain, be bartered for "the crackling of thorn that turns a monomial into a mountain, jo burstered for "the crackling of theoris a wart into a cancer, an error of ignors—under a pot." Alsa, also, how the Brite ance or precipitatesy into a sin of the of the Lamb is waxing wanton and blacked dys. Had we not so imany playing the barde with many lovers, who think as seen as they are vested. How many are intoxicated with the with official anthority they most be sparkling, bowitching "filthiness" drain d from the golden cup in the hands of istake their own concentions for Di. the mystical mother of whoerdoms. Be fasthful, sister, and all yo stew would sink to a manageable tem- born. Be sot arbaned of your Savisor nearture. On the other band, did the God. Behold the impaled Emmanue bearing your sins amid joors and dori one and the most satanic indiractive Bear the represent of the Cross meekly

silently. The bounds of bell cann pursue you through the estes of pearl. oly "walk as Joses walked." This ill preach better than tongue w:11 and pen. "God was manifest in the desh" to live. His glorious perfections in homeo mould. This is the Alpha and Omega of Christianity. the whole of the individual christian life. The "because" of our captain inevitably results in similarity of charac ter and deportment. Missing this, etcrnity is a horror.

BY JAMES BYANS.

The way into the Holiest of all was "The wrath of man worketh creacie was standing. Heb. 9: 8. This ow. But the shadow is a repr the columns of our papers. In some tion of the object between it and the instances the type are made toball and light. We notice that three depart monts comprised the earthly sanctuary, viz: the outer court where the altar of burnt offering stood, and the laver One spark may set to wash in 2. The holy pince sopura ted from the most holy contained the sizar of meense, the seven branched candiestick and the nce. My life is seeluded and iso-Much of my time I am alone, the laugh of God. Ps. 2: 4. Jesting 'vail, which contained the consert of vail, which contained the consor, the not of second the set with its cover verlaid with gold, over v showshim looked and thorod of Asson We learn from the coopel concerning

three conditions of human existence, vix: a state of pature, of space, and of These three states most their rents in the antitype of the three departments of the tabernacle. By sature we are all included under sin, under condemnation. There is now righteous, no, not one. Jew and Gentile are nder son, and every month is stopped and all the world is quilty before find. A great ain offering without the camp. All who helieve in consuess and the altur of burnt offering represents the offering, the sacrifice and sweet smelling eder of what Jesus has done for us. Eph, 5: 2. The olor arising from the burning of ficah and fat on the brazes altar was a shadow may impart unto you some spiritual of the Divine acceptance of the slain gift" lamb to bring us to God and wash us from our sine. as we survey the wonderous Cross on which the Prince of life expired that How it would change the current of we are all unclean, not our hands and conversation in parlor, office, shop, feet alone, but the whole man. We are the street, in the railway car, if all not partially diseased, but wholly so Christian people were to atter only from the bead to the soles of the feet. such words as would convey some of a seniden's thegne toppled him The fashion-weshippers mentioned We need the fountain opened for sin spiritual blessing to those to whom have probably and uncleancess. We seed to wash all they speak! What is the staple of cor never known Jesus. There is so much our size on may in the "fostation filled reversation now among averaged coors acronscending in the church, that with blood," therefore, in the bath of time? Listen for a day, and make multitudes scenn content with symbols cleanang in baptism we are wholly and a very questionable morality. To

govered requires, to show the con ification we have in Jesus and how he is made to us wisdom, right coursess antification and redemption. 1 Coralthough it has three parts, just as th tri-colored bow in the Heavens, the token of an everlasting coverant, is but one, or as the one ray of light is made up of a luminous chemical The sweet music ralorific element. which we listen is not spoiled by the three or four parts of which it is com No, as the three elements of the ray blend, or as the parts of music chord and produce a beautiful molody of sound, so the three fold action of the one baptism blend into one obedient abilition of body, soul and spirit to the One God, and to the One Lord, and

to the One Spirit We are not washed in the hely place or in the church, as our Baptist friends suppeas. Neither are we washed be fore we view the sacrificial alter, as o zealous friend James Chrystal teaches We first learn of Jesus and then box is authority, Faith, Repentence and Bantism are all outside of this holy place A sinner needs justificat leaseing before he can enter the fold. Faith leads him to the Cross, to report auce and kaptism, and then be is witha the inner court, in the body of Christ is now separated from the w and lives in a new element, a spiritual atmosphere enjoying the Heavenly blessings set forth by the symbols of the golden altar of increase, table of loaves and candlestick.
Dear reader, remember the way into

the boliest of all is by the alter, the layer and through the hely place Through the altar and laver we pass out of a state of sin and condemnation into a state of grace or favor. In value do we claim to be in the boly place up less we have come by water and blood, unio-s we have seen the sacrifice for one and have washed away our sine calling on the name of the Lord. It you have 'come in this way, then we are prepared to enter the hely place and explore the inner court.

## CONVERTED TONOUES

BY THE REV. J. B. MILLER

which God has lodged in the human tongue is simply incalculable. It can art knowledge; utter words that will shipe lake lamps in darkened bear speak kindly centences that will comfors sorrow or obser despendency. broathe thoughts that will spiro, quickon, animate beedless souls; even whisper the secret of life giving energy to spirits that are dead. good we could do with our tongues if we would use them to the limit of their cangeity, no humas being can compute The opportunity does not lie slene formal speech, as in the sermon, or the lewon, or in the occasional serious talk but it owtends to all conversation, er to the most cusual greeting on the street. A good man once wrote to som

friends: "I long to ser you, that I Ho knew the value of the gift of speech, and sought in every sea-But we are reminded tence be uttered to impart some help, some comfort, some warning or checureful note of every word you hear How much of it is worth recording How many sentences are spiritually helpful, calculated to kindle higher as

and injurious criticism of the absent? How much of it that flatters and pleases is hypocritical and insincero?

It is startling to think of what Chris Christian speech is to be tried. tian conversation might be, and ought to be, and then of what it is Surely this matter demands the careful atten tion of every Christian man and woman. Why should such a power for good be wasted? Why should our Christian development be retarded by the mirose of the marreless gift of speech? It were intimtely better that were born dumb, thun that having a tongue, one should use it to seatter evil and sorrow, or to sow the sueds of puring souls, that left lights What is it our Lord mys about having to give acco for every idle word? And it for the idle words we must give account, how much more for the words that stain, or was no cant is speech. fall as a destructive blight into other

When we give ourselves to Christ, phrase. Like all his life, his speech we must give him our tengues. It was Was sinney not without significance that, when the He is to be our model. The affects. Holy Ghost came down on the day of trou of devoutness nover mini-Pentecose, the manifestation was in grace. It only caricatures religion. tengues like as of fire." Fire signipurification. And one of the first results of this beavenly baptism was that the disciples began to speak with other tengues. One menuing of this certainly was that true conversion

onverts the speech, that a Christian must speak with a new tongue. We are not left without inspired instructions to the kind of words we should speak. "Let no corrupt commus bannan lives. Our feeling toward others nication proceed out of your mouth, is ever to be a strong desire to do them but that which is good to the use of ed- good. ifying, that it may minister grace unto the hearers" In these words there are two festures of purely Christian speech which are enjoined. One is parity, absolute purity. No correspt communication is to flow from a conscerated There is a great deal of impurity in the speech of some professors religion. Filthy stories are repeat od. and there are y le affusions and inmendoes which stain the lips that utter them, and the heart of him who bears. Christian speech should be white as snow. In familiar conversaamiliar conversation nothing should be attered which may drop the word that will lift a hurwould not be spoken in the presence or den, or accommon the most refused and honored ladies inspire a new hope. would not be spoken in the presence of den, or strengthen a fainting heart, or s test ; Then look at the other requirement

"Let only such communication proceed out of your mouth as is good to the use of edifying, that will missister grace unto the hearers." Christian speech, every sentonce of it, must be such as will chify those that hear and minister grace to them. Purity is only nego ut more is required. Each word must be fitted in some way to build up character, and add to his bounty. Ti geologist will take you to what was once the shore of an assist sea, and show you the marks made by the put ter of the rain-drops on the soft sand, or by the wash of the waves. A leaf duttered down from a tree and fell there, and imprinted its delicate his Ages have passed store that day, but ory trace remains as perfect as when it was made. The wash of the smel the indentations made by the rain-drops, the minutest lines of the leaf's form, - there they are preserved through long milleniums. So it is when words fall upon a human heart Our gentle poet's thought is no idle foney,-that the song he sings he will find again long, long afterward in the heart of his friend. Words uttered fall and are forgotten, as their echo dies

but they leave their mark They

cither beautify or mar. They cither make the life brighter or they sully it

much of it is coreless scandal, unjust are now garrulous with dippost words This bosor have all His seises " Peace, brethren. The total number of memwhich, according to the apostle, all

> words may be spoken. There is noth-ing gloomy about the roligion of Christ You look in vain through our Lord's own conversation for one gloomy sentence. He sattered only supshine. But all his words were fitted to be helpful words. He sought to leave some gift or blessing with overy one be met. He sunke words that made the carelous thoughtful, that kindled hope in diswere all was dark before that comfort ed the sorrowing and cheered the des paring. For every one he met he felt that he had some message. Yet there about with a long face, uttering b messages in sanctimenious tone and

We are not to fill our speech with sol-ome phrases, and deal them out to every one we meet. Yet with Christ. in our hearts we are to seek to impart something of Christ to every one with whom we converse. There are a thousand ways of giving help. There are times when minister's grace, when the trucst Christian help is to make a man We have an errend to each use with whom we are permitted to hold even the briefest and most casual What it is we may not know, but if the desire be in our heart, God will use us to minister blessing in some way. Opportunities for such ministry are occurring continually. In a morning's greeting we may put so much heart and so much Christ into phrase and tone us to make our neigh her happer all the day. In the few moments' conversation by the way or during the formal call, or in the midst of the day's best and strife, we

So we may leave blessings at every sten of our way. Our words in some throbbing with love, and wafted by the breath of elent prayer, shall be medi-cine to every heart into which any

simplest sentence of our speech may fall .- The Sanday School Torres PEAGE

# BT L N. KANADA

Than peace there is perhaps a no ore delightful guest. It is the end of conflict and the quiet that succeeds the storm. It lives and grows and shounds not in the world's tumult, nor amid the sad commetions of these earthly scenes. But it has its home smid calm skies and beside still waters cace is the very life of tranquility It is the delightful quietude of soul, reconciled to the perfect will of It is full of sunshine and calm expectation Never is it sought sucunsatisfying pleasures of this world, It is a plant of braveely mould, a cam from the well of eternal purity

By softly flowing fodets Thy samulated fort have tred . There then, upon the mountain Heat heard the voice of God.

Some one has defined it thus: ' Pehce They either build up or tear down is love in repose." It is the rest of the soul, so full of sunshine and quiet. It what before was builded. A warm breath upon the mystic frost-work on is the day of the heart so full of brightow pain on a winter's morning ness and beauty. In the soul of the

Would this test by the flagre of wileace | "is an unclouded acture in a links of bers of the Society is—in Oreat Britain
Yet this is the rule, the standard, by glass," and brings more of true bliss to | 1,824, and in Ireland, 2,928, roskin, soul than an ungodly world ever This does not imply that only solomn perfectly pacified, the true source of all over last year. could assemble in one building in Lon shall offend them Penco is the bless. ed legacy Christ left to all Hischildren Secure this wondrous boon, keep it present House of Commons, while then, enjoy it till you walk forth in twelve other members of Parliament green pastures and by the still waters of that better land. In the hearte of the boly it "flows as a river and abound as the waves of the sea."—The Highing ahousele

## ORUGOR TROUBLES.

We notice that your columns are sumetimes employed is giving accounts of 'Church troubles,' Committees' Reports, &c. We fail to see the advant age of giving publicity to such reports ned to think that they will be sbut little, if any, benefit to the Such information is neither food to the hungry nortonic to the invalid. We recent it a melerial poison, affecting those, especially, who are surrounded by a minematic influmoe, leaving its stains wherever is falls Such reports often engender prejudice, produce personalities and such like is church papers Church troubles, like family to influence, and are best served when least disseminated. Committees are called to zettle difficulties, not to publish Such publications do not seem to accord with the instructions gener ally given to applicants before be er is it in harmony with the teach ing of the Gospel, which says, "(ell is Ther the telling should end. Tumors need only be expended enough to apply the sculpel, which ope arh ending to the opera tive in a spiritual, as well as I Why extend this unpleasant sess to others, against their desires A judicious exposition of error is no abt good, and a defensive attitude may become necessary sometimes, but we should nover become the aggressor. Please give us something to counteract sin, onervate the soul, and develop the latent powers within Bridomos er. Fe.

#### THE SOCIETY OF PRIENDS.

The Society of Priends are very nucrous in America. It was stated at the recent yearly meeting that in In-diana alone there are nearly as many Friends as in England. Other large groups of members reside in Penns senia, New York, Iswa, Kansus and Illinois. A small outlying congrega-tion of the Society consists of 100 Mexicans at Matamoras, on the borders of Mexico and Toxas. A meeting of negro Quakers assembles at Helens, in Arkansus A group of thirty Syrian Friends reside on Mount Lebanon, neur Beyrout. Small gatherings of the Sc ioty are also reported in Norway Done ark, Germany and France, while about 300 mombers are scattered over Australasia. An unpesi was made to the yearly meeting for about £1,900 to assist in the crection of meeting-hou for the poor Friends of the Southern and Western States of America, It was mentioned that where timber is abundant the meetingiouses are cheaply raised with the shi of gratuit

ican Friends have bust eight places of worship (holding about 100 persons each) fi e less the £10 per building In knowledge. Besides inattentive readone district of Kanous, however, ear ing, there are other things injurious to Nebraska, there is no simber, and it is the memory. One is the habit of stated that a considerable number of skinning ever newspapers, items of Friends there reside in cares, or "dug- news, smart romarks, b the window pairs on a materia serving power and beauty. In the soul of the joint," new that at heat we require jies, pointed yelections, builton rates of all going ye usuals. So be lever and life of Goi, "I promobal all am sections of the Sectivy are both in to be that all it is confidently in the soul and the promobal pairs serving the beauty of the pairs of the section of the pairs of the section of the pairs of the outs," and that at least two regular

altogether 18,833 Friends in the United reigning within, Kingdom (being an increase of 183 Yet this little denomdon-the Agricultural Hall at Islangton-contribute ten members to all were born and trained with its communion. It is also well represented in the municipal bodies of this country One Cabinet Minister, Mr. Bright, is a Friend; another. Mr. Forster, is an ex-

#### AN EXTRACT FROM A LETTER TO THE VINDIOATOR.

Friend .- Erchange.

SELECTED BY ISSAE PRICE

"If we take for our example and guide that which the Savor has given us, we need have no fears. The plain, simple teaching of the Scrip le us aright, and at het land us safe in the haven of rost, if we re only willing to be guided thereby Ob, I often think, how happy we could all be if we were all of one mind and If we rence would all have the Testament, for our eacher, regardless of what men say or do, live in strict obedience to all con-

tained therein, not earing whether we please our fellow men or not, but rather please God, for if God be for us who can be aramet us. This would make our se happy, and our final account

glerious

#### PURE RELIGION

How I love pure religion. It pre pares us to live in this omful world, and in the world to come, for the society of angels and God. How many there sing religion who know nothing of its power to save from all sin; and they go on their way sorrowfully. one day sunning and the next repent ing. My dear reader, are you e that class? If you are, may God bleeyou and help you to search the Serip res, for therein are the words of oter nal lule. We are commanded to be pure in heart. It is written, "Do yo therefore perfect, even as your Father which is in heaven is perfect." All through the Sacred Volume we find that God hav enjoined upon us to be hely even as he is hely. I thank God that he or showed me this way-the high-

way of holiness, to walk in. Glory to his barne, for now I know that Jeens' blood clean-es me from all sin. Dear friend, do you belong to the cod-washed company of the Lord? If you do, we will travel on together in the heavenly way and or warn proclaim to a dying world the power of Jesus' blood to save perishing souls —S J. W., in Zon's Watchman.

## EOW TO TRAIN THE MEMORY.

Your memory is bad, perhaps, but I an tell you two secrets that the worst memory. One of them i to read a subject when interested; the other is not only to read, but think When you have read a paragraph or a page, stop close the book, and try to remember the ideas on the page, not only recall them, vaguely to mind, Thus in one locality the Amer- but put thom in words and speak them out. Faithfully following these two

rules, and you have the golden key of

-- Fancy runs most furiously when a guilty conscience drives it ----—Earnestness in prayer is a condi-tion of receiving the blessing.

-Show may be parchased, but hapinoss is always a home-made articl -The truer we become, the more

ringly we know the ring of -He who prides himselt on his an estry, does so at a discount to his own

personal worth. -If you cannot find a place to fit

you, strive to fit the place you find yourself It is heaven on earth to have one's

mind to move in charity, to rest on Providence and follow trests -Never be afraid of being in the

minorities, so that minorities a ed upon principles of trath and right. -To be covetons of applause discovers a slender merit, and self-courselt is the ordinary attendant of 1920-

-A woman should never accept a lover without the consent of her heart nor a husband without the consent of her judgment.

-It is not the number of promises a man makes, but the number he keeps, which gives him a position smong respectable people.

"Out of the abundance of the heart the mouth speaketh." True, but sho out of the emptiness of the head the mouth can speak even more volubly.

-If the conversion of the Chinese to Christianity continues, by the year 1913 there will be 160,000,000 profess ing Christians in the Chinese empire

-I have read the Bible through many times. It is a book of all others, for lawyers, and I pity the man who connot find in it a rich supply of thought and rule of conduct

-The strongest passions and most dangerous weakness of the human breast, ambition, avariee, vanity, love of fame are all in conspiracy against the desire and the duty of peace.

-The truly religious man fears, the man of honor scorps, to do an ill action; the latter considers vice some thing beneath him, the former as thing that is offensive to the Divine Being

-A sympathy with that which is pure implies a repulsion of that which is impure. Hatred of evil is in proportion to the strength of love good. To love good intensely is to

hate evil intensely -----As it is not putting on a gown that makes the scholar, but the inward

babite of the mind, so is it not putting on an outward walk of profession that makes a Christian, but the is grace of the beart. As Joan came with a kind salute

Absor and thrust him under the fifth rib, while Abner thought of nothing but kindness, so sin co o pleasing and humoring thee while it giroth thoe a deadly stab.

It is an old saying and of fearful

The Bringitive Christian. PURSUED WHIRLY.

SUNTINGDON, PA Nov 9 1980

REITORS | ELD JAMES QUINTER, AND | E D. EXUMBATOR, PROPRIETORS: | J. B BRUNBAUGE

MISSIONARY BOARD.

At our late Annual Meeting, the Breitera's Work of Etangelism was committed to the charge of Annual Meeting. Also the Donate Meeting and the Donate Meeting and the Breiter of the same body, and it is now known as the Breitera's Describe and Egyings Meetin Braids. The following beckhere constitute the present

James Quinter, Handingdon, Penna S T. Boserman, Dunklek, Ohio. Boserman, Dunkirk, Ohio. h Leody, Antioch, Indiana. h Eby, Lora, Hinolo of Brubsker, Iowa Centre, Iowa OFFICERS OF THE BOARD Enoch Eby. President. James Quinter, Treas B. T. Busserman, Sec'y

Bao D. F. Stouffer is still so) ing in the west and seems to be highly pleased with it.

Tue brethren in Oregon are still alive in their Master's work, and are having some good meetings. .... In another column is a paper free

on of brother Balabangh that should bayes careful reading. Bao, J. Nicholson is laboring with the brothron in New Jersey May

the blessings of the Lord attend his H. R. Hotstnorn, editor of the Propressire, was recently ordained in the

Elk Lick bongregation, Somerset Co., NEAT week we will give our reade

an account of the missionary work of the Western District of Ps. Too late or this week.

Rap. John Forney is on his way home and from his trip to the Pacific coast. When last heard from he was in Colorado

THE brothren at Johnstown, Pa held a lovetenst in the new church on the evening of the 4th inst. A report of the meeting will be given next

We heartily agree with brother Sanger in another column in reference to the publication of charch difficulties. It can do no good and may do

WHO are coming to the Sunday School Convention? heartily invited. It is especially desired that the workers be here at the organization on Thursday evening.

the car will be well filled.

A namy missionary to Utah under the applies of the Presbyterian church lectured recently in this place. They have dedicated six new churches

Tmost interested in the financial condition of the Brethren's Normal will soon receive a report. It would have been given long ago hut we deire to get the expense of heating in this report.

Huntingdon during the Sunday School Convention. At present, she is not enjoying very good health on account enough to enjoy the meeting.

It our readers will be kind enough to send us the names and address uch brothren as are not taking the PRINTIVE CHRISTIAN, We will be please ed to send them a sample copy How many will do this?

Enner Isano Price says he is enjoy ing excellent health with the extion of a pain in the great too. He will not be able, in consc fears he queuce of it, to attend the convention for which we are surry. Hope it may yet so turn out that he can be with

Bro. A. J. Hixon, of Highland Co., Ohio, has gone to Mentana City. Kansas, which will be his address Brother Hixon; we are informed, was much appreciated in the congregation in which he ministered, and will be greatly missed. We hope he may be successful in his new field of

Iv is said that the Mormons some missionaries out of Utah t out of Utoh than the Christians send into that Territory. ventees Mormon elders recently left Utah for Tonnerste, Georgia. Ala hama and other Southern States to make converte and secure Mormon emigrante to Colorado.

In another column is an article on Converted Tongues" to which we direet the attention of our renders and ask a careful reading. If we had more converted tongues in the church how much less trouble we would have and tow much more good would be accomplished.

We still have on hands, several bun dred copies of the German Minutes of A. M for 1890, which we would be pleased to dispose of. If any of our German brothren are yet nasupplied we would be glad to have them order. Single copy, 10 cents, or \$1,00 per

THE A. M. Report for 1880, contain once things that will be of as much intorest to the church years after this as they were soon after the meeting. We have a supply on hands yet and will be pleased to fill all orders for them. It contains 98 pages with index, and well bound. Price single copy, 25 cents 5 copies \$1,00.

A paoruza of Missouri says: "By having a copy of the PRIMITIVE with me when I visit I secured four new subscribers and the promise of two more I visited twelve families, one of which is already taking it. all your agents to do likewise. I be-Here all pow taking the paper will re Tax Brethren at Work of 2d invs., says: To morrow is the day set apart to this a craft lanear with provisions will subscribe. How many of our agents for the suffering in Kannas. Hope the care with two 10d fluids.

It is now probable that the Young Descripte will be published at Hunting don next year. We feel more than ever interested in our juvenile paper, and if we conclude to publish it again no effort will be spared to adapt it to in that Terrstory during the past year. the wants of our youth We will hope to have brother Sharp associated with us in this work. We have not reference to the matter.

Score Jolie A Wood will be at

r as our cotemporaries. ELD JACON P. MOOMAW, of Nobrasko

miles and have three or four counties nobody clinging to it." to travel ever, and many calls that can not be filled. There are precious souls here who are starving for Spiritual food, who will feed them? These many calls that are made for

expression. help should be exrefully considered by our Missionary Board and such assi ance rendered as the means at hand will afford. All calls for preaching should be directed to the Sperotors of the Board, S. T. Bosserman, Dunkirk,

gainst the head-dress generally worn he our sists rais that it covers the our much. We den't know just how well founded this objection is. Some very good sisters say they can bear ell and claum that the objection is unfounded, and so we are not sure what is at the bottom of it; whether it is a desire to tape the world a little or whether it is really a matter of dis omfort. We do not believe it is necossary in corrying out the principle ot non-conformity, to wear that is resify uncomfortable, and we have been wondering whether our sis ters could not get up some form of head dress that would not cover the cars, and not so nearly like the fach ion, that would look more modest and becoming that the dress bounces that tome of our disters are now wearing.

It is not the baving of a high ten per but it is the letting a high temper have you, that you should be ashamed Unless you could got angry, you would not be worth much for active service in the world, but unless you can control your anger, you will do altogether too much in the world-and that not in the best way. A strong spirit well managed is a finer sight than a lack of spirit"—The Sanday

There is much truth in the above me person have an idea that it is an accomplishment to have a low tem-It is a mistake. Persons with high temper are always most active and percevering. The great accom-phabraent consets in being able to control our torances. Solomon says. Ho that is slow to anger is better than the mighty; and be that ruleth his spirit than he that taketh a city." A CORRESPONDENT to the Christian

Vision from London reports quite su improvement in English affairs. Form orly non-conformists, these who did not adhere to the established church of England, were looked upon with contempt. Only four years ago an Eeglish clergyman, talking preh affeire, remarked that he was quite neakle of a Runtist being a gentleman. But 'the feeling is diffe yet come to a definite conclusion in now. Recently the Church Cangress at Leicester, presided over by the Bishop of Peterborough, received a gene to him. Sometimes during p

coavisco a brother of an error you show that the spirit of "intolerance" home beyond how sad to think must first have his respect, and if you and disrespect towards non conform-

and that they have now candidated. As advancated has some a base [77]. By Prog. Bashell, B. D. [record Bashell, B. have now completed our arrangements terest his congregation, says. "But seem satisfied. have now completed our readors can exto that effect and our readors can exmore a sixteen name cat and spirehed line, where there is a soul vitalized in feellare a preper approximation of the
read a sixteen name cat and spirehed line, where the leok, the action, the value of a relation to Christ as his to that effect and our restors can ex-pect a sixteen page cut and satched ing, where the look, the settler, the value of a relation to Christ namer for 1881. We will not new say man bespeaks a living and true inter-children. If they had they bew such larger we will make it, but we in the person addressed, they must baske their conversion coordinate to this much we do say, that we will be somehow less than human not to be everything diele. Some any 'they give our readers as much reading mit-'quickender responsarily. When the have left it to the Lord.' It is well true live magnet is thrust into a bag to trust in the Lord, but we must of iron-rand, it will come out with in- the same time do what we can numerable adherents festooning round as'ts "Where are our Missionaries? its neck and clinging fast to it, because to the Lord Fasth without works in Cannot some of them he sent out here? it is clong fast to them, but the dead dead I am the only minister within 30 or 40 magnet clinging to schooly, will have

> AT our District Meeting last Spring the missionary cause was discussed and several brothren were appointed as missionaries. To our knowledge but little has been done. Why? Are there no fields in which to work? Cer-We have before our mind several that are inviting, and in which we believe much good could be In Phillipsburg, Pa, there is a sister that has made frequent appear

e the brothren to come and p There are these then who say if the brothren would come there and establish a church they would unite with difference and so effort be made to reach the Gospel to these people? There are those who feel deeply interd in this matter and have urged us to being it before our brethren. hope it will recei at stake. Will we be negligent and indifferent? If so, there may be a fearful account to tender at the day of reckonies.

THE question is asked, why so much empetition among the Brethren's pa-The best answer we know to rive is breause the brothron eacourare competition. It is acknowledged by all who are acquainted with the rices of the different religious papers, that our church papers are very cheep, and we believe that all of our readers feel that they got the full worth of their money. If so, why encourage a peedless competition among us as publishers, by always measuring to see who puts out the largest about ? It is not the size of the sheet nor unt of matter printed on it that should test the value of a paper, but

the character and tone of the matter For our part we have determined that we shall give no cause for competition We shall not onlarge our paper for the sake of gaining patropage, because we believe that all of our papers are large enough for the price. But if others the same to render satisfaction. Wo are sorry that such a course may be necessary and shall do our best to keep down a spirit of this kind by trying to have all of our one priced papers about the same in size.

THERE are many of our brothres who have children grown to man and womanhood that are unconverted and without the church. How can those parents feel satisfied? If Christ dwells in their hearts must they not feel a deep concern for those who are stran-Sour of our betchess cought to re-member that range states on the logistic set of the member that range states on the logistic set of them who differ with as logistic set them will be state on the logistic set them will be state on the logistic set them who differ with as logistic practice. This instance with a clearch and then those parents feel as more does not good. If you misk to others of a clearly set of the number. If they think of the

they cannot had cold. Hope the will be well do not respect him, pan commet espect into it replied washing. There is also These feelings purents who have it also contains a large amount of the feelings purents who have it also contains a large amount of the feelings purents who have it also contains a large amount of the feelings purents who have it also contains a large amount of the feelings purents who have it also contains a large amount of the feelings purents who have it also contains a large amount of the feelings purents who have it also contains a large amount of the feelings purents who have it also contains a large amount of the feelings purents who have it also contains a large amount of the feelings purents who have it also contains a large amount of the feelings purents who have it also contains a large amount of the feelings purents who have it also contains a large amount of the feelings purents who have it also contains a large amount of the feelings purents who have it also contains a large amount of the feelings purents who have it also contains a large amount of the feelings purents who have it also contains a large amount of the feelings purents who have it also contains a large amount of the feelings purents who have it also contains a large amount of the feelings purents who have it also contains a large amount of the feelings purents who have it also contains a large amount of the feelings purents who have it also contains a large amount of the feelings purents who have it also contains a large amount of the feelings purents who have it also contains a large amount of the feelings purents who have it also contains a large amount of the feelings purents who have it also contains a large amount of the feelings purents who have it also contains a large amount of the feelings purents who have it also contains a large amount of the feelings purents who have it also contains a large amount of the feelings purents where the feelings purents where the feelings purents where the feelings purents which it is t and to respect you. If you do not a revolution in no concational depart. United divelling in them includy will interesting, nothing and a resignour reading have a kind feeling towards those who meet. There is a more general difficult have as long as their children are not matter that is richly worth the analysis. Box. Sensed Weybright, of the Pipel different in a weak better the we made better described assenting to the pipel different in a weak better described assenting to the pipel different in a weak better described assenting to exclude a sense proceed price acked for it. We getter described assenting as well described as of the pipel different in a weak better described assenting as who belong to the chard that do not better described assenting as who belong to the chard that do not be the described assenting as who belong to the chard that do not be the described assenting as who belong to the chard that do not be the described assenting as who belong to the chard that do not be the described assenting as who belong to the chard that do not be the described as the described as the chard that do not be the described as the chard that do not be the described as the seem to give this matter much all corrections sent us were made up to

will not not do for us to trust wholly

THE Mothodist State Conference of doubtless a great many dead magnets behind the sacred deak. They do not Minnesota closed its five days' session at Minneapolis, Oct 11th. have that carnestness, that love for ce to the observance of the Subkath souls that shows itself in action and the following resolution was adopted That we will strictly enforce the dis-

cipling in case at all flaggest violation of the sacred time, that we will de what we can to have Sunday newspa ners discontinued; that we will dis courage social visiting and riding for ure on the Lord's day ; also travcling, going to religious service, when there is opportunity for such service year at hand and working for cornerations that require seven days' inter in the week!

This is certainly a very good res on, one that car conference would do well to adopt with perhaps one exnot in the bubit of leaving the public sorrice nearest to them and going to the more remote. Social visiting on the Subbath however is an ovil on tirely too provalent among us, and if our Annual Councils were to bring evils of this kind before it more as discountenance them by resolutions instood of some other things that some times occupies so much time, it might do more for the promotion of spiritsality among us

THERE are a great many persons who lose a great deal of time from a want of decision. They stand still dying what they shall do. It is well for us to consider our curse, but at the same time we should

work. Some persons look for some thing great to do, and because one op portunity of this kind is not presente they do nothing. We ought to do whatsoerer our hands find to do, and that, too, with our might, whether it be little or great. It is performing the little duties that fits us for the larger ones. The Christian life is one of progression. We must advance step by step. If we only give a cup of cold water in the name of a d ple it is a stop, if we gladden the beart of some one in distress it is an other step; if we give to the poor it is anoth step, and thus we go on do is another step, and thus we go on de-ing good deeds until we become pre-pared for nobler achievements. Perform the duties well that lie next b us it a good motto. If we do this the Lord will be with us and prosper us. no matter where our lot may be call in life. Joseph was a slave but by performing his duties well he was promoted Then he was by false accu tion cast down again and thrown into prison, but by doing well what be

to do there, he was prepared for the kingly throne So we, if we would attain to positions of trust and become eminent workers in the Master's vine yard, must first perform well the little RESTREEN'S ALMANAO

## The Brethren's Almanae for 1881, is

now ready for distribution, and all or ders for them will be promptly filled e complete that talns everythi most their children there, belongs to a regular Family Almar

the day of publication. It contains 40 | we expect from those who will accept covers, and will be sent, postgaid, to coiring it, at the following rates Single copy, 10 cents, 12 copies, 81 60, 160 copies, \$8.00. 50 copies or more

#### EXCURSION TICKETS

Arrangements have been my le with the Pennsylvania Central R R. so sell tickets to two Steathren's Sunday School, Convention, to be held untingdon, commenting or 18th year of all mounts, feeture on Pholadelphia and Pittsburg. Ad that desire ttend the Convention will pleas write to us at once for proces, which must be presented to the Ticket Agent, on which he will sell the presenter an exeursion ticket to Huntingdon and return. Some that are it each congregation plong the line can get the number that wish to atten and cond for all. Our ministers who expect to come, will please not use ir elevical tickate. I ders and hav excursion tickets. All se expecting to come will p have their exemption orders sent for as ases as possible, as it is important that d know the number that will be in attendance. All orders not used

must be remised,
Those wishing excursion tickets or
the Reseling road will apply to Joseph Fitswater, Phoenixville, Pa.

#### REPROTIONS ON ELECTION DAY

This is election day and all over this bread land of ours mon are exercising what they call their in a 'isnable right, and our heart s ekens at the though how that right is being exercised. day, thousands upon thousands have hartened away that right for less than a moss of pottage, for a glass of bron on, whiskey, which madden the brain and converts the human into the demon. Such men my they rote on principle. No, sir, they vote on whiskey, and for the man that has the ost of it. To be elected to many of the officer to day means to be a lignor rite, a rascal who is willing to cater to the wishes of the very lowest grades of society. Conscience must be effectual r seared over, religion hald aside, bon esty forgotten, and temperance principles uttorly ignored The hand of the lowest set that ever drank from the accurred cup must be affectionately grasped, the shoulder patted and the drinks paid for. Temperance grants now play enouging cowards by giving the money to others to buy that which they dare not do themselves. Every room in our towns and cities have their well filled demiliohes; cuttille and on the street corners are seen the ever ready porters motioning with their bands and giving the significant wink of the eye, speaking in signs easily un derstood: "cote our ticket and the The bait is readily whisker is free." -whistoy goes in, wit go out and they have a willing dupe not to vote the desired ticket but to insult everybody he meets disturb the public pence, bug the lamp posts, and ead the day in the street gutter. All this the terrible price paid for one vote bought through the hiskey supplied by the capilidate-out there are cares either, ? bered by the thousands, yes, tuns of thousands And what makes it still worse, many of these political and soul domoralizors, occupy chief sexts in the most popular churches.

Such is the political demoralization

of to day that good, honest and efficifor public offices Rather than barter away their integrity and religion they the men but it is a bad arrument for

ast their vote They will feel that they American citizens and will abide the results. The probabilities are that the ontest will be yes, we have prayed, that such men 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 and of God will direct the result we could scarcely hope for this. But as we have firm faith in God as the ruler of the destinies of nations, we feel calm and resident and month be enite as appy as on ordinary days, was our soul is stirred up with puty for the deluded victims of crafty politicians their right who willingly bester away to the Kanedom of God for less than

but Esen not for his birthright. While writing this we were wonder ng how many of our brethren have n drawn into the political whirlingol! May we not home the number is small. The more we become acunisted with the spirit that prevails unded that it is not in barmony with the Spirit of Christ.

now close our imprempts speech, generated by the force of cir umstances and penned on the sour of the memost, hoping that yet before our present paper is closed we may be our present paper is closed we may be tutions of learning that could be as-

#### PRINCIPLES.-NO. 3.

EDUCATIONAL INSTITUTIONS Though education and education attention and have been pretty exten-

sively discussed in our various cals, and especially in the P. C. we ope we will not be considered as giv ing it undue consideration. As many of our brothron have not seen the pro priety of anything more than a mon education, and of educational in titutions, more than common schools but rather have acrious absortions to both, looking at them as being contra ry to time and primitive Chr Heree we kel 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 thom.

As the subject of high schools has been looked at by some of our breth ren as being contrary to Christianity, we shall present some consideratio to show that such schools were estabhabed, conducted and patronized by Christians in a very early age of the harch. And we hope the brothres will look at it as we present it, with

attention and candor. In looking at the subject of high schools in the light of the history of the primititive church, we would re mind our brethron that when our an nt brothron were searching for true Christianity in an embodied form, and divine nower, they resorted to history as one of the sources from which they might obtain information to help In the account of their labors om. 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 ont men refuse to become candidates Christ, planted into the likeness of his

death, by baptism in water, by a three fold immersion; not reeting their remain aloof from the political field, however, upon the authority of histo This may be wisdom on the part of ry, they searched the Scriptures of the Now Testament and find ne explicit our country's good. If the rolltical testimony to that import, they became

as publicar?

But the day is closing, and now the administrative of the innersities. It is also lead the new\_Huntherism and Christopher and the context will be evided. The inlines will be read that checking a to some writer of the context will be evided. The inlines will have another checking a context will be evided. The inlines will have another checking a context will be a context with the chief and the chief will be a context with the chief and the chief will be a context with the chief and the chief will be a context with the chief and t by a three fold immersion," it is also and the new,-Heathenism and Chrisstances by which they were there surrounded made such an institution soomingly very necessary. Alexandrin was at that time the seat of learning and refinement, of wealth and luxure And here was the great library of t ancient world containing it is said.

our bundred thousand volumes. Into Egypt and into the city of Alexandria Christianity was surroduced. It had to contend on the one hand with Judaism and on the other with all the us of Grecian philosophy, and with idolatry. Christianity had operaics numerous and formidable to ontend with. Under such circu stances the Christians of Alexandric seemed to feel the necessity of schools for their youth, that they might have the help of both education and picty to protect them from the errors to which they were expect. We have felt, that the circumstances of the

Christians of Alexandria, in the early ages of the church, were very similar to those of our brothres of the present in political campaigns, the more we are age. The Christians of Alexandria at the time referred to, apparently felt the need of the proper use of every means that would give them power to ontend successfully with the various forms of error with which they had to contend, and hence had the best insti-

situation, and honce many of our brethren felt the need of educational brethren felt the need of e institutions among us in which our youth could versive an education that would fit them for usefulness, and at the same time ourround them by influ- it was we oners favorable to the forming of true

Christian characters. Other religious ound us were building up and multiplying educational institutions of a

order, and were not only educating their own youth but ours also, as what could be obtained in our schools, and having no high schools of our own, they want to other colleges, to keep a line of distinction between that is not nent and comely in appear our own, they want to user vonges with the fairs of the desirab and the consquere wan, they were the church and the world, as it then lane is impossible. That our orders draws away from the faith of their loop its variety and show for the pare night have been well crough then, there are the pare night have been well crough then.

Catherwised to keen additication restly plan and middlers an appearance. faith of the Gospel. Hence various considerations combined to impress many of the brothren with the s sity of schools of a superior character

ong us We have said that the circumstance by which the early Christians were grounded, 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 Christian seb ol at Alexandria, There were, no doubt, other institu tions of the same kind, but this is nor. ticularly noticed by Christian wri because several of the Christian fath. rs were connected with it as teachers.

Dr. Luxuson, in his work on "The has the following remarks on th Christian institution of learning we Clement of Alexandria: "The school of Alexandris, in his time, required philosophical education, and were sequainted with the Greeian religion and culture. For they had not simply to teach the young the elements of the Christian faith: they were surrounded by learned Pagana, some of whom frequented the school; and with these they must discuss great questions in a manner to satisfy the speculative and windom-loving Greeks. If the Jews after windom. They were speculative: they could not be treated as bubes.

down with them as fugitives into Egypt, was brought into conflict, hand from the world as there was then. And and, with all the religious, and all the philosophy, and all the traditions, of the then ancient world; and timeballowed as they were, and defended by the ablest men, and sustained by court influence and the whole weight of the imperial power, they all fell betore the vigorous blows of such champions of the cross as Clement, Origin of the adamantine arm, and oth to adopt a plain Nunday School now that As to the necessity of I earning in the is not conformed to the world in a Christian teachers of Alexandria we may bear what Clement himself says. There is much truth, in what he asserts: 'He who would gather from every quarter what would be for the profit of the cate; humens, especially if they are Greeks, must not, like irrational brutes, be shy of rauch learning ; but he must scok to collect around hi every possible means of helping bis hearers. Of the Christian school of Alexandria, and of Clement as one of its trachers, we shall have some more

Western Department. RLDER R. H. MILLES, EDITOR, LABOUA IND. OUR FATHERS.

J. Q.

to say bereafter.

Without looking fairly into the reasome decisions they made in the shureh n years gone by. did it because such things to them had drees that obtained in the apostles an apprarance of vanity and pride. In day. Some brothron think that the has appearanced a manage remain precise order of fifty years ago must be people, aristocracy was held a sin to see be maintained or our principles are guarded with great care and our fa- loss. That is a mistake, because our ours desired an education superior to ming into the custom and ways of the high-minded aristocrat, honce they We need order, and uniformity, at made these and other similar decisions plainness, but to suforce a uniformity

> ices of the world; that was the view day. Though most protestants admit the principle now that Christians world, they do not apply it to anything of popular custom, only to a few year o costly to be popular or common. While all admit there are were min things in the customs of the world that

we should not indulge, the question what are they and what should be the rule of Christian character our fathers have alluded to, in his observations on held? (the principle that we should be conformed to it?) Hence, while carlearned tenchors who had received a pets and window curtains, &c., were an evidence of pride, and a custom among the world for atyle and fashion, our fi there opposed them. But when they were no longer held as an evidence of pride, their reasons for opposing them uld not exist now. This same principle exists now, they are still and over will be. Some vain and foolish things in the world the Christian character should not admit. It is, and ever will required a sign, the Greeks sought be, the duty of the church to ferbid them. But it is a matter of some diffi-

was an borty for landsmonths water was the great battle-field of the old ment in the world will have some effect so long as there is as much di it is evident that our church is not any more like the world now than it wa fity yours ago, and so long as it keeps up that plain distinction from the van ties of the world, it is not falling away from the truth, or conforming to the Go back a contury, and there

to Sunday Schools among us then, And

vanity, is not falling away from the truth-is not conformi it is not giving up our principles. But to have a Sun day School in all the ways of the world, would be giving up our principles. To use all the means of spreading the gospel in the way the world ness them, with its vanition please the eye and carnal mind, would be giving up our principles, and con-forming to the world. But to use all three means the missionary work, edu-cation, Sunday School and other means. keeping them distinct and separated from the venities of the world not giving up may of our principles, but simply applying them to everything in the world around us that he used for good. It is simply turning all the means of newer to work for

of truth. But while we a other feature of the subject we should notice, and that is, we cannot adopt ons for it, some of our brethren have and enforce the order and custom o cast repreach upon our fathers for fifty or a hundred years ago, without any change. Take the precise form When they decided of dress used a contury past und ong to bave carpets and win- cannot enforce it in the church now dow curtains, and such things, they We could not enforce the certar of sers were opposed to the church run- principles of non-conformity may be maintained without that special form. from the world in their day, that the to meet the order of primitive ages in church should not be conformed to the church; to now adopt an order church should not be conformed to the the church; to now acopt, no orace world. This principle in accepted by that is a neat, as well stilling, and an nearly all churches. That it is right on and scriptural for the Christian to that is in hormony with the laws of avoid the vaio, useders and hoolish procaction. and it is easy to get all to accept that appeared useless and vain in their But we cannot get the order of fifty years past, with its uncomely, unfit ing, unpleasant features in it. Then ld not accept the customs of the lot us think of this subject fairly, and unite on a plain uniform order all the neatness and plaieness we seed to keep the distinction between the church and the world, then we stand on the same principles with our fath

Uniformity among us is opposed by many because some adopt order, and have their garments so they distinct from the world so we are not do not fit them, 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 an pearance that there will be no ci needed to enforce it. That order should be near enough to the world not to look odd, or bomely, but still distinct from it. To show that its vanities and pride are neglected, then it will be on the principles our fathers adopted in the beginning. But he who acts aside this principle

nd contends that the Christian may sulty to tell at all times just what is an one constray goods. If the relation intermenty is that impart, toy seeming large years not not remain as even, only to that for unsurprise training and expert and former the variances of the data of the contract of the proposal properties of the properties of the principles of events in the principles of the principl

#### Bome Denartment. HASTY TEMPER.

An intelligent Iriebman, after atter ing to the business matter which had eaffed him to my office, said, in referring to the duplays of fictor temper fre quently manifested by drivers of borns cars : "How foolish it counds when we hear a driver crying out to some one ahead of him on the track. 'Get out of the way there or I'll much your team to pieces!' er some samilar violent remark; whereas, if he would middy say, 'Neighbor! just turn a little to oue side, if you please, or 'My good fellow I'm in a bit of a barry, please let me pa that many town buenes could be so how much more effectual would be his words, and with how much loss frection would the end be attained." There is now receive. - Builder and Woodworle much truth in this observation, which might be profitably pondered by many hardly worked then the cur drivers ( who must serve lifteen to eighors per day), place too little re straint open their naturally basty tem-

I remember the elementation of an elderly gentleman augrily refusing, upon the spar of the moment, to sattle a bus laces matter as prescuted to him by one much his junior in years; but the las ter having afterward by letter calculy and kindly explained the case, and a tendered a concession not really required of him, the matter was quickly adjust-The older man came to the housof the other, declaring with considerable emotion, that he was prepared to settle the matter or originally pronoued Therefore what had been a mere acquaintanceship between the two devel-

oped into real friendship.

As executifying this subject in its mplifying national aspect, one of the most instrucre instances which has over come to the notice of the writer occurred in one nection with the new noted Midlothian specch of W. E. Gledstone, pronounce a little before the latter's clavetion to the exalted position of Promier of England. Convinced that he had been to hasty, or had acted upon mis-informan, se attributing, in his speech, inimi cal designs to Austria, immediately upon his election be sent word to the presentative of England, at Vienna renoesting him to assure the Anatrian neut that he felt himself fu the wrone, and desired that the error might be overlooked. Such a straightforward although exasperating many of the British people, and declared by the press to be an instance of craven submission unnarallelled in the annels of their country's diplomacy. was nevertheless, the only true, Ch tian course to take, and evinced a de gree of that heroism of which the ralers of all nations continue, to their and their country's loss to be impressable deficient. A similar rectification of mistakes on the part of erring states men cenerally would I believe eventutate is the prevention of all wars.W. L., in the Friends' Review.

## SUNLIT ROOMS.

No article of furniture should be not in a room that will not stand sunlight. for every room in a dwelling should have the windows so arranged that during the day a flood of sunlight will force itself into the spart The importance of admitting the light of the sun freely to all perte of our dwelling cannot be too highly estimated. Indeed, perfect health is nearly as much deper dent on pure s light, as it is on pure air. Sunlight ould never be excluded except when an bright on to be unconferrable to the And walks should be m bright annight, so that the eyes are protecby veil or parasol, when inconveniently euce. A sun bath is of more import ance in preserving a braithful condition of the hody than is generally under stood. A son bath costs nothing, and that is a misfortune, for people are de-luded with the idea that those things

money. But remember that pure water, fresh sir and sught homes, kept free from dampness, will accure you from many heavy bills of the dectors, give you health and vigor, which ac toney can procure. It is a well-estab lished fact that people who live much in the sun are usually strenger and more caltby then those whose eccupation density them of applichs. And cortainly there is nothing strange in the result, since the same law applies with equal force to nearly every animate aine in nature It is quite easy to at range an inelated dwelling so that every room in it may be flooded with sunlight some time in the day, and it is possible

#### POWER OF KINDNESS We all of us, need encouragement to

do good. The path of virtue even when it is not up bill, is rough stooy and each day's lourney is a little oneer than our strength admits of only there are no meson of shortening it You may lose Got and love him truly and high motives may be continually before you; nevertheless you must b quite conscious to vonreelf of bring on fatigued, may, perhaps of a norms assitude erowing with your years; and you must remember how especially the absence of sympathy tried you, and how all things began to look like delu because no one encouraged you is your work. Alas! how many hearts ness! How many plans for God's glory have follen to the ground, which a right look or a kind eye would have pped up! O what a wretched thing it is to be askind! I think, with the thought of the precious blood, I can better face my sing at the last indoment than my nakindoess, with all its miser able fertility of evil consequences. Bo if we have no notion of the far reaching neither con we rightly estimate the good which kindness may do Very Non a heart is drouping. It is bonds over steelf lower and lower. The cloud andness thickens Temptations all around, and are multiplying in strength and number every monent. Everything forebodes appro Not so much as a kind action, not as much as a kind word, but the mere tone of voice, the mere fixing of the eye has convered exampathy to the near suffering beart, and all is right again in one instant. The downsest would have regime ed under that mere peop of human sun shine, and is excouraged to do bravely the very thing which in descendency it had almost resolved to leave undone That coming sin might have been the soul's first step to an irretrievable rule at encouragement may be the first link of a new chain which when its length is finished, shall be called final

rerance -F. W. Faber. WHY is it that persons are so slow to cognize the truth of the proposition that alcohol in the human arstem, even in moderate quantities, is a poison, and that the only safe course to norsee is to from at alterether! Eren though they may always succeed in controlling their appetites-continue to rink moderately themselves wh seldom the case, they seem entirely ob livious to the fact of a fearful linkility of transmitting to their offspring di eased and uncontrollable appetites. sere is no question but that inchristy both in the use of intoxicating drinks and tohneco, is frequently hereditary. Let all reflect upon their responsibility touching this matter.

Wirtz his mother lives a man has one friend on earth who will not desert him when he is needy. Her affection flows from a pure fountain and coasts only at the ecean of eternity.

can only be good or neefel which case linement

#### MARRIED. CUSTER-CLAAR-Near New Paris, Pa October 14, 1880, by John B Miller, Lov

Coster and Mary Cat. Bedford county, Pa ETWILER\_DOMER\_At my residence near Waterside, Pa., Oct. 7, 1890, San Detwiter and sloter Sarah A. Domer, Detwilder and sloter Sarah A. Domer, be of Pattonville, Bedford county, Pa. Jos. Z. REPLOGLE

MEVERS\_MERKIEV\_At the residence of E. L. Yoder, in Wayne county, Ohio, October, 23, 1899, brother David J. Meyers of Medina county, Ohio, and sister Millie Merkley, formerly of Bloomington, 13 ELINE-PLORY-As the residence of the Jos Cot. 21, 1850, by tilder Jacob Brow Michael M. Kiian, formerly of Rock ham county, Vs., and sister Farms

Flory, of Keeknk county, Iowa. WINE-FLORY-Also, at the came FIRE-FLARES—Ago, at the board since and place, brother Abraham J. Wine, formerly of Rockingham county, Va., and slater Lydia C. Flory, of Kookak county,

#### DIED.

FURITE—Novr Bustings, Adams county, Neb., August 27, 1880, Johnio L., sen ed brother Sumuel and slater Rosic Furry and and grand son of the writer, aged I wear

His sickness was sommer complaint, re-liting in information of the bowels and sating in innamenton of the bowers and competition of the brain. The little babe and fered much for two weeks till death came to his relief and the little angel avared away mansions of blies there b sing praises to m who died to overcome death

AINES-in San Josquin county, Cal., Oct. 1, 1880, anter Rehcors Haines, aged 67 years, 9 months and 4 days Fomeral ovices by the betteren P. S. Garman.

BOTTEICHER—In the Spring Ran congre-gation, Millin county, Pa., Oct. 14, 1889, elster Ehrabeth wife of brother Jonas Botteisber aged 49 years, 10 menths and for days. Functed services by brothers John Spanoglo and J. R. Lane,

A Mygre CLICK-In the Beaver Creek congre Roskingham county. Vs., Oct. 1, 1880, brother Joel Click, aged 50 years, 7 mosand 4 days lary brother and hus-

Thus a very excus band has been called from our model, whose Christian deportment and life, hope and proy, may here a salutery of who knew him, especially on these of the family who are yet out of the church. eral ebildren and a large circle of mistives to mourn their loss. Funeral services by heother John Plory. from 1 Cor. 15 : 25 CLINE-Also in the Crokie Coast conver-

gation, Reckingham county, Va , Oct 4, 1880, brother Michael Cline, aged about б3 ченга op authors of this notice has been in ill salth about one year. Brother Clino served descen for a number of years. Thus in

his death the church loses a consistent ru r, the family an affectionate father and the menualty a worthy citizen. I W Core LOEBR-In Bloomingdale, Much . Oct. 11, 1990, after so illee cas of over two weeks, Lochr, ages 77 years,

months and 24 days Disease, billionness and parelysis. Fun l occasion insproved by brother Dan wely, of New Paris, Ind., from 2 Cor. Brother Lochr has been a member o in the ministry about 40 years. He was my ried to Judith Beer, July 18, 1830, and h lived with her till the time of his death leaves a large family and many friends to

A D WATTAGE AVAGE-In the Coventry church, Sept.

11, 1890, after a Hagering Illaria sister Betty Savage, aged about 27 years. Fun-ceal services by the brethren J. Y. Essantino. Within the Limits of the Que mahouing church. Somerest county

Oct 20, 1890, John, infant son of beother Samuel and sister Many Bookey, aged 2 yours, 5 mouths and 6 days. Funeral 

INT—Near Green Castle, Lowe, Oct. 22, 1890, friend Wm. C. Lint. aged 42 years, 8 months and 29 days. He leaves an aged mother, eight sisters

#### Correspondence. From the Brother's Valley Geogregation.

Dear Brethren : Own lowefeast earns off

on Sunday evening the 17th, commencing at half past three. Had quite a respectable attendance, of both members and spectators. Order good. J. Brown, from Ohio, Jusiah Booghly from Maryland, and others from ad joining districts were with us. Broth er Brown officiated. On Tuesday, the 19th, the Sunday-school convention met ut the same place and was organ Moderator, brother ized as follows. Howard Miller, of Elk Lick congrega tion . J. B. Lighty, of Mayoradale again W. C. Schrock, of Berlin congre gation, clork, and D. F. Ramsey of Johnstown congregation, assistant After which the convention proceeded to dispose of the printed programme in regular order. The convention in regular order. The convention lasted two days of three sessions each Brothren and sisters present outside of the western distract of Pa., were Bro P J Brown, of Ohio; sister Julia A Wood, of Virginia; brother J. Worst, of Ohio; brother Zach, Liv good and wife, from Ill,, and sister iam Fike from same place.

The convention was pr ecces by those who ought to know, At all events we had large and atten tive crowds throughout the Conven

On Thursday the Berlin contion met in council to divide the grogation into four districts. P. J. Brown was elected chairman of the meeting, and brothron Jonathan Kelec and S. C. Kelen of Salisbury an ad-visory council. The object of the meeting was stated after which the joint committee reported through their clerk. A druß of the proposed districts was nailed against the wall

that all could see conveniently. H R Holunger, with a cane, pointed out the lines and explained th m so that i fair nuderstanding was bad, when he commenced again, at a given point and permanently located the lines. The whon a vote was had on that part, and if acceptable it was so ordered; if not t was changed until all were satisfied and so on until all the lines were per located Then the clork was called on to read his report, which was unanimously accepted by the nembers present. The large Grove meeting-house a

ttle north of Berlin, fell to the Broth or's Valley district, together with the church-house at the Pike. It was agreed to divide the church fund, and tin and queensware belonging to the congregation into four equal parts. Our district, which holds the above two houses is called the Brother's Valley congregation. Brother's Valley houng a historical name, and very applicable to the district. The coun adjourned at about 4 o'clock with the best of feeling. After which one of the now districts transacted some important business of which I have nothing to say, since it does not belong

to the district I represent J. J. Branen Never Locate in Kausas

Oct. 21, 1880 Brethren Editors .

of No. 40, page 313, p brother says, "Never locate in Kansas, if you have no money." We thought we had read all of the New Testament Scriptures, and we understood them to say, ye into all the world and preach the capel." But we certainly overlooked the passage where Christ told his dis-ciples "not to go if they had no oney." Our Indiana brother gave the advice to all, and we know all ministers cannot travel all the time. Prayer is not overcoming God's relistence; it is laying hold of his willlistence; it is laying hold of his willlistence; it is laying hold of his willlistence; the results of the

the plains of the West, and then they vise the poor ones not to go. ren, are there not rouls starving for the bread of life, in Kansas as well as in Indiana? Do we not read in our church papers, most every week, of some one calling for them to come over from Maccionia to belp carry on the work of salvation? And now, one who is a minister of Jeans Christ says "Nover locate in Kanens, if you have no money." We know of Kansor who most there too on two-less years ugo that received a call to go seh from fifty to two bunds miles distant. Sometimes they would go in a two horse wagon, and other times they would have to go on herse back. In this way they bave broken down their health from exposure, while some of these in the East would sit on their oney chair and think, "I am too woll situated here to go west," while another would say, "Nover locate in Kansas if you have no money." not our intention to wound any one's feelings, but hope that all there who had any notice of locating in Kansas, will not think there is no money to he made, or no souls to save there. one go all, the churches will welcome you come right, and leave pride at the door. I now close, hoping that we all may land safely on the everyreen shores of eternal blis

Respectfully, Many Hree Frem Mulberry Grove. III-

Sept. 29, 1880 Dear Beethren:

I will give you a report of travel. Brother John Metagar of Carro Gordo, Ill, and I, were sent by the Board of Evancelism of Southern Ill., to Union and Jefferson countles to look after some scattered members

We left my place on the 13th inst and arrived at Makanda Station, on the Illinois Central radrond, on the mornias of the 14th and were met be rethren Adam and Enoch Hock, who conveyed us to the hespitable home of brother Adam Hock, where we took up our head quarters. We found twelve members here; held fourteen meetings. including a communion meeting, which were all enjoyed very much, especially the communion are Some of the old members had not communed for fourteen years, and some of the young members had negreaned before, on account of n having an opportunity. There was one added to the saved while here.

The massionary Baptists oppose the Brethron at this place strongly. One of their muisters gave a challenge for a discussion, but did not define his position. The matter will be determi by writidg. If we decide to have a public discussion I will inform you.
We found brother Jacob Las with a lotter from Richland congrega tion, Richland county, Ohio, showing

him to be in the office of deacon, an we cave him charge of the members to social meetings, to exhort one another, "and to keep the unity of the faith in the bonds of peace ing brethren abould visit them. I am confident that with proper efforts a number of persons can be brought into the church at that place.

On Thursday, the 234 inst., we cam to Mt. Vernon, in Jefferson county Here we found three members, one brother and two sisters. We hold seven meetings among the people in three different placer. Brother Metz gar held three meetings in a school hours near Daniel Harsheys. Daniel's wife has been confined to her hed for about a year. Brother M. Fosney and brothron Daniel and Andrew Nobes

were there a short time are and reerved her into the church ber is prospect. If she gets able she will be such proceedings but let it remain as

I held three meetings in the Chris

the M. E. church north of Mt. Vernon Found the people very kind. Think with proper efforts a congregation of brothren could be gathered in this

Persons wiehing to see land in this county can correspond with T. K. Buck, who is in the land aroney busise, Mt. Vernou, Jefferson county, Ill. He will kindly show you lands for asle, of which there is a great deal in this county. Mr. Polk for whom Mr. Buck is doing business, is a very pleas-

We return our sincere thanks to the friends and brothren for their kindness to us while among them. On the 27th we went to Aebley, a rail road station on the Illinois Central railroad, and held meeting is the Christian church in the evening The first sermon ever preached in Washington county, Ill. by the Brethrer Wash-After the services we hearded the train en route for home. Arrived at Van dalis at 3:30, a, m . whore I stenned off leaving brother Metagar to continue homeward bound. I arrived home on the 28th and found all well. Thank God for his metry.

Jone Wice Mates of Travel

Dear Brethren ;

On the 16th of October we had the pleasure of morting many f our brethren, sisters and friends at the Free Spring church, where we good for us to be here." Dear brethron what pleasure the children of God is world. when they are fish. ly clothed and wrapt up in the Muster's The pleasant greecings we were persetted to enjoy "Ror I were truly a feast to the soul and mind long to be remembered. But the time of separation always brings out a feeling of audness, yet we do not weep without a hope of meeting again, if we are faithful, in the world bliss and glory. Dear broth labor inithinl in the cause of the Muster. Hold out to the end, it won't be long. A few more days with many will close this life of trials troubles and toil for a world of joy, peace and hap piness. Leaving many brothron, ses-ters and friends at Free Springs and returning with our much beloved brother-in-law, Daniel P. Long to Pfontre's Valley, on Monday afternoon, the 18th were taken to our at d son-in-law where we met broth er Solomon and sister Sieber, older of the Lost Creck congregation, for the ove of holding a small lovefeast with them. It was a little family to which we will never forget. The fam ily had been suddenly deprived of their father a short time before, by the mescogor death, and the son sorely of-flicted with spinal affection of the brain, truly drew out our sympathics for thou They have a heavy cross to bear, but in the mid-t of all their trials we find them strong in the faith of our dear Savior and his Gospel, desiring the sincere milk of the word of life.

On Tuesday evening, the 19th, we mot again at the house of our aged Dear Promitive : father and mother-in-law. Christian

tion church (Campbellite) on Wolf deacon for many years. May God's forth the whole truth. This, as is all month. Brother O. F. Yount, of Ohio, idea. Any one could have a lot in Pruirie where Buck's live. And on blessings rest and abide with them the evening we were together in few days they may be in this world. At the first named feast at Free Spring, we had the pleasure of meet

ing elder Charles Royer, of Buffulo Valley; elder W How, of Dry Valley, and brother William Swigart, of Hun-tingdee Normal School. How pleasant it is to meet an accd father in lersel, and young servants coming up to the work of the Master, and filling our station soon, for it won't be lone when we, by the course of nature will leave the work to others. May the Lord raise up faithfulservants to carry on the great work of salvation. May the greet of God rest upon our dear rs, guide and sustain them by his

great and boly spirit in their noted Інале Влато.

Brethren at Work please copy. Occorning That Sister in Harlan County, Nebraska,

What a strange way to bring her wants to the notice of the Maule Grove Aid Society of Norton county, Kunnas, by writing to a friend in Eastern Iowa. ave or six bundred miles in an opposite direction from the Society, laying in a complaint against the Society for neglecting to see after their wants See Progressive Christian, No. 23. That friend still sends the news on six or eight hundred miles farther East, to the editor of the P C, and through the goodness of brother H. R. Holsineer we received notice in his paper of this sister's destitution, the first intimation that the Society had of this matter were permitted to enjoy a sweet and Rather a round about way of sending lasting communion senson. It was a news to us. If that sister was in death feast of fat things for the soul, and tute circumstences surely she would we could say, "It was bare to suffer before she could get help from this Society, which is probably seventy-five or one headred miles west of her. Dear sister, why did you not send direct to some member of the Society and make your wants known and

steps would have been taken immediately for your relief Our impression is that you were not very needy, else you would have taken a shorter route to get something to est. It is the desire of this Society to relieve the wants of the needy and destitute wherever we find them, and more especially of our mem ers They are ready to divide the last loaf with the suffering and trust God for more There has been but one apdication for help from Harlan county. Nebraska, and that brother received prompt and mamediate helm This asristance was rendered the record week in September. Two days are I receive ed a cord from that brother stating that

they had some supplies yet on bonds.
A few words to our dear meter in Harlso county We have neither your name or address and can only r on through one of our church papers. Will you please correspond direct with the writer and state your circumstances and if you are in need, and if it is in the power of the Society you will b We say the same to all our seattered members in Nebraska Kapeas, west of the cust line of Phil-

lips county, Knasas Address, N. C. Bell, Norton Co., Kan. N.C. Waterson From Williamsburg, Pa.

Oct. 28, 1890.

Shellenberger, Sen., also too feeble to &c., are always read with interest, por aged father and mother in Israel, no doubt for the last time to us who live doubt for the most time to us who mee s. M. moster came so us on time so far from them in the west. This day of September and remained until was truly a feast to thosen!, Children the middle of October. The attend breaking bread to the father and fa- ance through the week was not large. ther exorting us to steadfastness in but all the meetings were attended ther contrigg as to extendinates up but all the meetings were attended upon the Google of care Stort? Tallers and upon that the size of stort of the Google of care Stort? Tallers and upon that the stort is service and the Google of care Stort? Tallers and upon that the stort is service and the Google of care Stort? Taller and upon the Google of care Stort of the Google of the G

ways the case, caus breeze among the other denominations and gave the shepherds of the flocks considerable uncasiness and Some of the dry bones were shaken and they had to be quieted again. There 'burts' must be healed either by an application of the truth or daubed over with untempered mortar. Th latter is always resorted to when the truth does not surt. Notwithstanding the fears and the warnings, the neigh ors and friends turned out and gave the word proached respectful bearing and we hope that it may have its de ired effect

During the meeting there were four ade the good confession and word added to the church, and others wer made to count the cost. May they learn that there is no profit in siz, but that godliness is givet gain.

REPORTED From Menticella, Ind. Oct. 26, 1880

Dear Primitive: Our communion of October 15th is among the things of the past The weather was very pleasant and the attendance very large. We proba bly nover had so many brethren And

sieters from adjoining charches with us as we had at this meeting. The order was as good as could be expected There were no additions at that ti but the church seemed to be much built op and encouraged. Yesterday we had meeting again and also closed our Sah bath school for the season. Two of our Sanday school echolars (girls thirteen and fifteen years old) were received in to the church by baptism, one is on daughter, the other an orphas. Oh bow much we priore to see our chil dres and those of our neighbors come to Christ

Our Subbath school was very well stended during this season, as know it has accomplished good. It was under the management of the following brethren and sisters, only one of whom er twenty-two years old : Franklin Fisher, Supt.; J. A. Wesver, Azet Supt.; Galen B. Royer, Athert Birdge, Sasso E. Royer and Surio Weaver, terchers. A number of oider member. attended the echool, but we find that our young members are very good Sab bath school workers, and our mosto is to put the most successful workers to the front, regardless of age. Our Bib class will now take the place of the

Summay school for the win Fraternally J. G. Roven Frem Anticob, Ind.

Oct. 22, 1880. Dear Primative .

Your correspondent was permitted to attend the lovefeast held on the 16th plt, at the Mexico church, Miumi county, lad. The meeting comin-need at 3 p. m., on the day above stated, and after an able discourse by brother George Garver, of Obio, the

audience repaired to the waterside where six precious souls were burned with Christ in baptiens. May Go the young sisters and keep them in the of rectitude that they may be asped with all the Israel of God At night about five handred members communed, and a large crowd of speciators Brethren present were George Garver and O. P. Yount, of Ohio. P. Yount, of Ohio,

Metager, Miller, Neff, Shepler, Hodgen, and others, who labored zealously for the cause. On the day following an election was held, whi choosing brethren James L. Brower and Neah Fisher to the ministry, and breth than ren James Himelick, Jacob Fisher, and built

ed a considerable is expected to be with us to do the

Fraternally, J. B. Laza. From Colorado-Church Dedication, Love

The dedication of our church house took place October 19th. Size, 20x45 feet, built of stone and well finished Our communion mosting was the 19th Elder John Forney was present and la-hored with us until the evening of the 25th. His labors were appreciated by the church and people in general. Hope the Lord will abundantly bless him for his cargest efforts and labors of love Some made up their minds to foreake sin and the wicked world. Two addi-

members now in Colorado is near ser-We would say to our brothren who contemplate a change of residence, we have a good country, good society and privileges, and one of the health jest climates in the world. The country improving rapidly, still good home can be had there at reasonable prices. The 14th of November we expect to mmence another series of meetings. Brother S. H. Bashor will be with us according to present arrangements, or

Freternolly J. S. Prony.

(The following is clipped from the Longmont, Colorado Ledger, with a request that we publish it. As is usually the case with newspaper reports some errors occur.) The Bunkard Bedication

Last Sabbath morning was one of Nature's best. The new church was well filled with worshippers and the

curious who came to see and hear what would transpire. The sermon or address was deliby the Rev. J. S. Flory. He said by

was unprepared as others were expected to be present to assist. He portions of the Old Testament which ntuined the description of the Tabernacle and the Ark of the Covenant ca rice by the children of Israel in the wildcraces. Also the description of the Tomple at Jerusalem begun by David and finished by Solomon. then explained how the most high dwelt in the hely of holies and that only the privileged class of Lovitor were allowed to call upon God and conduct the ceremonies. Further comments were made upon the Sym Under the new dispensation through Christ all could come personally to the Father and while pla worship were necessary and also forms of government, still the believer could now feel that in himself would the pirit dwell and could feel the truth of the sportle's words, "Know yo not that ye are the temples of God?" prorided they followed the commandments

One handred and seventy-five ago an assembly of people from all denominations resolved to set up and bllow a belief formed on a Bible basis. They were few in number and sorely persecuted. One hundred and sixty years ago some of those prople landed on the shores of the Potomac. To-day the followers of this sect are as and are in all parts of the fand. This bouse and congregation represents that sect. Here was given some personal experience. All had helped erect the edifice they were commony of half scaped erect the edifice they were colling in now in were asked if they were willing ich resulted in to give it to the Lord. They hoped it L. Brower and would never be used for any other than the purpose for which it was the Fisher and health. The absence head health. corgo Balebaugh to the office of des he had a letter from a friend in Kan Kolk. They preached the word faith-Brother Garrer again addressed was describing the suffering from drouth, fully

their cometry who wished to inter their dead, free of charge. After rand ing the notices for the week a prayer by Mr. Flory, of lows, and singing, the meeting was dismissed.

Notes from Ht. Vernes Gaugregatice, Augusta County, Ve

Oct. 25, 1880. -Our lovefeast was held the 9th inst. as announced. Attendance not ea-lerge as sometimes. Attention and order good. Ministerial help from Barrer Ridge and Brick Church congregations

-Brother E. D. Kendig has returned from his trip South. He expects to wend his way toward Huntingdon in a few days Elder J. A. Cline is on a tions also by letter. The purches of mission tour among the mountains and people of West Virginia. He expects to be gone about three weeks, and will go out as far as Randelph county.

-The Mt. Verson Sunday school closed October 3d. Average attendance about thirty six. Six teachers Nonber of verses recited, about 8316 of the pupils contributed to the "Letter in the Y. D. Our ansistent Bro J. R. Kendig, raught a class whi was generally composed of visitors and some of our min-stering brethren. The same day our school closed a little girl, who had been a regplar attendant and took great interest in committing verses, was buried in a urch-rard a few miles away. Yours in hope of eternal life

S. W. GARRER From Haple Grove Church. Kap.

Oct. 15, 1880 Dear Primitive. To night the ground is

overed with snow, has been snowing all day and ward blowing very bard; it is freezing to night. Very hard on rossting ears and watermelons, which we have an abandance of just now. We have had no frost up to this time. fear the winds whi stling and bowling without, as it reminds up that winter ob the dreaded winter, is near at head drended much by the safferers of Woero Kansas. Their clothing are imanffu cient to protect them from the chilling winds of winter, and some are almost entirely destitute of clothing, and no means to buy either food or cloth O, God help the poor and suffering Wa have made so many appeals to our brethren for help that we are looth to eav more. But if we had the means we could save a vast amount of suffering. Our own members are poorly prepared for winter, either in food or clothing. We will say once more to th that have not a sisted as and can, to come to our belp at once

N.C. Workship Bell, Norton Co., Kan.

From Bulon Bridge, Md.

Ort 28 1886

Dear Brethren:

Our communice meetings re now in the past. At Sam's Creek, October 4th we had a pleasant menting with shout the need number of con municanto. At Mendow Brench, Octo bir 16th, we had the largest meeting we ever held at that place. All passed off pleasantly, in usion and harmony. Brother Solomon Stoner was ordained and brother Urish Bixler elected to the ministry Ministering brethren present from other congregations were ebicen David Long, Jecob D. Trostle, Nicholas Nartin, George Bucher, Daniel Wolf, John Trostle, George A. Hoover, Jere-The church needed money but mish Brown, Samuel Utz, and Thomas Two were added to the fold of the sudicace at night, which closed the who needed it worse. The letter was the 17th and one applicant for next From the Einer Polls Church. Wis.

Oct. 27, 1880. In looking over your paper as it falls upon our table from

ek to week, my attention is always called to the reports from the differ-ont arms of the church, as to what they are doing, and how much they are accomplishing for good; but it is not often that we have the gratifies tion of looking upon such reports from our arm of the church, and from this fact may be inferred the reason why our present condition is not more gen rally known. As a little band followers we are doing the we can to serve the Lord after our feeble way; but as education in any other way comes from being constant brought up in contact with the ings about me, so does oducation in Christ come from heing constantly brought in contact with the reiters

tion of his word and works. As a church we are poor, and indi-vidually we are not rich, but manage by dint of hard labor to keep the "wolf of want" from our door. But we do not feel able to hire a minister to come and preach to us, and we cortainly are in great acc lof some one to act in that sity. For nearly eighteen months I have not bread a sermon preached. Most of you are aware that for a num ber of years I have been afflicted with a cancer in my face. For nearly two years I have been unable to do anything, and my bealth has been failing so fast for nearly three weeks, I have at been out of the house. I have had the benefit of the most skillful ment that can be found in the United States, and so for the relief bas only been of a temperary nature. I suffer

are a great many farms that can be bought on very reasonable term as to time and money. would desire to say to any minister who is desirous of changing his local tion, that we would be glad to give bim a welcome, as we are without a minister entirely. I think the Brothren do wrong in scading their missionuries to those branches of the church that are well supplied with ministers, and to the replect of these more remote ps of all kinds have been very

good bere this year, as compared with neighboring States Fruit of all kinds adapted to this climate, was in abun The season has been excellent and at present the weather is fine.

Bretheen at Work please copy From Wede's Breech, Kan

Oct. 22, 1880.

D. or Primtire

ing came off on the 16th of Septem o now tent was about full of specrators, white the brothren and sisters through the ordinances in a sall tent attached to the new one. We must say to the credit of our spet tators, that better order we never experioncol at a similar meeting. Met the next morning at 9 o'clock, for church business. number, thought their territory too and brother Thomas Elrod. Also two ministry were advanced to the second disease. Hope these krethren will disease. prove faithful in there colling. One reclaimed. Our manisterial force coninto of brethren Jesse Studshakor, James E. Hilkey and Sumuel Baker, James I. Interey and Number 19 Mer.
Nov. I, 1880.
Own indicates, bett think some wave seriously improved. Breaker Baker John Stady, bulkture.
The good ship of Zion streamen on Number 19 Numb

safe in mying our brethren and sisters were edified and strongthened May God grant us to be more faithful Gro. Mygns.

Frum Ligosler-. Pa.

Oct. 30, 1880. Dear Brothren: We are in a prespe

October and mot with the brethren at Plum Crook, Armstrong county, Pa., Lord rest upon them and lead them is at one o'clock the same day, to attend a lovefeast, and must say that I was kindly received by the brothron and sistors. Found some sectors there who woro my echoolmates thirty-five years We had a good o resoice with them feast together. Good preaching. Ministers present from other districts were brother Boor, from Red Banks, brothor Holsopple, from Manor, one brother from Nebraska, can't name, brother

Wells, from Cashannick and myself Mosting continued until Sunday night. I must say that we had the best order I ever witnessed at a lovefeast. May God bless them for the same, I will seemen a service of montunes, if God will on the 5th of November, two miles south of Appallo, on the Westmoreland side, at Dickey's school-house. There is a cry in Maccilonis, come

Any of the miristors of the Brethren church are welcome to come and help and help us. Yours in Christ. Turo. Husple.

From Orest Bend, Kan

Dear Brethren:

The brothron of Eden county. Beethron J. W. Boor and L. A February of Reno county, Kapson, were present and conducted the servi-The attendance was large for this country, and the best attention and order observed by all present ever seen at our lovefasts. This was the firstlovafenst held by the Brethren in this port of Kaness. Eden Valley church in the farthest west of any church of the Brethren in Southern Kanzas. The members reside in Barton, Stafford and Paronee counties very much desire ministers to come and preach for us, and both ministers and members to settle among us, and halo to build un the church in that way and manner that will be pleasing m the right of God

MICHAEL MOGRIERO. Prore Olell Pa-

Nov. 1, 1880 Don Primture

As there is wery soldom anything written from this part of the brotherhood, I will drop a line or two We do not have very regular preach ing, or at least at long interval Storling lives too far away (30 miles) to come often in bad weather, were it not that a young speaker has been elected in this priciphorhood, who fills Sterling's appointments when he Our deacons, two m fails to come, we would have preaching their tousitors too more soldom still. We have had no large to canvas, hence a red assistance, communion this full. Three young An election was hold which resulted persons were added to the church durin selecting brother Ephraim Hertzler, formerly from lebanes county, Pa. med brother Thomas Edrod. Also two brothers in the first degree of the great many deaths. Typhoid fever seemad to be the most prominent

> T. I. TONBAUGE. From Oothen, Ohio.

Nov. 1, 1880.

epjoyable lovefeasts I and I think we all can truly say it we good to be there. Our esteemed broth ren, A. J. Hix-on and Landon West, of Hilliard county did the preaching They ishored earnestly for the good of the cause. Brother West stayed and labored with us until the following Torsday. There were three young sisters received into the fold by bapcondition. Our little hand is still in-tercasing. I left home on the 15th of been added to our little flock during the year. May the blessing of the path of life everlasting.

From New Paris. Ind.

Oct. 19, 1850.

ARMY AND NAVY CLOTHS. According to agreement I will give you a short report of our Sanday school in Solomon Crook church was organized April 4th, and which alound October 3d. 1880, a term of any months, with an average attend 45 scholars and seven teachers, during which time there have been 1,976 chap ors read and 6,786 verses recit We need the Young Disciple, which we think is just the paper for Subbath The superintendents were brothen Haram Forney and the writer WM. BUSSARD

(R. J. W. and G. P. please copy.) From Coventry, Pa

Dogr Editors

Dear Primitive :

The brethren at Hurmonyville (a branch of the Covenir church, Pu.) have just completed their new meeting-house, and will hold the dedicatory services on the 7th of Nov been of a temperary many consequents are great deal of pink, and consequent valley church, Kan, held their less [1850. They expect, the Lord willing, We have a rice o country here, and mints outh of Green Beed, in Barrel per a characteristic per section of the consequence of the dedication and also a communion sosson near the cless-of the meetings May the Lord add his blessing is our DEATES.

YOUN Y EMENDERO.

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ER GOOD SCHOOLS. The petronoge of all, and especially of the Erethree, is respectfully solveted. Sund for Circulars or enclose two 3-cont stamps for a CATALOGUE Address, J. H. BRUMBAUGH, Prin.,

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may prove a benefit to some. I think September It was one of the most SNODGRASS, MURRAY & CO.,

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nthis journal of heelth. ROBERT WALTER, M. D.

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## VOL. XVIII.

#### HUNTINGDON, PA., TUESDAY, NOVEMBER 16, 1880.

NO. 46.

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#### Sermon Department. ORRIGHE SAVINGS BESIGNED TO PRO Topulaive

## MOTE OUR HAPPINESS

## Sermen by Elder James Quinter.

"Three things have I speken unto you that my joy weekt termin in you, and that you for might be fell."—John 15 11 These word constitute a part of our while the same design, namely, the happiness of his desciples, charac-terized all his discourses, the phiane

"there sayings," had, we presume spe. ent

L. The things spoken. And there may be justly classed under several heads, a few of which we shall notice. 1. We may notice some of the doctrines which ne of human holplessness. "Withnothing. ould do nothing good without him. In our fall we lost our moral ble, as well as guilty and defiled. How weak is man often in resolving to reform and live a holy life, and ho is so in his own strongth (b) The secso he less constructed. (1) The construction of the construction o

affirmed, "Without me ve can do noth ing," his language evidently implied it with him they could do something. In the 89th Pealm there, is a refer are to the Saviour in the following words words "When thou spakest is vision to thy holy one, and saidst, I have laid help upon one that is mighty: I h exalted one chosen out of the people. V. 19. This vision of prophecy had reference to Christ, the sea of Drvid, as well as to David himself. He is repnted to be the mighty Redeemer o his church. This is indeed an encour-aging view of our Lord. We needed mighty Saviour to save us for we

were atterly lost and rained. Here is

nfort for the young and for the ol-He is able to help the tender youth and also those who are old and trail. Dedecation of the Johnstown Church: He is a mighty Saviour. "All power and he, "is given unto me in heaven and earth." Muth. 28: 18. And in view of the mighty power of our Re deemer, the apostle Psul had the utmost confidence in his sufficiency to render him all the help that he needed and he declaired, "I can do all things

through Christ which strengtheneth me." Phil. 4: 13. Bow beautilully does Paul's language fit up to that of our Lord's: "Without me ye can do nothing." "I can do all things through Christ strengthening me." We ti have an all sufficient Helmer provided he discentuged, much less have any oc-While we are great orion to despair. ly humbled at our Lord's declaration that we can do nothing wishout him we are also greatly honored in him Waynesboro, Pa. Take Notice; From we can do all things through him The Creston, Iowa; From Brother Kin- gospel system is both an humbling and exalting system It humbles the sinear and exalts the saint; it humbles mun, and exalts the Lord. So the dec

trine of salvation through Christ alone has nothing in it that should render it ve to mus. The third doctrine alluded t

"the things" of our text, and tsucht by our Lord in his discourse of which our text is a part, is the doctrine that w must be brought unto fellowship with Christ, in order that we may avail our selves of his saving power and monts The connection that is to exist between him and his disciples in a very close connection. It is not a mechanical or as architectural connection, or such a connection as exuate between the differ ent parts of a machine or a building. they are a part. We ofter our remarks so much so that you can scarcely per they are is part. The content of the muccion of growth, a vite tion. It is illustrated in our Lord's des-

course by the parable of the vite : am the vine, y are the branches " said contained in his discourse. And he to his duciples. Then a come tion among these may be mentioned (a) the like that which exists between the branches and the vice, must exist be-Y. 5. Be evidently meant be a very close connection, one of is also a power, it contains the seed of do nothing good without growth. The branches grow on the living truth. And it is so with Chris vine, and Christians a ust grow on tion ordinances as well as with other Christ. The divine and vital power parts of the gospel. The whole system must pass from Christ to Christians, us of Christian truth in all its parts con-

except ye abide in me." The branch himself a glerious church, not having its fruitfulness, but it also dependsupon to Christ and believers. The believer Christ Hy os in all the true of water," the human body. This vital a ers is very clearly and forcibly set forth of his flesh, and of his bones." Eph.

This close and vital connection by tween Christ and believers is not only taught us by the apostle Paul, but h

likewise altudes to the manner in which it is brought about. To the Galatian brethren he says, "Por as many as you as have been haptized into Christ have put on Christ." Gal. 4: 27. This is in perfect barmony with the formula for cantizine believers. "Go ye therefore, and tench all nations, baptizing them in the name of the Father, and of the and of the Holy Ghest." 28 19. Instead of the reading ban tizing them in the name, our best schol are now read, haptizing them sate, &c. So believers are not only brought by their acceptance of Christian truth, into connection with Christ but also with the Pather and with the Hely

taught by our Lord in his farewelldis. course to his disciples, and alleded to in our text, is the dectrine that the divine nower and efficacy of Christ are comnunicated through the medium of the words of Christ. "Now ye are clean through the word which I have spoken unto you." V. 3. This embraces our Lord's whole teaching. By his teach

ng believers are clean his word believed and obeyed, a clean ing power. Rence the declaration of Paul, "For I am not ashamed of the cospel of Christ , for it is the power of Sodunto enivacion to every one that helieveth; to the Jew first, and also to the Greck," Rom. 1: 16. The gospel thon is the power of God unt tion. But what is the grepol of Christ? It is made up of facts, doctrines, ordin nuces, promises, &c And all these be-

come the channels through which the grace of Christ is imparted to believ ers. There'is an error obtains with some persons in regard to Christian cov er Christian rites. Some scens to look upon them as more forms They are forms, but forms which con toin spiritual and divice truths. The Bible itself contaming God's retegnized my love; even as I have kent my Parevelation of eaving truth to m out me," said the Lord, "ye can do tween Christians and Christ. It must a form, but it is not only a form, but it

use the second of the second o

dees not only depend upon the vine for spot, or wrinkle, or any such thing; branches, and thus be in danger of being it for its very life. As it is with the blemish." Eph. 5: 25-27. In the above tains one of his relemn the and the vice, so it is in regard passage the apostle represents Christ "If a man ablde not in mr, he is cast apart from Christ can neither live nor of water by the word. By washing men gather them, and cast them into baptism is meast members of his church, as the spirit of is admitted by commentators. The ormon animates and rules every part of disance then as accompanied with died close vine power when it is properly reselv-

washing must be by the word. It is the by the specific Paul in the following place that hapten has in the word of church and remain in it until death words. "We are members of his body, God or the gospel that gives it the But some wanting the welding garpower it hgs. Instances have occurred 5. 30. This is a very practical and where persons have been took present at King who will examine the guests a comforting dectribe. The believers's baptismal scenes and have been made the marriage support. "Here reaches to connection with Christ occurre to him to feel witnessing the performance of the life and power, and merits and glory haptism, the power of conviction. Sombeen produced in witarroing the performance of the ordin-ance of frot-washing. There is a language in symbols as well as in words, and symbolic laneuago as well as written and spoken language, may convey truth to the mind. If we refer to ou of the evangelists, and read his account of our Lord's death, that event brought feelingly to the mind. When the same event is presented in the broad and wine, the emblems of our Lord's body and blood, it also lealingly the serious and reflecting mind. The apostle says in referring to

the communion service, "For as often as ye out this broad, and drink this cap, Pe guage, and through that language tian truth is conveyed to the mind. Christian arrhnances and rites then see t mere forms , but they are the ve bicles of divine truth as the written

word is.
2. The second class of things refers ed to in our text we shall call feature tion Much of our Lord's farewell discourse is of an instructive character. And in that part which stands in connection with our text there are some important lessons taught us. We are ight how we may giorify our heav "Herein is my Pather enly Father. glorified that yo bear much fruit; so glority God. We also learn that true disciplentin is conditioned upon our bearing fixed, and not only so, but upon our bearing much fruit. These are im portant lessons. In the following words rse, he telle of our Lord's disce ciples that he loved them; "As the Fa- and he cast forth and burned !

V. 10. These instructions are plain and practical, and we should study them well, and act upon them. 3. The third class of things referred to in our text, we shall call of There are admonitions as well as docrines and instructions contained in ou-Lord's discourse from which our text is taken. To admonish is to ware. This is one of the meanings of admo

but that it should be holy and without burned. The following passage con as eleansing the church by the washing forth as a branch, and is suthered; and This the fire, and they are humed. "He is cast forth." The unfruitful number of the church often separated from the church in connection between Christ and believed. But it must be noticed that the this world because of his unfurthfinness But be may evade the scrutiny of the ment will escape the scranity of where persons have been present at King who will examine the guests at out of the church and out of the world to perish with the ungodly. Such a solomn warning should lead to watch fulnest and prayer. It has been justly said that there words of our Lord "demand rather to be trombled at thun

ared to be expounded."

II. In the second place, we shall notice the design for which the Saviens my joy might remain in you, and that your joy might be full." From this language it appears there was a mutual joy between our Lord and his duciples. He had Joy in them. It is one of distinguishing features of Christians that they "rejeice in Ch ist Jesus" Phil 3: 3. And it is also said by the Panissiat that "the Lord tele, the pleasure then that fear him, in these that be comes." I Cor. II: 26. Christian hope in his mercy." Psa. 147: 11. It speak of his joy at the time he was speaking to his disciples. He was near Gethsomane and the Cross. And yet he was joyful! His joy arose from I men that he was doing the will of his heavenly Father, and that his Father leved him. Honce, no out ward circumstances, however distress ing and pumful they might be, could disturb his joy. And so it may be with If our joy is "in the Lord," troubles and afflictions can vot us of it The light of God's countenance cheered him in his darkest hours, and so will it cheer us. Hence he was auxious that, his disciples might be faithful, so that shall ye be my disciples." V. S. We their joy might centime, and even be see it is by bearing much fruit that we full. To love God and to be loved by him, is to occure a fullness of joy Christian joy all the capacities of the soul is filled. Who then would not be a Christian? And who that is a Chire tian, and is connected with Christ would

you; continue yo in my love" V. 9, Itali the idea that Christianity tends to It is a arrect and encouraging thought under undenabely! It spenders by to us to know that the Redeser-loves in heaven, and on early in the continue of the conti are to continue in his love: "If yo keep joy may remain in you, and that you my commandments, ye shall abide in joy may be full."

> ents, and abide in hi A tendor conscience is like the apple of man's oye-the least dust that gath ers into it affects it There is no suror and better way to know whether our consciences are dead and stupid than to observe what impression small sine make upon three

It is very easy to mistake ignorant eand piety, just as the stream often appears to be deep because the water is so muddy that one capput

"What is eternity?" "The life-t'mo

otssap. OBJECTIONS TO TRINE IMMERSION CONSIDERED.

BY JAMES EVANS.

A brother in castern Virginia has sent the following, setting forth the ob trine immersion "It is conceded by many that Jesus as of the same substance with the er: that He came from God and went to God, and was as truly the Cro ator of all things as was the Pather urged from such pussages as Col. 1: 16 and that He is murcuresented by word Load and improperly called Johovab while his name is Yahoveh, the Holy One of Israel. Now, if He was the Father before the world was, or one with the Father, and he tells us he conduct forth, and pame from God and has gone hack where he was before, not a baption into either his se or the Unther's name not we into both, when he tells us that he is it the Futher and the Father in him Juo. 10: 38, and that he came in the Father He is not a Trinitarian for he has no use for the vernbulary of the Athan name, Jac. 5: 63 If he is in the Fanot a buptirm into either name suffice? But the commission tells the administrator to hantize into the same of the Pather, &c., and is not this name comrehended in the term Lord Janua, or Jenus Christ? in view of what Ina. says 9,6, and of how the spostles baptized after secretizing this commission Acts 19. 5. But did the Father die? No. that only died in which he dwelt in, and no where are we told to be bapti ed into that, but into the comprehensive name of the risen and exalted that Jesus is of the same substence

All the reasonings and spreulations we bear or read are only apologies for a practice that is utterly indefensible m the primitive practice of the whole church If the reasonings preented in the above are sound and losreal is it not surpassipely strange that not a single voice has reached us from the apostolic and primitive ages, endors ing such reasonings? The theology of the above was begotten in the brains of Boron Sundonbury, the founder of what ed the New Jerusalem church as call According to the reasonings of the learned Baron, the Futher descended e earth, and vailed his Divinity in the form of men, and this human side of the Father is the Son. Hence the Lord Joses is the Father, Son, and Holy There is only one person and

per without giving any credit to the material whether time held Unitarian ideas concerning Jesus. His successor in England, a Mr Roberts, has sweat over the k otty anostian as we well know and has axed his brains to the atmost to explain the mystery of godiners in such a way as to get rad of the three harees, His last attempt was a long article in his periodical, epdcavoring to overthrow trine immersion. We er that the Bautista leave published it in a tract called "Tripe immersion reighted in the ba'ance and found want-We are thoroughly acquainted with Mr. Robert's theology and know every strong hold of the enemy. These strong he'ds are fortified with specific ngs and apologies for disrogardcourth lies in this: God was in Christ by the Holy Spirit, consequently, has no comprehends the entire Godhead se who are nespoiled by plutesonby and vain deceit, the argument is us thin as the gossumer web. there is no co founding of the Father, Son and Holy Spirit. He is from God. but is as distinct from the Father as a harma fan is from a branca failer. He of the Son, comprehends the Paller disor learned afforts to gift the ment in first 15 doubt. It is to be just no consideration of consequences as the was not the Paller in dispose. It is and flow they is most, by the occurring of the pict into which their feedstaben much book to June 18 Souther 15 agostful feed the ventual prints was not a correct after in the too too consideration and universal demanding, required to fifth, which showed without man blood think lightly of it is to disputage | pic of the Incurrention, as the Alpha

caree to manifest the Father, not to conceal him. He stands out in the Scrip-we have the exact equivalent to the tures in all of his distinctive features. Father's name, and the Son's name, and as the only begotten See of God, sent the Holy Spirit's name by Hiso, to reveal Him to us as "our Father in heaven? We have a legior of theories respecting the Divine unity. Proped concretion the Divine heret ting and possession of the Divine naand unity of Divine subtance. But the simple truth is independent of these theories brought forward to sus teln a human practice. The simplicity there is in Christ, towers above all such abstruse reasonings. Theologians have wrongled concerning the eternal sontagee in Jesus, until the soumer of the man in the form of a servant, are almost forgotten. The Gospel exhibits, not only in the ordinance of haptism, Love is of the Father. of redemption. race is of the Son, and the board of nion is the Holy Sparit. Paul keeps un the distinction between the three

either. Jesses is not a mere man who ived and died to set us a good exambut our only begotten son who was in the bosom of the Father before all things, shared his un clories and was made in the likeness of men. That Son is now where he was before and is the offstrence or analy games of the Divice glory and the exange of his se bstance, or by tasis. Heb. 1: 2. There is a Father, Son and a Hely Spirit from the beginning to the ond.

We not only concede but maintain

an creed. He is not a Unitarian

with the Father, that be came from God and went to God. We further be-Neve that all things were created in n autoo) and for him. precedence of all things. Were he not. the visible creation would not have creation for it was in Him before the bial age brow of the word was hid. But he is not misrepresented by the name Lord, for he is made Lord and Christ In the New Testament the name Lord is represented by Kurios, from Kuri cues to exercise authority. The nam of Jesus in not the vocalization of cortain letters, but what is embruced in himself as he is revealed to us To us he is now Jesus, a sayiour from sins Salvation is not in the sound or in correct pronunciation of his rame for one name, and they say there need be Jesus is a corruption of the Helsew Yeboshua, and means salvation of Jeho only one action in baptism.

Yehoshua, and means salvation of Jeno
Dr. John Thomas took up this theolvah. Salvation is the idea. It is im the Hebrere word sed it and presented it rondered in capitals LORD is pronounce in such a share that he could tall, in ed Johovah or Yahoveh Jesus is now ox strain, and at the same Lord and Christ, and is so called score of traces. But his oneness with the Father in creation, providence and redemption, does not make him the Fa-ther. He is always distinguished from the Father He never claimed to be the Supreme Eternal God in the sense in which the Father is. He was not his own sender, his own soe, nor the way to himself. If the theory we are reviewing is trice, surely after the exists concentrated in him, we would hear no more of the Father. After the day of Pentecest we hear of nothing done in the Father's name, and why? The Father gave all power to the Son Hencelorth the Father-judged no man John 5 22. Atter the Father gave all ing the teachings of Jesus. The whole power to the Son, his name was never ated with the Son as an emtherity If the propugation is valid we would expect to see the Father disap pear, and the Lord Jesus alone would be all that would be necessary. Hear Paul in Rom. 1: 7. "Grace to you and peace from God our Father, and the tology or vain repetition? If the name of the Son, comprehends the Father

an eternal power called the Father. He he supplied twice? No honest grammarian dare deny that in the comm As already said, the Lord Jesus is over once confounded with the Father To us there is one God the Father, and

one Lord Jesus Christ. 1 Cor. 8 Paul's one God the Father, is not the Lord Jesus. Out of the Father (ex are all things. He is the first person or prime cause of all. He is the four. tain of all life in himself. All things are out (ox) of the Father, all things through the Son (nanta di autou.) The on came down from beaven, but the Father remained. His manifestation in firsh did not absorb the unberotten Father. His coming in the Father's name does not mean that he was the Father En too onemeti, in the name no more converte Jesus into the Pather than the same expression in Arts 2 - 6. saverts Peter into the name of th Lord The Fether sent the Sen elette ed with his authority, although in the form of a servant but the name which he came did not supercede Him was to be used beneaforth the commis-

r, Son and Holy Spirit. In spite of the apologies muste in be half of the modern, single, backward dip, which with the Baptists at least organ in Lordon with Spilebury, (see Storn and Ray's discussion,) the commission defice all their efforts to torture or wrest it so as to declare for their

There is a false philosophy in relia ion as well as science. Nuch that has the appearance of deep reasoning is only the depths of Satan to excuse long perished traditions.
The name of Jesus into which we

re haptized comprehends all of him The objector reasons that we are not hantined into the mortal element of his ... Tone he is a muon and evalted Redeemer, but this implies a previous tate of suffering lower than the angels To prouch Christ on the throne of his er, crowned with glory is only half the truth. In Journ we have the Cross as well as the Crown. Reconcil n is as much through the death of the Son as through rising from the entering into glory. Faith in plorified Christ will not in itself cru ify us to the world. We must believe who died for us in order to die with him. Only the erucified with Christ, the dead with him, bave reelly believed on himfor have been hastion into his death We are as much ben tized into the dying of the Lord Jer es we are to thetexalted Prince and Saviour u-bo gives remesion of sins The compreh wive name of the evalt The comprehensive name of the exalt ad Saviour embraces God sending his in the flesh, in order to beer our the body on the Cross. The body of his flesh is an element in his name. Col. 1 : 22. Salvation is in the exalted name of Josus: but you cannot divorce it from suffering and death.
Because Luke mentions in Acts only

no of the names into which we are bap tized, some will have it that so other name was used. How do they know! Does the simple mention of one name exclude the others? Dees not greater include the less? Luke does not exclude the two names of Matt 28 and so often referred to by Paul Every time Poul assertiates the Father and the Holy Spirit with the Son is an argument for the use of the formula of Matthew. If we are haprized into the three names, we are curtainly haptized into the name of Jesus. We are on safe The risk is on the other side ground. What if the speculations concerning the three names alsorbed by one should prove false? Then who would be building on tho sand? Who would be keep ing the sayings of the Saviour, reco

ed in Math. 28: 197 Some do not like to retain trine im mersion in their knowledge, honce

will at least prevail.

We have a form of doctrine in beptism which is of Divine origin. The gates of hell cannot prevail against it. The winds of criticism blow in vain

the rains of theological philosophy fall harmlessly on it; the waves of organsed opposition beat in vain. The form is cafe from all assults. The hest way is to abov it

GELOWIC AND REPORT NAC AL BATABARON

"Looking unto Jesus." In what In what not? For our "daily bread no less than "for remission of sine What is involved in our subsistence Who can grasp the vast circle of ele ents and influ ences concerned in and related to our food and raiment, labor and sleep? We are to "look uni Leans? Account He is "the author and finisher of our faith" in every item < dous fact of life here and We never think of the deed the author of neything but evil Jesus is always bidding the lower ole ments to assume the nature and form of bread, not at the suggestion sion would read ! the name of the Fa Satan, but in accordance with His essential Being and the Divinely con stituted order of things. The bread we est, the water we drink, the reiment we wear come as truly a freshly, but less immediately, from the bend of God through Jesus as the fire atom with which he began to build the worlds. This is the prime truth it behoves us to recognize as Christian students. We cannot dissociate Jesus in our faith from "anything that is made," without stepping, it may be usly, on iefidel ground. have letters from menistering brothren who do not unawares occupy in atti-tade of skepticism, but who unkesita tingly avow their doubts of the Divi Christ and the feasibility of His religion. I know exactly how they got into the slough of atheism; simply y losing sight of the acatulate of Paul. "Looking unto JESUS, the aurestriction upon this all-inclusive reenirement, as though faith stopped some point, and beyond that our only are prodence, expediency, and self-interest. This is the tapages of all our individual and occlesi 'consider Him." He is not our exclustudy. We do too many things and fill too many relations, as if Jesus wore not in them by the essential laws of the universe. Then we become brodless, and during and solf-sufficie d arrogant, and s He that does anything right, or studies anything as it is in licelf and in its relations, is dealing with Jesus on principles that win, the Divine approbation. With Jesus we must de every word and thought and act of life whether we recognize or ign the fact. We can neither think not feel par do wrong without the employ ment of laws and substances of w He is the author, and in which he is by the very principles which make them available for our purpose. Every atom of matter and spirit is his. Every law that governs every atom of body soul, and universe is His. He is "the author and finisher of our faith" in elation to all that exists. Paith in ourselves must be faith in Jesus, or is unbelief and self-worship, and leads to destruction. We cannot button or pin a garment without reference Him in the laws brought into play in the not. "God raid," and the objecti "God said," and man was "God said" and was Himself man. We

cannot believe in what is not. And as

be "the author and finisher of our

faith" in relation to all. The devil is

sus made all that ie, He must needs

is to dishonor God, disturb the hurmony of His Government, and imperil our eternal destiey, if not not the rrevocable real of demeatic Eternity

ternity. In all the ways of God there is philosophy, but we are only catching the first faint chim nors of it. The many utterly ignore it. But it is there, waiting our intellicentaccontenes. Someof as havetasted

and want more. Some think learning has made us mad." If any bare become wild and reckiess, it is to httle, not too much, intelligence. "Not mad, most noble Fretus, but I speak forth the words of truth and sobern Environment detraction betray conscious weakness. We all might be stronger by being calmer, and wiser by being the eardiphonin of Fesse. So it would he if we could or would keep the equi poise of the faith which 'knows noth ing save Jesus Christ, and Him stratil We are apt to full back into our selves, standing on our dignity, and balancing on our individuality, and t we must work without Jesus, and sad, bad, rainous work it often is. Who is exempt? I am not, but struggling to be, ever "pressing" with all my sou toward the mark for the prize of the high calling of God in Christ Jesus What lies at the bottom of the present s in the church? We have reached, the store in our crelevingical cultures in which the reason of things princes its claims for consideration. At such an epoch there will almost of prcenity be extremes. Zealots trut the amits of true wisdom. Positions once publicly esponsed must be defend Retraction is next to impossible one natures. Defeat embitters to some natures. Although I am ruthlessly lam popoed and surrentured, I am not blind to the fact that in the position of my opposents is much that meets my truth underlying th eir reve also grave error I wish there were more partific, more lenient, more patient so as not to destroy the best re hor and faither of faith." They put a the long, upward stride the church is taking in the direction of a philosopi conception of religion. This crisis hort of the communicate of Jesus at comes to all individuals, and no less to all organizations that hang together long enough. It is the inevitable reult of the progress of thought. But the danger is of losing what retain failure, and confusion. We forget to our indentity and shapes our course to the highest end. Before my window stands a magnificent, symmetrical cherry tree. Suppose it would turn extremest on the What would be the mevitable consquence? It would become soft as musbroom and caush into a mass of pulp under its own weight. Or take the extreme of conservatism. What then? It would shrivet and wither till the last spark of vitality had been exhausted. Both extremes are suicidal But necessarily tend to the destruction of type, and the extinction of being Nothing can prevent it but a reversal of Divine law. We are not growing too wise, or too progressive, or too rentive, but too ore-sided. Truth is so large, so omnipresent and many sided, that we are apt to less and ever deny many and important verities by our absorption in a single point or frag ment. The loss of unity is in ourselves not in that which our partial contem plation dismembers and disfigures to or minds "The truth sort is to fewer ie whole truth, as it lies in the barmony with the Divine revelation in unture and the Bible. My object is wholly

strain my opponents in directions not

warranted by the fundamental princi

cager of success for my own sake, and

anthor and finisher of faith," to the

och from

ple of all progress. I may have b

turned my gaze too m

the circumstances of a century ago. onened to us the billioneth part of its usures. Its beighte are uns more and more. The manuer of making the nequisition is the critical point. "All the treasures of wisdom and knowl dge are hid in Christ;" and all that He ever will be to us will be through the Cross. Here is where I think Brother Holsinger and Hersbey would gam by accepting counsel. They both seem the same thing. They are both honest, gifted and influential. But pital esophically, the one overreaches, and use'errates, the Cross. A little elipping would bring Holsinger fairly within the scope of principles shieb rests the present and future welfare of the church. A little lifting up of Her-hoy, even by the cross, into wider view and a clearer perception of the relation of things, would be a blessing to him and the church we not home they will take the hird dly, and admit the possibility that at some points they have mis bruded the intent of the Incorportion That it is not so lay as the one sonned by the other? I am fally confident that the philosophic element that underruns the present commotion in the mystical body, if wholly

committed to the sway of sanctified judgment, will justify an iffirmative re-I admire the sorvatism and the fearless explorations of progress, but see also how easy it is ont close on the clustrot of God, and take off a wheel or unbatch a accuracy True progress 'confess not with flesh and blood " It wheels into line with God's purposes in Christ Jesus. The last three words are too much over looked. They are so rigidly all inclufaith incorrent. Second cases and immediate experience allure and deceive us. Jesus is the poise and the l-threading nerve of the Universe. real progress but that which calists His cooperation. objective world, and so has the relation between the two. These apprehended. there is unity, progress, because we take hold of God's arrangement. So with the body. The same is true of should never attempt it. Ween tradition and truth are synonyme, let us reverance the past. When the evolution of Providence strips off tradition, as the locust his cont, but the old shell o. It may become the world of a mpire of ophomeral being, but in for the locust it has no further use. Everything in its time and place. The s still present in the new, and the new would not be but for the old. Nor a particle of life is lest in normal area gress. So it may be, and ought to b the advancement of the church Let us poither be resh in one direct nor obstinate in unother. The truth is not served, nor surseives. In all transitions and new experiences we are liable to cer. I know I often my mirtukos havo a great truth develops too slowly for our hangering reason, and we begin

speculate and grees in advance. This When we have run about of God and the after revelation contravenes our premature conclusions, we should be numble enough to confess our error, and heartily fall in with the Divine thought. This is progress, and opens many a shining door of mystery, and lifts many a pearly lattice for the in

bodiment, and a living, unific exposi-Nor should we The eress has not yet tion. This it can have only in the so bricty of sanctified though. If we seek to win a triumph for ourselves as its depths unfathomable. All true science champions, we are out of normal rela-ned philosophy are hidden there. And it tion to it, This is the bane of not a nd genuine faith will find it fow, and a curse to the progress of the Gospel. Blessed are they to whom shaking, and sifting, and abuse, and misrepresentation are Divine school Had Jeans drifted with the master arrent he would not have been the revelation of Deity. He ran against every hody, and the sparks of the God head flow in all di like nobedy else, and yet like everin these two facts lie all the heighth and depth of redemption. we get into their meaning we will un and each other, and progress and conservation will be the glorious pleasent of the life everlasting.

## SURFACERS

BY W. MARK

The author of a Tract outsided and trinal Series," and published by a tract epartment of New York City, assumes that "to use a single specific term, equal ly require three different acts (in bantism) is beyond the craft of the most onsumate tyrants and feels." He slar denies that immersion expresses a definite act. But, like baptism, expre only resultant conditions, and that it was not the office of baptize to express the act in hantism And forther than ritual baptism with pure water is unknown to the Scriptures, and unsuited to the New Testament proce and finally refers to dogs and gluttons as being baptized by eating Nurex and other tances merdinately."

abstances more period religious This tirade upon specific religious critico contains nothing to disprese the position of the Hebrews who required a "pure beart, a right spi and truth in the inmost parts." AT great religious have been f his indistructible principle conditioned by extrincle specific acts. Hence it was not unsuited to New Testament usage to wash the bodies of believers with pure water, and it was not unmind has its fixed laws, and so has the known to the Scriptures that Christ required ritual water-baptism in the distinct name of the three definite persons of the Trinity. The mode also is specific from the fact that He could not have been an exemplary leader in a plurality of baptiems, that is, He could not have been immersed, insperred and affused in His One first act of extrinsic consocration to Christian principles; therefore, one of them only can be waid and the others are frauds; the resultants of self-constituted ondow ents upon the servant interpreting the Scriptural injunction upon the Re deemor, to sprinkle and pour His blood and spirit upon the bearts of the na tions, to require them to sprinkle and pour water upon the beads of the prople. But parody does change law. We entreat therefore, oh, ye critica to avoid sophistry, and you will find haptism the best defined principle in the detripal series, and well it should when author indicated in the volume through which He came, that no man er step upon the thresheld of His Kingdom over ritual water-haptism

and its concomitants But we must not dwell upon baption, the very name is ediese to many, even Bantists who claim it as a test of mem near two thousand years without any

al distinction, had sole reference to their little society of Monodips, who now seem to have had no existence as a de minution prior to Sept. 13, 1663. The design of our caption is now ilinstrated and we trust has become apparent to all For if secular bistory s become so corrupted by superficia investigation, what must be the condition of the world in relation to history as old as the Bible, which has been sub jected to the prating of every sophise nce its inception? No marrel these that these who stand alone upon the

vantage ground of Truth should be do inated fools and tyrants. But those reokless crucadors should remember that they are assailing the living issue of a living Creator, and that their im putations reach the King on His three puga His motive, traduce His char actor, and impeach the verseity of His

And yet again, no marrel that this species of the reprovide tribe should lie in sens of intoxicants and drink in oxcessive draughts of undiscraing spirits en go down to dogs and elutton for ovidence to refute Christianity

MEMORIES OF TRE PAST-ALONE

BY GEO. K. SAPPINGTON

Early in the spring of 1874, a young trippling of eighteen, kissed his moth bye, and left his home to the cast for a new one in the West. Hy the wift travel of the indread, he was oon out in the world alone among

strangers in Illinois. He had be among the Brethren, and his nearest relatives together with his own teelings and sympathics belonged to that denomination. But this young man, like a thousand of others, was a moral at and reasoned like this: I am us good and better than some Chris tians I know, and if they get to Heavon I will; and with this satute logic he rested easy. Forgetting that Josus appointed an organization on earth of only twelve, and that of them Judus Iscariot betrayed him unto death. Peter denied him repeatedly, and swere about it, and Thomas, attor soung the many arracles, any wonderful works o Christ-hearing him speak as never man spake, would not believe that the Son of man had riesn from the dead until he could put his hards into the rounded side. although Joses had told thom several times that He would rise after the third day

not have a sinner in it; and because it on he did, and he would not cheat or lie like this or that head man in the

fourth of July, with a number of friends he went fishing in the Rock River, near try. Yee, you then admit by your Grand DeTeur. In wading in the river own expression, that the Law renched ship, secuse its legal defenders of with the seine, he got into deep water, beyond, or over Christ's baptism. No; having been hammering away at it for and being a poor swimmer, and thecuring been kammaring away at the gas and keinga poor arinance and themselves by so roman. What there is a large and the second of important result. Of course we do not drowning. The swift stream was car pretend to know all about results, the rying him out into deeper water, and know a surrelly, that it is one of the He struggled with all his might, b this sarry a perch lattice for their . [one extraor principles et religionated in section that we will be a perchasined by the perchasined of the perchasined and the perchasined by the first extrinsic principles of religion, and his best offorts were in wain; and

and Omega of all Christian life, remains infact. We consent go back to prope an not well. See it wants can be in a Pede Richardtel accounted and life in the thoughts of those that follow after, as many athere in a Podo Eucharistic sacrament, and bis former life and unprepared state, in a local nucharistic secramen, and one locater has also correspond on the theat their haptism is performed in the flushed across his mind. Never before likeness of the modern mode of the burial of the dead, instead of the like- od so beautiful as it did there before his sees of the death of Christ. They also dying memory. Minutes seemed like aim that all bistorians that ever wrote bours in the awful realization of his honey, preaching along Jordan, draw of Baptists, regardless of denomination situation; but there was one thought meet in hismind during the whole time. It was the terrible thought that he was dying alone. None of his curth ly friends were going with bun , and

he had never meritod, in the least, a ders occurring which did not come to Saviour in Heaven, Alone he was pass before? A little nearer dring, and alone he would have to point. John's work opens the r dying, and alone no would make to point. Some nor open the makes and before God's judgment bur. He or Gospel disponention, according to could shift no responsibility on had Mark (1st chap.) the spossbe's testimo church members now. He would have his own faults to answer for, and there would be no one there to help him. It ing immediately on John, his work, &c., was the first time in his life that he realized that 'no one could snawer, or be punished for his sing but himself, and self alone.

There would be few sinners in the rorld could they all realize their own sponsibility for their sins as did this young man in these moments of his agony. At last he became inconscious probably for the last time, a savi was drawn out of the very jaws of death. A good deacon in the church bloss him!) saved his life, and in many other acre of kindness fatherless hoy. Within one wook after wards he made application to come we find him in the Ter-into the church. Not through the fear his "father's business of death, but through the sense of his own responsibility for his sine; and he now firmly believes that every sin be commits he will have to answer for meelf in spite of every Judge in the

New Midway, Md

JORN'S BAPTISM. BY WM. DESCRIPTION

Was it under the Law, or under the Gorpel? is a question of great import ance, and is answered by most preach have been under the former. Woll, if that answer is correct, then Christ's buptism, with the rest of the disciples of John, was all under the the resurrection of Christ, as belonging to the Mosaic dispensation. What I strain of spirit confirming as it is, and con't be any other year. Well let us examine the theory a little, to see if it holds good and is supported by the atter the third day.

This young man, like many others,
Gospel of Christ. Even the prophetic
bought that a church organization of
expressions of Moses and the prophete
everal hundred members now should
should cast some light on the subject, for us to determine the beginning and had in it some autoforce Judas, some the end of the Law; also, the begin-denying Peter, or some unbelieving ming and the end of the Guepel. First, Phomas, for that reason he would not was not Moses the prophet by whose on the church, for if they got to Hearth the Law was given? Yes. Well, then with him begins the Mornic dispensation. And lasts bow long? church did, wrongly judging the tree just so long until that prophet comes church did, wrongly judging the tree judy no son groups to be the untimely fruit that falls from its broaches.

"A prophet shall the Lord your God raise up unto you of Spring passed, summer came, and the your brothren like unte me; him shall ng man was delighted with the va- ye bear in all things," &c. This proried interest of western life. On the phot ends the Mosnic disponention as soon as he takes the field of the minis

come to his temple, even the messenger of the covenant, whom ye delight in,"

spoken, have likewise foretold of the days." What days? The days of we der and miracles. Eegipning with John, a mon from the wildorness, dressed camels hair, his ment locusts, and wild ing Jorusalem and all Judea, and all the region tound about Jordan, being baptized of him in J. which number was Christ. Now, de we not see a new time, new days-won A little pearer to the ny. "The beginning of the Gespel of sus Christ the son of God," &c.

the results therefrom, putting it down to be the very starting point of Christ's Gospel Again, do we not read, "Mand the Prophets were until John," &c. Witnesses enough to establish the com-mencement of the Gospel with John the Eaptiet, and how can his baptism be a Jewish rite when his labors are ovangelical, and belong to the new diss surroundings, and while stoking pensation? But some any Christ was subject to the Law. All right. and was reached out to him; and he from whence does his subjection date? When he was eight days of age, cirrumcision made him a subject of Law of Moses; when thirty-three days old, he was presented to the Lord in proved to be a father indeed unto the the temple, and sacrifice made agrees bly to the Law. When twelve years old, we find him in the Temple engaged i After that be was subject to his parents, which was doing what the Law requires But when the 30th year breaks in, we see him emerging from the worship of coremonies, and engaging in the workbelonging to the Gospel. When John nished baptism (on him) did no

then bearen bear testimony to the rite practiced, at the same time publishing the presence of the Prophet to comthe Mesiah waited for; the Law-giver Moses spoke of? Yes, more ovidence the upright do not ask for. Again, was John not a member of the Mesaic fam-Yes, for the space of twenty mine or thirty years, from his circumcision until the time of his being sent forth to preach. Christ says himself, in John we 6nd "Elies, who was to come." Some say disciples of John, was all under the bud "noss, who was to come." Some say Mosale Law. Evos some go so far as again, that Christ kept the coremonial to preach the whole administration of Law until his passion. So do we say, ist until the Crucifixion, iccluding in fulfilling the requirements of the resurrection of Christ, as belonging Law and the Prophets. He doll not come to revoke, but to fulfill, showing say here I have not from heareny, but the real life and substance of the Lian my own cars have board it from the and the Prophets in his conduct and pulpit during the Summer, in such a sterrifice. If he had engaged in shadand the Frequency in my consuct a searches. If he had engaged in the own and figures after his baptism, he did previous, he would not he been the great tostator of the will God, to redeem falles humseity. God, to redeem fallen humseity. Moses we have shadows and figur In Christ we have substance and In Christ we have substance and the itself. Again, the opposite party claims Christ toos a priest and sevenal of the Jesush older; John's baptism and nosisting of the Holy Spirit contituted him such. The uncertaint of defective. A priced, yes, the Great High priest who intercedes for us, not with strange interredes for us, not with blood, like the Levites at the a blood, like the Levites at the altar on our's but with his own blood in heav-es above. He was truly installed into his effec by John and his Heavenly-Pather under the new disperation as above. But that he served as a price Parties under the served as a save. Since the proschool of Levi under the proschool of Levi mere the proven, the contrary windicates are night in the epistle the brown. "Thou art a priest for after the order of Meleniades," (a was from the tribe of Judes, but were arranted the earthy after were arranted the earthy after were or Lovi Is was a vecistion The reading of the 7-h an by no means. What does the language of the prophet Malachi denote? Be-

the merce of God for me,
Henre, not a priest under the Lee
Henre, not a priest under the Lee
di priesthood, but the "anthor and
sher of our tath," Paul saith. E
3: 2. The very example his disej
- U nationiza But I would ack w

#### Che Primitive Christian. SUBSTRUCT WEEKLY

SUNTINGOON, PA Nov. 16, 1550.

AND SED JAMES QUINTA E D. DEUMBAUDH,

MISSIONARY BOARD

At our late Annual Meeting, the Brethred's Work of Econopties, was Committed to the charge of Annual Recency. Also the Pau-ah Minner, was transferred to the same hody, and it is now known as the Brethred's Describe and Foreign Minner Hund. The

d: mes Quinter, Hentingdon, Penna. T Bosserman, Dunkirk, Ohio. soph Leedy, Antioch, Indasta toch Eby, Lona, Hiltolis-naiol Brubaker, Iowa Centre, Iowa

OFFICERS OF THE BOAR

Yastwapay we had one addition by baptism Others are counting the co

Eas. Kondig is on his way to Huntingdon. When last heard from he was at Brownsville, Md. ----

Sax persons were recently added to West Branch Church, Illinois Brother Enoch Eby was there and preached.

A NUMBER OF OUR DESCRIPTION AND OX prossing their hearty approbation of er change back to the old sexteen page form.

AGAIN we repeat, if any of our aroute bave failed to receive an outlit we will be pleased to supply them if informed of it

Buo, Caivert will hold a meeting in Martinsburg, in the Clover Creek congregation, Blair county, Pa, the latter part of present wonth

Bno S. W. Bollinger, of the Spring Run congregation, Pa., gave an address on "The Sunday School and the Bible" at the close of their Sunday school.

Tno persons were added to the church by baptism at Flora, Ind , recontly. Brother Gibson, of Illinois, is expected there soon to hold a series of mootings.

THE evenings are now long and some of our brethren could spend them very profitably by taking up their pens and preaching short sermous to the readers of the Paratriva

Bao, J. G. Wipey, of Campbell, Michigan, says: "On the 5th and 6th inst. a snow fell of about eighteen inches does. It was tacking all the time it was falling. Weather mild to-

ir any of our readers have on hands Minutes of A. M. for 1880 that they dispose of, they will do us a favor by returning them, at we are unable to supply the demand for

THE temperance issue recus to be a live one in Georgia. The whiskey question was recently voted on in Schley county with the following re-Against whiskey, 528; for whis

Bro. John A. Brillhart, of Rockte ongregation, Clearfield county, Pa., says: "We still live in a land of prosperity. We have had two addition the church within a month and we think there are more to felle

In one readors, will be kind, enough

Bao. J. M. Mobiler is now in the tion of corporal punishment in all the As over readers are all, no doubt, out and stitched," &c. castern counties of the State, on a rebook preaching tour, and expects to be that its disease could be brought about, owny till the bollidays. When last by loss radical means than absolute York Springs, prohibition, and consequently only beard from he was at recommended its sholishment ms county. May success attend his labors

Rao Wilt. of Clarion county. Pa. lately hold a public discussion with a Methodist minister. He says that his opponent proved to be a twisty stickike the good cause ket nothing but gained much. He promises a report of the meeting.

We still have on hands, several bundred copies of the German Munt A. M for 1880, which we would be pleased to dispose of. If any of our German brethren are yetunsupplied we would be glad to have them order Single copy, 10 cents, or \$1,00 per

Ir is reliably stated that in the city of New York alone there are 3,626 women who keep dram shops, and of these 2,548 are Irish. It has been etimated that every fourteenth foreign er that lands on our shores becomes a liquor dealer and trader in the soul

Bgo. Andrew Grossnickle, of the onelick church, Clermont county, Ohio, sava they are in love and union They have bad eleven additions to the rch within the last year. Our ministers are brothren Pringle and Grossnickle, Brother West has droped in with us frequently during the

Summer.

Bno. Robert Stafford, of Tamy Co. Missouri, says the church he lives in ged by brother George Barnhart, of Newtonia, Mo., two years ago. Brother C. Harnder visited us your ago, and since then we have not been visited by any of the broth-There are only eight of us in

At present a series of meetings bring held at Woodville, about two wiles out of town Brother Swigart and H. B. R. have been doing the preaching thus far. We were present on Monday and Torestay ovenings. Light and Liberty were the thomes of The services are to be cen tinued all week

THE A. M. Report for 1880, contains some things that will be of as much in torest to the church years after this an they were soon after the meeting. have a supply on bands yet and will be pleased to fill all orders for these. It contains 28 pages with index, and we ound. Price single copy, 25 cents; 5 copies \$1,00.

A SUNDAY SCHOOL Institute was hold the chapel of the Normal last Sunday afterneon. Brother Quinter dis cused the question, "What is the role tion of the minister to tee intable meeting. Our brothren in many places could spend their Sunday after noons profitably in coming together and talking on these subjects

A NUMBER of our agonts are studing in the names of brothron and sisters. who are not taking the PRINCEIVE for sample copies. This is right. Wasro nleased to send thom. It will afford them an opportunity to examine the

Ms. Garfield, our prospective Presiont, is a member of the Disciple church and at times preached, although he was not a regular installed minisman at the head of our Government is at least God-fearing. We hope his administration may be as good and ben orable as that which procedes it, and that his wife may continue the rule worthy an object. Address, C. H. established by Mrs. Hayes, which has Balsbaugh, Union Deposit, Dauphin excluded wine and all kinds of intoxieating drinks, for four years, from the President's table.

Bao, D. C. Moomaw, asks for an explanation of the following significant question. If any one knows how they can be bappy without doing them they ill plosto explain:

you know these things bappy are ve if you do them." How declaration is verified in the observance of the five ordinances of the ommunion services. Can we say that we can be happy if we do not do them? If we can be happy without doing them, please explain ing of the above quetation.

BROTHER HOPE Writes a very one ging letter to Brother Ecoch Eby. He has ereat hones of success in Dea mark. 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 from the use of tobacco. Som of our brethren may think this rather strict, but we claim that it is in perfect

harmony with our non-conf principles, and is would be a good thing of us could willingly consons to the same practice.- The Brethren of

JOARPH COOK intends visiting Eng land and will devote his Sundays t delivering gratuitons addresses to working men in various English towns on the question, "Is Christianity credi-Me - do the Serinteres teach a religion worthy of acceptance by men of c oon some?" These addresses will be delivered in non-sectorian buildings, there will be no charge for admissr and no collection will be taken up This is certainly a good idea. "To the poor the Gospe! is preached." Why not some of our brothers go to England and preach the Gospei to the working men in the cities and towns?

Honer was found in the walls of : church at Bladensburg, Md., recently by some painters, while at work on the outside of the building. They discovered heles in the boarding, an saw many bees passing in and out. Some of the boarding was removed, and between the joists was found a solid mans of honey twelve foot in length. It is a strange place to find boney, although many staners have in

the leterior of the building had their eyes opened to Bud that which was than bosoy to their souls (Pes. 119 . 103) .- 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 wust for special invita tion, as it is to be a public meeting intended for all who are interested in the work. These who have not yet procured orders for excursion tickets,

or love thought, however, aware, brother Balabaugh is devoting a dieme could be brought about a large amount of his time to peapreaching through our periodic This he does under many direct diradyan tages, as he is an invalid and in limited To do all this writing circumstances

requires money for his time, his sta-tionary, stamps, &c. Much of it is done by special request. We would nind such and all others who feel It is a pleasing thought that the like encouraging and aiding an earness Christian worker, that a little of the mondful" would be of vast service to him, and we fondly hope that loving bearts will not withhold from so Address, C. H. county. Pa.

The Reisconal church has receptly had a general convention and the fe lowing is the method by which busi ness is transacted: They had what was denominated the House of Bish ops and a House of Deputies. The Bouse of Bishops setting with closed doors communicated its action to the House of Deputies by messages which are read and acted upon as soon as re cived. In case of a want of concar rence between the two Houses, a com mittee composed of members of each i appointed for conference, which usually results in concurrent action. Among the subjects considered were the rel tions of the Government to the Indians. Woman's work in the church, and Domestic and Foreign Missions A resolution was also passed declaring it to be the duty of every Christian

citizen to aid, by his influence, the execution of the law against polygamy in the Territories of the United State PRESIDENT Hayon has is appointing Thursday the 25th day of November as a day of general thankegiving to Almighty Go

government and are we not under proclamation? We are to be subject as we are not required to do anything shine. that conflicts with the Divise Law. we were required to slaughter our felfour men, it would be a violation of Divino I aw and we would be justify-able in descholience. But we are now asked to give God thanks, which is in perfect harmony with Divine Law, and we are therefore certainly under oblirations to respect the proclemation. We hope our brothren and sisters overowhere will set the day apart as a day of thanksgiving, not in honor alone to the President but in honor to

the great God. Our prospective change of the P C. back to the exteen page form gave very general ratiofaction. As samples of the expressions we are receiving we meet the following written postale: From sistor Suplee, of Philadelphia

"I am so glad there is some hope of ural form. It has seemed so unhandy and unnatural to me Had some thoughts of dropping it when my was out, but if it returns so w can have them bound again, I will subscribe for one year more if I live I would be lost without it. When I am not able to go to meeting I can have a good long sermon at home. I don't care for the statching, can easily

when notice makes we obtained by lensing of the Bosses School record the dail [a. The coming trains at 7 By m ] auxiliary cay, "Wakes thought | color : indicates by which they are not taking the lensing of the Bosses School and that it has been attended to open or of entiring to the dates type lens."

From the Bosses and the Bosses School and the Bos

in favor of and would much rath have the sixtors page form, and do the cutting and stitching, than have the present form. I request you to have it changed as seen as possible. confident that not only your old sub-scribers will renew, but it will be an in ducement to get a

One among our most successful evangelists, when he commences a serice of meetings, always directs b first discourses mainly to the stem-bers. The abject is, if possible, to get the members of the church refrom their state of letharey and to be come more interested in the subject of religion and the salvation of souls. If the members are dull, indifferent, and inactive, there is that little hope of accomplishing much . A great many brothren and sisters do not seem to be alize that they are in a great degree responsible for the church's prosperi-

They like to see the work g They like to have the ministers preach, but seem to think it does not much difference whether they attend the services or not. They will go when the weather is fair or when the are not too busy or tired. As long at this feeling exists among the members of the church the work cannot pros per. If these who have accepted the religion of Christ regard it much indifference as not to be interested in religious services, what car be expected of those without the pales of the church? Our brothron are nou holding meetings in various localities and we hope the laity of the church will think of this. If you want to have a good meeting you must prepare yourselves for it. If you ar little cold, ask God to belp you rem If you are a

that coldness. Make your secular od affairs only a socondary matter and lor bis bounties and protection. We give yourself to meditation and prey-are commanded in God's Word to re-ject that which is evil and cleave to Atland the services regularly No that which is good Is it not good to matter if the weather is inclement, go give God thanke? We are recom-mended to do this by the head of our do not be discouraged; try to get your neighbors and friends out to the moral obligations to comply with the services; talk to them on the subject of religion, show them that you are to the higher powers, that is as long in carmest, and above all let your light

## DEPTHERMS ALMANAG

The Brethree's Almanae for 1881, is ow ready for distribution, and all orders for them will be promptly fille It contains everything complete that belongs to a regular Family Almanse. It also contains a large amount of in creating, useful and religious reading matter that is richly worth the small price asked for it. We gave the Minis arial List considerable attention and all corrections sent us were made up to the day of publication. It contains 46 pages, is neatly bound in strong paper covers, and will be sent, postpo all desiring it, at the following rates: Single copy, 10 cents; 12 copies, 81 09; 100 copies, \$8 00. 50 copies or more. at bundred rates...

WHY BO WE BIFFER? At first thought it may seem very strange that we who profe like precious faith should differ in con one, but after a little reflection it orin ill not appear at all strange. Wo de not think it strange that the people of Germany talk Gorman, or of Wales talk Welsh. Indeed we expect that they should do so because The coming of the Pa Central from Bar, N. Segley, of Webs then to be German and Webs then the German and G no opportunities of learning may other serroundings to life, in many respects, are as dissimilar as those of different ationalities. As one example of this let us look at our views in regard to Now it is just as reas that we should all see exactly alike on a question of this kind as on the m of feet mashing, the propriety of holding series of meetings or Sunday schools. But we do not. One brother is a good democrat, another is just as good a republican. Why is this? Is it becames the different platforms are so mearly alike that a difference of ensuot realily he seen? No sir, not so. The platforms and princi ples are so very different that no intel icent man one tail to see that differ once, yet in the face of this difference some are straight out republicans and others straight out democrats and

sides claim to be actuated by principle. It must be a mistake on the part of some. It cannot be the with of principle but of educ tion and surrounding influences. In thort, it is because our fathers have done so before us. We are largely the reflections of our fothers' influenes and principles This is so not only in politics but in regard to many other things about which we entertain differ-

If this is so, and we know it is, why not reasonably expect the same thing from a religious standpoint? On the fundamental principles we should be and are united. In principle we are united, but in the carrying out of those inciples we differ. We all accept feet-washing as a divine ordinance, but we differ somewhat in the practicing that ordinance We dl belie that the Gospel ought to be prouched and greater efforts be made to save sinners, but we differ as to the best way of preomplishing the work. So we agree in the necessity of a beious training for our children but as to the best methods of doing it. The question is asked why we thus differ. We answer as before remarked, that it is because we have been differently educated and sur-rounded by different influences. We ennoot help but be persuaded of this truth by a little observation. We just w think of a family that will m tratbfally illustrate our position. has been considerably scattered. S of its members are located in the East and some in the West. Several of them are in one of the congregation that talk of withdrawing from the body of the church and they are ly influenced by this element while the other members of the same family are conscientiously loyal to church. Why this difference in the same family? We feel quite sure if these a emborn had some ed in their home church they would entertain the ne views with their home broth They have been influenced by the religious element in which they live and as a result, their sympathics go in the same direction. This great truth we see manifested everywhere, and it is

israely the cause of all our church If this is a fact, thut in all things : taining to our religion for which we so direct "thus saith the Lord" we are largely governed by surrounding influences, the question comes up. are we to become reconciled each other and maintain peace and harmony among us? The whole problem is solved in the short sentence, "Mun, know thyself." If we could all do this it would do curselves and the char-world of good. It would expand intle of charity as wide so a Saviour love and enable up to make such allow ances for those who differ with us that would recognize us to each other and to make as leve as brothern. Thomore, we learn shout perselves and our own shortcommon the more allowance me are prepared to make for others. The congregation his fertherns and sisters rough and monotainous country. But shows no class a problem may be able to be formed as the free rough and monotainous country. But shows no class a present of Goppel, or they were observed by the plactice was not rely rightions but the incited of helping to been the burstle the country being risk in minerals, his applies their was the blood, may be clearly a burstle of the country being risk in minerals, his applies the real with a boundary as were clearly being the property of the country being risk in minerals, his applies the real with a property of the country being risk in minerals, his applies the real with a property of the country being risk in minerals, his applies the real was the real was a property of the

will make us

hat we shall allow ourselves to become estronged from each other and sever the fraternal bond on account of more Many of these differences have as much real cause for them as the differences we manifest in our our tastes, and in our business relations of life All that is necessary to emable us to

entinue a united band of Christian workers is to more fully know our selves and to exercise a broader charity towards each other. H D. 21

#### MINISTERIAL RELP.

Erctbren and sisters who are worth as in the church for giving, laboring, advising and belping can do a great deal of harm to the cause Our non ters are often your much dispositioned in consequence of them. They need the ard of the laity, and the brother or sister that does not realize this does not have a proper conception of es or her duty. He needs beln finanevally. The manister that is freement. ir called away from his work to at of to the calls of the church must have bely from the laty in seese form or he will eventually fail disancially It rennet be otherwise. God intended that we should help bear one another's orders, and when the church calls a brother to the minutry it should feel that it is laying a very heavy hurder once him, and that the law of God demands that each member help him bear st. This responsibility is not felt avit should be, and av a result our ministers often sink, partially at least, under the weight of the burden, and broomediscouraged. Why? Bocause they have their lamilies to support just like the latty and in addition to this the great work of the Christian nume try. They are expected to present on Sabbuth and when called upon, and to do it well, and then, too, keep on a lovel with the lasty financially. This is neither reasonable nor swiptural, and until every brother and seter can feet this they do not have a proper conception of their duty. mean that he should have a salary of n thousand or two dollars a year and that the musistry should b occupation but we should help bear We should see that his wasts are supplied and that he does not have to meriors his duty as a minister to support those dependent upon But there are other ways in which

we can belo bear the minister's bur-We can show our appreciation of their labors which is done in very many ways. Regular attendance at church and at the same time showing by our actions and looks that we are torested in the cause, is one way Many a minister has testailed that he felt the burden to be very heavy because of an evident indifference. Some times brothron are called to preach and because they do not succeed just as well as was expected, perhaps not talk so easily, or fail to got their ideas nicely and intelligently express ed we manifest as indifference and even refuse to go to hear them. This is wrong. We have before our mind just now an example of this. A brothor years ago was called to preach; it was bard work for him and he soon oticed that a number of his brothren did not went to listen to his bureble He labored along in this way for several years and finally be mo into a new field of labor. Here he noticed a difference. The members listened attentively; it encouraged him; it gave him new life, and to day, rere to give his name, we kno that many of our renders could testife that be is an efficient and successful minister of the Gospel. In the first

It is a sad thought indeed to think in the good work. We believe there are many brothren who might become much more efficient ministers of they were encouraged, and we appeal to the church, to give this metter more thoughtlesores manifested in this direction. Ob, there is much in a word of encouragement or even a look of approbation. It is our duty to encour a large church. At the time of the deas it is has duty to preach, and we five hundred members. It having inought to feel at more sensibly than ov of us do Then too, we should be caroful what we say. Words are a considerable number of members we little meant, and that, too, to a to build a church in the town. Come great disadvantage. How deeply many honest hearted ministers have been wounded by remarks which depreciat i their labors, or derisive language in

reference to their manner. All this should be avoided. Our object should ie to help. If we observe defects in our minister's manuer, or anythine that is a hindrance to his success, should, in the spirit of love, tell him This will not discourage but rather It shows that you are inencourage. It shows that you are in-terested in him and are desirous of helping him

There are still other ways in which e can encourage and help our ministers. They are encouraged when we let our light shine, when we deport cursolves as Christians before the minister to preach if the members do ot practice what he preaches. Some times ministers who are well qualified plish but little. Why? In the fault with him? Not always, and indeed we believe it may in nearly every instance be attributed more or less to the laity. Did you ever see a congregation made up of live, carnest Christian brothren that did not prosper. The past blotory of the church shows that when a church gets to a stand still or begins to go back the fault has with the le An efficient ministry will not save a church from a downfall, or make it prosper. They must have the co-op-eration of the laity if the work of the Lord is to go forward. We would like to impress these thoughts on the minds of our brothron and sisters ere are too many who feel that the minister has all the work to do. There can be nothing more fatal to the prog-

prayer meeting. This will premote the cause and help the minister. Then, too, don't forgot to pray for him. encourages them to know that they are remembered at a throne of grace by their Christian brothren. prayer of the rightcom availeth much nd we belie we if the laity of the church would feel for their ministers as they ought and unitedly bring them before God in prayer, much

would be accomplished.

## THE DEDECATION OF THE JOHNSTOWN

The dedication of the Johnstows burch took place on the 31st of Octoor. This congregation is a part of the Consensugh congregation. The Consmanyh congregation was divided about year ago, into two parts, and the Johnstown congruenties is one of the The Conemaugh congregation is an old congregation. We first became acquainted with it fourty-one Brethren Manchy, Stata man and Roborts, were then the principal, if not the only ministers in it brothren then constituting the Cone maugh church lived around Johnstown, along the Conemangh river, and in a rough and monotainous country. But

things. Why not expect the very So are we, and the more we can feel indifference, made it bearier, while in largest ince works perhaps in the Unit intended. And we would recommend and howes thus enabled to go forward Company is called the Cambria Iron work, he careful to have a proper unin the good work. We believe there are Broks, after the name of the county. The iron manufacturing interests have built up Johnstown, a city of some twenty-five thousand inhabitants.our brethren and sistors, the laity of There is much business done here, and the iron business is increasing. A new There is a good deal of Railroad is now building from this

point to the town of Somorset, the The Conemaugh church grow to be vision, it numbered between four and creased as it had, it was thought best to divide it as already stated. And as ich find a mark lived in Johnstown, it was concluded oneutly the proporations were made for building, and although the building was not quite completed, it was dediented and opened for service on the day above named. The building is situate in a very good part of the town, on the Stoney-creek, and fronting on

> reption of the building that appeared in the Johnstown Tribing of Nov. Let-The building is seventy-five feet long by forty-five feet wide, and two st high with a collegened wall. The artenor is remarkably place, but has a substantial appearance There was a tudied avoidance of everything reson bling modern decorative archite and the man object was to build an er during structure. The interior how ever, is not so plain, and the Enish is somewhat of a departure from the usual rigid style of Dunkard meeting houses, while at the same time there is nothing shaperable to offered the simplest teste strong double front doors open ont o's wide, airy ball or vestibule. above the visitor's head as he enters hangs a large and very neat chan teller of neculiar design and releging Straight ahead, through another door is a spacious sportment not vet asite completed, which will be used as a lecture and Sunday School room. Here is located a large heater, and diverging om it are huge pipes to carry warmth to the room above Back of this apart most are the committee room and kitchen, both of which have direct nection with the mothers portion by means of a private stairway. These rooms are commodious, well lighted and ventilated and sampled with every convenience. In the

con amount school, in the family or with space on the top for three large cle, among our associates and in the boilers in which to lumb writer that is espable of coing the work of twenty pairs of busy hand and feet communicates with the audi ence room, where the feasts will b agreed. Branching off from either tole of the vestibule are brind winding stairways leading to the main spart ment, which ombraces the whole length of the building and is twenty feet high The finish of this room is next and eheerful."

The audience room will seat ove five hun yed ucroons. The scate are so made that they can be readily convert ed into tables. The building is a very commodique and sub-mat-al one, and with the lot, will cost something over \$11 000. There is a little more display in the inside of the building than responds with our prine plea and pro esion as a plain to tide and we re grotted that it was put there. It was not the design of the brethren having harge of the week that it should The workmen and bose furnish ing the materia's wishing to make a nice job and show their work and goods to advantage, and not fully unproclating the views and Frelings of the brethron in regard to planness, got a little more etyle on that was intended It is not the first myante we have

thing to do with furnishing materials

or doing the work, so that the wisnessor doing the work, so that the wisnessor that the wisnessor that the wisnessor doing the work of the source of the sou brother H. R. Holmoger senisted. The brothren had made t to have a lovefeast on the 4th of No vember, and by their request we re mained and preceded for them every night until the lovefeast. All our etings in the new house from the first were well attended. And though they occurred in the week of the election, when there was considerable or citement in the town, we had your good attention, and considerable interest was manufacted. Button the meeting on Thursday evening there were two bap-

zed. The leveleast passed off very 1 atly, and proved to be a very epiora le meeting to all who participated in the holy services. The house w was found o be very convenient for the purpose of holding such meetings, and the broth We extract the following from a deren scemed to be pleased that they have such a pleasant place to wombip in. Having a convenient house of worship, and apparently the sympathy of quite a comber of the citizens of Johnstown, we have the brothess will realize their responsibility, and work in union love. and faith, to cularge the horders of their Zinn and to make thenucless useful to the people among whom they live. May the Lord greatly bless the brethren is Johnstown and in the coun try round about, and make them a

#### THE COMMANDS OF GOD.

In this age a kind of spiritural rolin on that leaves out the importance of God's commands, is a growing danger It claims the spirit while all the forms is, which fied gave the truth are ig sered, is the tatal failure to manife the power and spirit of Christianity to the world. To have an oath without the form of an oath, to have a law with the power of its ensetment, would be strange assumption. But it is the spirit of Christianity, independent of bedience to its forms.

The principles will first ignore the
orm of obedience to the commands of

God. Then on the same principle it cae impore obedience to any other or all duty, yet claim the spirit indepen deat of obeying duty in any case the theory does not stop here, it will claim the spirit while it advocates and practices error, doing things that are

ontrary to the word of God.

Any theory that will set assde faith dience to the word of God, in directly gives encouragement to disc hedience, makes a had light and influ mee before the world by putting down the word and command of God. ntidolity finds its beginning. If command of God may be set aside another may, and on the same princi-ple all may, and the claim of the spirit without the command is enough for the suided to base his argument ugaiest any need of the commands of God. For why have them if they need out be obeyed. If the professors can put them down why not the insidel put hem out If the Christian can get the command saide, why not the infi-dol say they are useless, and he would

say no need to believe thera. is the reason why infidelity is on the is the reason why infidelity is on the increase. Christians themselves are giving up too much of the Beble. With them it is kargely non-essential. Why not the infidel have the balance of it non-essential. If Christians may sustain and ponder to a thousand sustain and ponder to a thousand varieties contrary to the Gaspel, why not the indiced ray be divergands in all What we need to day for saving the world, as a Christianny that comes to a full obedicace to the whole Gaspel. A Obristion spirit that leaves to check ence in all the commands and duries of Gospel, as these was a contract of the contract.

Hen

## Bome Department. PIE, CHEESE, BABLEY.

BY ANNETTE & NORLE Farmer Welles came of a good stock steady going, industr a tother a simple minded, pious mother. He had been brought up in a community where some of this port inherit their (athers' babite with the homestead, their sciences with their cattle. As for adopt ing all kinds of new ideas, that non was for idle townsfolk! They would as soon think of turning their wheat fields into flower bids as to try starting any quite new crop of notiousless did they ever pluck up old mach ideas by the roots to look at th wheace they sprung. Parmer Weller was been into this community. In due time he trotted off with a score of other vousesters to the red school-house he learned to read and spell, to tease the little girls in long puntalettes and pink sunbounces, to do exactly the things every boy had done who ever throse namer words, percess that rooms or had to stay after school to find the least common denominator. Ten years later be was no different from the rest. He had his prizes in the country fair, his private opinion as to which pretty girl in the light, roomy old church sage the elearest and glanced at him th most attractively. He married her, as everybody knew he would. Ho cerried the form on when his soud old father slimed out of life and so by and by

Now a queer thing happened Thi steady-genue man, when he sot down in the sunny old pinges to rest, with his red silk handkerchief over the hald spot on his head, ceased to go to alcep and gently to snore after the master of his He began to do this thing fre fathers. have spoken of-beens to pluck up his se thoughts by the roote and turn them around and around; began to ask what the Freuch call their for being." After, about a year of this meditation be emerged from under the ilk handkerehief, and, before long, made known the result of some of his ever cises of mind. We have only to tell of on Auch diselose

consider it at all.

One lovely day in summer Father Welles harnessed up his strong team and drove into town. It was a busy day there, as he knew it would be; for farmers all about had brought in their loads of burley and were selling it right on the street, at a dollar a bushel

for the best, to the bustling dealers. "Splendid harley even this year." anid Farmer Jones to him, as they drew up their borses near together. "It is alwave about the surest thing coing

eaid Farmer Welles, musing until he found a chance to work his way through the crowded street to the post-office
Half the farmers, in the county s

ed to be there with their loaded was Earley, barley, barley, there was nothing circ in the air but the talk that between buyers and sellers. He had his businessen town as well as the rest, and so the day went on he felt o bealthy man's bunger, and betook him self to a neet bakery where, by past experience, he knew he could find groat edges of pie and generous aliens of chreso. There were a deres other srmers there, all of them enting with the best of appetites. At last, b

one said, "How do you come on, Welles? I did not see anything of your load. "Ob, I cleared more this morning than I ever did in my life before."

"How was that?

"Hey?" said the other vaguely. mint "Whereshouts on your farm did you bim. raise your barley this year? not to the south where you used to. I looked there for it."

You did not see it, did you? Well, I will tell you, Wilson, how it was with me this year, if you will take two or three minutes to listen," said Farmer Weller, pushing back his plate, ugh if you would like when I get through if you would like to remark that I am erany just do it.

only it won't be original with any of yon. I have beard it from my neigh-"When I was turning over in my mind how much burley I would raise this year and telling my wife what a care and profitable crop it had always proved (I reckon I have raised an the most of you), I went off in a nort of a dream, the very prettiest to

egie with that a fermer could fell into-I saw seres of splepulid barley waving and nodding in the breeze, the sun shin ing heightly, the sky clear. I was lessing over a fence, calculating how many bushele to an acre and how many dollars to the whole there would be whoe such a day as this should com-

and I was saying, as we all do, 'It

ie n ente eron e sure cros Suddealy I dropped right out of that aweet country air and sunshine into darkness, full of the smell of filth and age. Instead of the bleating of my sheen over in the coal flats I heard mer ursing God and damning one another I heard the evil talk of creatures look on as if once they had been women but herded in with them. One old hag in this anderground den was netually keeping shop She was solling for a ew cents the dregs and slope from old laser beer saloons. I was so amezed I poked over into a pint of the dirty mess, rmer Welles was a middle aged man, and as it shook in the old mug it from in his rat for all time, as everybody

again would have supposed, if all had ed a nieture. like a looking glass. My The waving grain in the not taken it too entirely for granted to sunlight! Me bracing over the fence! Was I really in that den where human beings lived like awine or was I in the re I could place myselt it wa

if some angel or devil took me on od shook me here and there, like a l of glass in a kaleidoscope, new combinations made with me every moment Soon I was away up in borrible tenemonthones where sirk and starving batics cried for food and blesr eyes mothers care them sine of beer thought of all my cows and louged to the little children pure milk, when omething called from the cup, 'Oh, you have given us drink already. our buriey is here. It was a great rop, you know. It wont a great way

of I would be whirled down a into pleasant summer-gardens where everything was sweet and clean again ee bright young men with ste hands would be sitting before barmle copers' of beer, and all would seem well enough until right behind them would come a picture again. A country home like ours, a good old mother sit-ting with closed ayes, her Hible in her

lsp, praying, as our mothers used to pray for us—for our deliverance from temptation. That was behind. Defore, stretching out far shead, a long row of glasses, glasses, bottles, bottles; beer for a while, then wine, brandy, rum Out from the 'schoozer' would float a Out from the 'schoozer' would float a shadowy wise of barley, would seem to

broken, as if saying, 'Come on, come on see where I will end.' Then the mother with the Bible would drop out of the picture, and a dranken wretch with deliriom tremens, would shout to my ears, 'It was a sure crop, wasn't it? Ob, you temperance talking farmer, you thought you only sowed good, sweet grain in your fields; but this is the

rop, your sure crop, severtheless It was not pleasant to think about. were the calm, coprinding words of Farmer Welles; "and so I did not raise my berley this year for sale on the

street. I sever shall any more." "If you don't sumebody—everybody

migute's cileure and looking as if the ple he had eaten had not agreed with

than for beer making."

"Yes-but I suppose we can dimly | co imagine what the regular dealers, to so whom you sold your barley this morning, want it for, can't we?"

You have got tee much is tion," grambled another. It really was examerating for a brother farmer to be illeminating the scene, by turning on new lighte after this fashion. When they refeed barley they did hard, hones;

labor. When they sold it, they gave full measure in broad daylight and recrived hard cash. That was the end of it-or it eacht to be-or they wished it Some wished that more heartily than others, according to their conscien cas or their imaginations whichever you

choose to apply "You have always raised barley your olf," said Mr. Wilson.

"I said I had, and I might be doing it yet, but one day last winter I neled Bill Sykes, the rumseller, to stop selling Ned Howard whisker after that the he burt his mother and broke his child's arm. Sykes told me to 'shut up,' that I would score up as many drankerds in the Day of Judgment great grops of barley as be ever slid b

persing rum and lager over a country They may a word to the wise is suffi I don't set up for a Solomon, but cient. I can tell you, I took that word home and pondered on it" "I call that being righteens opermuch

snyhow you can fix it," easid Squire Knowles doggedly, "You might ing as well say a gen-smith shall not sell volvers, because prople can morder after they have bought them A few of the pie esters looked reliev-

rd, as if their temporary indigestic Wan passing off "I don't tell you that you shall not raise barley," said Farmer Welfes se-

recely, "I was only explaining why I one to sell myself "The more fool you," muttered the ire, teking his departure sallealy Two mon lingered a little. Each of it. I ask you to put away wino is them shook hayde, later, with Farmer the higher motive of hearing the is Welles. One had been a well-to do firmity of your weaker brother, and church member, said.

You have made a convert of me-unless three days afterwards.—Christe backslide." ston.

whose farm was shout as hig as a calico-apron, and barley had been his "sure erop" too. He blushed a little, and mmered "Next year, I sort of guess, I'll put in 't is n't qu

mething else, oven if

As regards the majority of the pie eaters they did decide that Farmer Welles was a little crazy on just one -barley .- The Ille dren tran Weekly

### COROR AND THE RISLE. While in England I was invited to

week with a elergyman who is now Bishop of Cartisle, and we had a dismusion for two hours. A titled lady was present, and she belped him. brunt of the battle in the Scriptural

The Bible permits the use of wine. "Very well," said I, "enppose it

"The Bible sanctions the

Very well, suppose it does?" "Our Savior m "I know he did."

"Why, we thought you were propure the ed to deny this." "I do not dony it. I can road." "Wine is spoken of in the Bible as a girl made for ?"

blessing." I replied, 'There are two kinds of ty what to say. Then he put the wine spoken of in the Bible."

Provo it." "I do not know that I can, but I will This they answered at once: "To tell you what it is; the wine that is glorify God and enjoy him forever." soken of as a 'blessing' is not the "Well done," said the gentleman. "Of coarse."

"And harity Is used for other things have for making."

"And harity Is used for other things have a common to the wins of the innde for, and glorify God, what is be have re-cannot be the wins of the innde for, and glorify God, what is be branched for the state of the formation of for?"

anot prove it learnedly. I know it is And the children all answered at the top of their voices, without seeming "Now, there are others who g

further than I can go, but you will please let me go just an far as I can please let me go just an fur understand it, and if I cannot go any hold that the Bible permits total ab stimmee; and I would rather search the Hible for permission to give up a lawful gratification for the sake of my wanker headed beother who stomits over my examples into sin, the to see how far I can follow may own proposalties without committing sin, ope's soul Another gentleman who came to n

for a long talk said, "I have a consciencious objection to testotalism, and i is this our Savior made wine at th marrison of Cona in finisher." "I know he did."

"He made it because they wanted 'So the Bible tells us."

"He made it of mater? "Then be honored and sanctified

wine by performing a miraelo to make Therefore," said bo, "I should be guilty of ingratitude, and should be repreaching my Master, if I denied its e an a boverage "See" said I "I can understand hom

you should feel so; but is there nothing else you put by which our Savi has honored?

"Do you ent barloy bread? and then be began to laugh "And why not?" Because I do not like it.

Very well, sir," said I, notified barley bread just as much as he did wine He fed five thousand with bariey leaves, manufact tured by a miraele. You put away barley for the low motive of not liking the higher motive of bearing the in firmity of your weaker brother, and at

"I bate these opertionable things! to say that man sirged the please DESCRIPTION TO BE

That the children may better undo

A gentloman was asked to add

and can't h

is it rood for?

sked what it was for

won't mark, what is it good for?

"To whittle with," said some. "To

Suppose that it has no blade, the

"Good for nothing," they all crie

bing for which it was made?

"It is good for nothing

asked what was its use

out with "said others.

what is it good for?

"What is the chief o

question

## Two persons were born at the same

place, at the same moment of time. After an age of fifty years they both died, also at the same soot and at the same instant, yet one had lived or stand what we mean by usefulness, we give them the following story just as hundred days more than the other. How was this possible? friends in suspense, the solution og a caricus, but with a little reflection some children, and, taking out his watch, he asked them what it was for. a very obvious point in circumnavigs A person coins round the world tion. "To keep time," answered the chiltoward the west loses a day, and tow ard the east, he gains one. "Well, suppose it won't keep time then, two persons born together at the Caps of Good Hope, whence a voyage made to keep time, what and the world may be performed in a is good for nothing." they realiyear, if one performs this constantly toward the west, in fifty years he will . Ho then took out a led pencil and to 60 y days behind the stationary in babitante, and the other sail equally toward the cost, he will be fifty days in "It is to mark with," was the an But suppose the lead is out and a advance of them. One then will have seen one hundred days more than the other, though they were born and died

',Please pass it over, Judge I'm

"Come now, Judge, I have to wash for a living. That little trille last night can be overlooked in such a big rorld as this. Just look at the blir tors on my bands." "I know you do work, and I'm sorry to see a woman of your ogo here a charge of drunkenness."

to think how it would sound

That was it exactly. But if this be

so there must be a great many toys

trust that none of our boys and girls

take Christ as their king and obey

him. Then they will be good for something .- Presbyterian Journal.

WEO DIE SOR WANT OF VIND WORDS

will ever be of that number. Let them

and sirk and crown up people to

"Good for nothing."

who are just good for

growing old, and won't be here long to bother the officers of the court." "Yos, Mary Shanter, you are grov

ing old," he said, as he beened back and looked at her. "I see wrinklus in your face, gray bairs on your bead, and I know you are breaking down, Your husband is dead, your home is gone, and your children are in beaven hope. I know that you must sometimes feel lonely, and perhaps reck "Ab, Your Honor, if you only kney

what it was to be a poor old lonely woman-no home to go to-no friends to turn to-no memories of anything "!awobada tud

Sho hid her face in her enrous and sobbed like a child.
"You may go," he quietly said; 'you can be good, live a soher life, and sunshine may come to you through all the

\*hadows. I bope never to see you here again." "And them's the first blessed, kind vords I've board for ton years! she gasped out as she withdrew, and the court adjourned.—Diffrat Free Press.

## A PARADOX AND ITS SOLUTION

in the same place, at the same moment He then took out a pocket-knife and and even lived continually in the same latitudes and reckened by the name

#### THE DOCTRINE OF THE ATONEMENT Dr Taylor, of Norwich, said to me

"Then a watch, a ponell or a knife is good for nothing unless it can do Sir, I have collated every word in the Hebrow Scriptures seventeen times, and it is very strange if the doctrine of "You sir." the children all answored. stonement which you hold should have Well, children, what is a boy or They hesitated: didn't know exact

been found there by me."

"I am not surprised at this," I respouded. "I once went to light my
candle with the extinguisher on it. Now, my friend, our prejudices from oducation, etc., often form an extin-guisher. It is not enough that you bring the light to the candle, you must remove the extinguisher also

God will prosper you if you can

## REPLECTIONS.

those lying beyond the River. Ignorance of law excuses no or

fore a court of instice. How will it be in regard to ignorance and neglect of God's laws before the court of heav-

The flowing streams after accomshing their mission, return to the father of waters. Likewise a stream of love flows back from the Christian freighted with thankegiving and praise from the Great Head from whence it issues.

The reward of good thoughts, properly directed, is a good conscience void of offence and the assurance that death will better our condition, which is a good legacy to leave those we must leave who may mourn our departure The world is a nursery where wii line souls are trained for a higher and

better life, where the trained go to meet their instructor and enjoy the benefit of their training. The would be physician cuters upon a regular course of training, and when familiar with all the teaching on the subject of medicine, he makes a profession and invites the afflicted to become partak rs in the benefits of his labors; if he fails to do the work expected of a physician, his proféssion will do him more harm than good. Nicodemus, a moster in Israel had vague ideas in regard to practical Christianity and seemed not to have comprehended the teaching of Jesus relative to the matbetter then many, in this our day, who mistake profession for rell. To abstain from cyll is not all that

is required of us; we must do good, though self should oppose and enter a plea against it.

Self is a dange truder, never satisfied in its proper pe-sition, loves praise whether deserved or not, and to be thought good, howover bad; is excoraingly troublesome to weak minds, and must be carefully watched by all, as it demands bence that belongs to God alone. Jesus communded the hypocritical

Pharisees to render to Casar the things that were Coon's, and to God. the things that belonged to God If, while on our journey homeward, we cumber ourselves with the things belonging to CHEST, We may not have room for the things that belong to God, which are cdful by the way and indispencable at the end of the sable at the end of the journey, being our russ which will lead us in through the gate into the city. Jesus related, for our profit, the circumstance of a certain man who was very rich in Crear's good. We inter from the heatery, which all should read and reaconthat after having crossed the river be discovered that he was not only without a pass, but was so desporately our as to be unable to procure a few drops of water to cool his parehed tongue. What thinkest thou? Cun we, with impunity, give to Couar that

rhich God has reserved exclusively for

himselfi

Then shalt love the Lord, thy 6 with all thy heart, soul and mind. This is man's first duty to his Greator, and is the only foundation on which to build Christian character. The truth of which rests on the testimony of experience and the Bible. We cameinto the world week, helpless, and dependent, have been the came of much tron ble, labor, and axioty, and the circum stances that will attend our departe may be nearly the same. Our physical wants have been supplied and our spiritual wettere abundantly provided for. If after all, we are but cumberers, life will prove a failure, and it were hotter had we not been born. ---

The heart has reasons that reason does not understand.

#### THE BERT PAID

As when you recken with your cred Man, being a mystery to himself you have paid all, you recken with pour best, and as when need not expect to be able to solve selves from Jesus hath paid sli, and bath paid all for thee! bath pure seed thy purdon and boliners. Therefore, it is now command: reckon threalf dead, indeed. unto sin, and thou art alive unto God from this hour Obegin! begin to reckon now! Fear not. Believe! believe! believe! and continue to believe every moment: so shalt them continue free! -The Rev. John Fletcher.

> Faith clears the approbensions, im presses the affections, determines the will, and governs the life. Consider the great officacy of simple faith in stonement of Christ. We are saved by simple faith, or by believing in Jesus from moment to moment This is tree, whether of pardon or pority : for both are received and retained only by faith in the blood of Christ.

#### DIED.

RISTLINE-Near Oakville, in the Upper SISTAINE—Near Oakville, in the Upper Cumberland district, Pa., Oct 29, 1880, Sarah Cathariae, daughter of Andrew and auster Lydus Battler, ared 8 years, 8 mos. and 25 days. Funeral occasion improved by J. F. Starry and the writer

RAILING-Also, in the Ridge district, Franklia county, Pa , Oct 31, 1889, Cur-ley, sea of breiber Cyrus O. and sister Margaret Railing, aged 1 year, 4 months and 17 days. Peneral services impeore by elder Daniel Eckerman and J. J.

Stamy.

6 days

J. R. FOORISANDER WICKS—In Mattawans, Millin county, Pa. Oct. 23, 1889, Corn, daughter of J. D. and Libbie Wicks, aged 5 years, 6 months and

STONEHOOK-In Stannen, Carroll Co., Itt., Opt. 22, 1880, Elva Viota, daughter of brother Smon and rister Sarah Stope rook, aged I year and 24 days. Discuss, membraneus croup. Funeral dis-Disease, membreaseus croup vocasions by D. F. Stouffer, to a large concourse if people, form James 4: 46. Dear brother of people, form James 4: 44. Dear brother and sister, weep not as those who have no hope, he faithful and you can meet you

SHIDLER—In Clay county, Ind., Get. 19, 1889, Mary, wife of Daniel Shidler, and daughter of George Collor, aged 55 years,

0 months and 4 days. a. on Sho jouncd the others church is Owen county, Ind., is it. She bore her affliction with Christian ounty, Ind., in for itude, and remained conscious up to the time of death. About four weeks before boy she observed the nauth neglected daty ng the ciders according to Mt James Funeral services, were conbrothern R. Gosborn and A. Hensel from

(Beethren at Work planse copy ) UST-is the Quemabening church, Som erset county. Pa. Get 20 1660 Ma Date infant daughter of bother France and sister:— Name, aged I year, 7 months ces by the undernighted and J. P. Speecher E J Brown

## Correspondence

Report of Home Mission Work

Having been appointed by the Home Mission Board of the Western District of Pennsylvania, to vi-it Glen Hope, Clearfield county, Pa., in complia with said request, I left home on the 7th of October and arrived at Glen Hope on the 9th The brothren of the M. E. church baving been solicitors to have us hold our meetings in their church, and to hear the doctrine of the church preached. To gratify them we commenced our meetings in their house on the evening of the 9th. The M. E. minister being present at our first meet-ing I inquired of him whether it was their arrangement to give us the use of their house during my stay in Glen lings. He stall it was no understood. After this funitees was transaction we ovening was speed very pleasantly to work may continue and accomplaint of arranged by them, and he further; again assembled in the test for wranking on and we hope protably to all gree-most good, in y prayer.

Many A. Dirmi.

Many A. Dirmi.

Many A. Dirmi.

having an appointment on the 10th at It o'clock a m , reopented that I should fill his appointment. By his argent solicitation I consented. In the atternoug at 3 o'clock our subject, was "Faith and Repentance", in the evening "Christian made known that they would also unite Baptism." from a scriptural standpoint, with the church. Preparation was and on Menday evening "Baptism His made to proceed to the place where torically." By this time erroneous reports were circulated and misrepressa-

tations presented to the M. B minister.
In my interview with him I learned to rejoice the next Sabbath, in resort. ing to the same pleasant little stream that some of them did not want us to and immerso six more dear young souls. occupy their house any longer. Feeling The following Lord's day two more not to insist on the promise made as, we arranged to have our meetings in were added to our number; also, since we arranged to have our meetings in the town school house. We continued the two last, one more has been added, making fifteen since our Lovefenst, and there until Sabbath, when, by an arblows, we hope will are long commence to rangement made by the Odd Fe we obtained the mso of their Hall during our stay in Glen Hope. Our meetgreat confingration and finally age were mostly well attended with through the gate into the city. These cemingly good interest. We left Glea fifteen added to the church are all sinings were mostly well attended with Hope on the 21st, stopped a few days at gle persons, excepting one, ranging in Hope on the High Steppers a new says as I gar present excepting one, among a Morganziand about seven miles from ago from threes to twenty-two years. Glea Hope, and arrived home on the Brothren, remember these Lumbs in

25th. During our stey in Clearfield your prayers, that they may prove county the Lord blessed the weak effort and opened the hearts of eight who be done in this place; that many made a good confession and were added may enquire after the good old paths to the number of the disciples by put and walk therein ting on Christ in baptism. Five of the shove live in Glen Hope, the other three bout seven miles from the town. Five

From West Middleton, Howard Co., Ind. of them bad been members of other churches: one a Presbyterian, one Methodist, and three Baptusts. We feel Dear Brethren: that good impressions were made apon meny others and trust that God will are and well pleased with our new home, them also to esponse the cause of I have no church news to write at Christ while opportunities are afforded present, as I have just recently move them. The brethren at Glea Hope feel ato this (Howard county) church, but so interest in the Home Mission work. from what I can learn they live in They showed this by their contribupeace and union. It is joy to our tions. May Ged prosper them and keep there faithful and bless them abundantwhere love flows from heart to beart ly for their love manifested and their God is love, and if we ever expect to ndacas shows while with them There meet him in his heavenly kingdom, we are now seven members in Glen Hone. Sistor Beyor regiden signat fire mil from the town. She bas been a mem they do above ? ber for many years, was haptized by older James Quinter in the Georges

Creek congregation Her meiden name was Ross. She is strong in the faith. May she fight a good fight. About seven miles from Gien Hepe are six the medium of the P. C. members and a good prospect for more May God blees the missionary cause home and foreign, and may all who have espoused the cause of Christ feel a deeper interest in the sulvation of preclous blood-bought souls. This should he the prayer of all the beloved in the Lord During most of the time of my visit to Cirurfield county I was accompanied and nesisted by our beloved Berks county, Pa. In this town

brother John W. Speicher of the Montgomery congregation. In conclusion I tender my thanks to all who took such an interest in our welfare while on our musicon. May the God of all grace reward you abundant-ly is time, and save us all eternally, is

my prayer. J. B. WANPLED Rural Valley, Pa.

From Carnon City, Michigan, Nov 4 1889 fivor Rethree .

We held our Lovefeast as anounced on the around of October. The ministering brothers present wer Elders J. Brilhart, Noah Hendrie, J. Aukney and L Stuckman, from Obio, those present from our State were El-dess J. Miller, G. Long, J. G Winey, I. Rairich, Z. Albaugh and D. Beker Services commenced at 10 o'clock, and the word of the Lord was precisimed with power. At this time it was doomed expedient to hold a choice for a minister and a deacon. The lot fell on brother George E. Stone, for minister, hother George E. Stone, for minister, and William Sowers for deaces. These evening we ment at brusher Boock when I wont to meeting our much eabethren, we believe, will strive to Collinan's to hold a family lorofeast! Coemic Brother Brook Brook when I wont to meeting our much eabethren, we believe, will strive to Collinan's to hold a family lorofeast! make themselves useful in their calling. for the benefit of sister Coffman. The to held some meetings.

describe of the charical presched, and again spoken by the secretaris of the Solomon and sister Stater, whose come that he wanted to hear it himself. He Most High. Just as the brothern and pany is very pleasant to me. May the sisters were gathering together for evenblessing of G ing services, our hearts were made to them and all God's faithful. rejoice to overflowing to hear the joyful nows that our two sons requested to be added to the fold. Some four more

taithful, and that much good may yet

oul whon we can meet the brothren

Yours in love

Notes by the Way.

at Hamburg and Steelton, and sistor

Schaffer and children about Flatwood,

haps for the fast time in this left

of our kind friends who are still arom

ingly standing without hope of oter-and life. May God bloss every means

We continued our visit in the city

Dear Printing

Nov. 9, 1880.

We visited our children

DANIEL CHAMBERS.

Oct. 3L 1880.

We notice a request from the P. C. to pay them a visit, which we will do, it the Lord permit, as that was one of our points we had thought of visiting when me left our home in the West, to renew our fermer acquaintances and Baptism was performed by the light of to form new open lanterns. Our hearts were again made

From Albeay, Oregon.

Dear Primitive: Yesterday we hed a very

onjoyable meeting. Elder M. M. many more are counting the cost, who or was with no, and divided onto us the word of God, both in the foreneen and afternoon. We have regular oppoint ments twice a mouth in our own neighbuild a structure that will endure the borhood and once ontside. We have had no accessions lately, but the breth ren scem to be taking a deeper interest in the good cause, so that I verily believe that there will be refreshing at God's appointed time.

A H RACTOR From Titorille, Menses Co., New Jersey. Nov 4 1990

Dear Primitives I am new in this town on the Delaware River. I am helding a meeting near this point. So far our meetings have been well attended and good interest menifosted. This evening finds us well There are caly two members living to this vicini ty. I expect to remain here about one ok. I desire au interest in your

prayers, so that our mission labor may JOHN NICHOLS From Barnes, Nees County, Kon-New 5 1880

must live in peace here on earth. If brothron can't agree below, what will As we are out of reach of any church, and are in need we try this way. We want to hold our I hope God will bless and direct you claims, and try once more to raise a by the influence of his Holy Spi that much good may be done through The raise come too late to make anything but feed. Wheat is looking well now. If any wents to send no anything, please do so soon. Money ANDREW E. METZOER can be sent in registered letter. Freight, to Larned, Kansas. If any send freight, please let us know when

Dear Brethren

it is sent. Send all letters to Bayme Ness county, Kan. Yours in hopes of a world where there will be no we ELLEN GARRER From Campbell, Ionia Co., Mich.

attended services on Sanday, Oct. 23ts.,
in the foreneon in the M. E. church,
We closed on Sanday,
We closed on Sanday,

vices of the Lutheran church remodel. Oct. 31st, a surrevatal. Sunday school ed. Here we were made to believe in the South Camp that the God of this world received Thornapple district. in the South Campbell course in the Average attendthe most praise and honor. In the ance of subclars, about 48. ance of scholars, about 48. Number of verses memorized, 2300. Distribevening we were called upon to preach in the M. B. church Had a full house uted weekly forty copies of Our Chiland good attention to the word spoken. dren at Work. Brother Henry Hahn is superintendent; J. G. Winey, zest. Supt. and chorister, and Joseph Hen-During the week we visited triends and neighbors. Spont the week very pleasantly, and on Sunday, Oct. 31s We did not meet with ney, treasurer. we addressed a large and attentive any opposition, as it seems apparent to all that Sunday schools are a good congregation in the M. E. church, perthing for both parents and ebildren pray God that the efforts put forth may have been for the good of many

From West Branch, Ogie County, Ili. Oct. 30, 1880 Dear Prinstave ;
Our lovetenst is now

mounts and marriburg. We found od. We had agreeous meeting. The political excitement running very instead with the church and six more bigh. On Friday, the 5th of November, we received to down the church of the c ber, we returned to Pfoutz Valley to fill an appointment at Coffman's school pure word of life, but he has now gone A Pleasant Visit. Oct. 23, 1880.

Dear Primitive : Brother A. Neff and I started to the lower end of our district, day. May love and union characterist to the house of brother John Good, the meeting throughout, and we will who is afflicted and old in years, to old a lovefeast with him and family. Not in the evening, went through the ordinances as the Savier gave example and we all washed and wiped feet and we all washed and wipped text.
Had n good feast. Brether George
Rinker mot with us. On the 27th we
started to West Virginia, and had
acceting on the way. Met with the
brothren on North River, Hardy Co., Va. on the 30th had a feast there. J. D Trootle was with us. On Sunday, brother Peter Bean's funeral was brother Peter Bean's preached by brother Troutle, and in the afternoon D. B. Arnold and N. Teathman preached at Pennington's funeral. Started home, and arrived there on the 2d of Nov Found all well. This we expect to be our last monutain trip this year. Hope if spared may most the brethren of West Virginia again. We have labored considerable in that part of the vineyard, and were glad to meet with our breth ren and sisters, as we had not met them for three years, and many bad passed away. D. B. Arnold has charge of the church there. Hope it will continue to prosper, and that we all, as brothren and sisters in the Lord will let our light shipe, and try and live in re, and cultivate love and charity. and try to bear each other up as v journey through this troublesome world and pray for each other, and for our children, and for the cause of Christ

everywhere.

Nov. 9, 1889.

From the Campbell Church, Mich-

At our late commission three young persons were made willing to put on Christ and walk in newnest of life. There were a number of speakers from other dis triots, viz: Gratiot, Saginaw, Sunfield Had a very eting. On the night of the leth of October, a snow fell about five inches deep, which made it somewhat inconent to get around. The church bere is in muon as far as I know. To Nov. 7th, was our regular ap nointment in the S. Campbell church the congregation was small. We un-Kilhefner, from Ohio. He is holding a series of most-ngs in the new church. Hope many may come cut on the Lord's side. We need more protracted ADBARAM meetings here. Brother K gave us a good sermon on the 'True Foun-

an the form of the P. C. I long to see the day when the change is made. never liked this new-paper form. It has always been unhandy for me to I say, change to sixteen pages.

Trom North Manchester. Ind.

J. G. WINEY.

Dear Brethren:

We had the committee from Annual Meeting here on the 12th of October, as you know. Since then we have bad two consultation meetmgs, and considerable good preaching, and the result of our labor is, we bap-tized five, and believe many more are time in the part source many power are time to road papers, only no fearbay, EXPENSE LESS TEAN AT OTHE-country the ext. of p., say obsers and robe now so und ago due to be the very completely return and come to Lesson, and the P. C. for Scandy returning, departed and bear the latter for the states on the patterns of the states of the s

Indig them and even held out titisfully has been very frevende. Indica heard
ten the Terror free free halled it disting the amount. That the Control of the Control of the Section of the Control of the

Wells county, Ind. May be go forth Thank the Lord for all these bless in the discharge of his duty, and be instrumental in bringing many sons and daughters into the fold of Christ. Our lovefoat comes off sext Wednes-

be made to rejoice in, that the Lord loves us, for "God is love." Yours fraternally. D. S. T. BUTTERDAUGE.

> From Wayneshees. Ps. Nov. S. 1880

Dear Primitive:
We, the brothres and sisters of Barron Bridge, root in our quarterly church council, on Saturday the 6th inst. Brother Issac Long. from Bockingham county, Va., and from Bockinghum county, va., and two brethren from another district of this county were with us. The weath or being had there were but few in number to work for the Lord. The business was attended to and a choice hold for a speaker. The lot fell upon our much beloved brother Henry Eurly. May the good Lord grant him grr sufficient to falfill his calling.

Sunday we were sgain permitted to meet in public worship, and had a very interesting discourse delivered to us by brother Long. There were two young women came out on the Lord's side and were buried with Christ in baptism, and we believe arose to walk terb in newness of his. We thick there

their way.
Yours in bonds of love. A Young SISTER.

Take Notice

Nov. 2, 1880 Dear Brethren:
Please insert in your

worthy paper, in order to save some received. brethren from helug deceived by a man by the name of Benjamin P. Dogge, who came here seven years ago claim-ing to be a brother. He hunded in a 250 claims of the line and seed one for certificate received from the Coventry church, Onlo. He settled down about fifteen miles from the main body of the SHORTHAND & YOUNG MEN church Shortly after he lived in our

district he came to me for money. ent him a hendred dollars. He sold his land into spring, and left for some partially if you do not it will even be a unknown parts to ma, without giving a money antifection. He is a duential leader, and he may deceive some more it may be not be some of reget. The only requisites are any natification. He is a duential leader, and he may deceive some more it is not because it is not the many deceive some more is not some in the many deceive some more in the many deceives some more in the many deceives the many d After he had left we learn brethren by his neighbors that he was a good econgregation was seen to the analysis and at gambling. I do not do the to injure the man but to save same brothren who may be deceived by a

ADDABAM STUTZNAN.

Bretheen at Work please copy

From Oreston, Iowa.

Nov. 7, 1830. Bear Privating .

of five thousand, and I am the only member of our church in it. There are five or six members living about eight miles from town. I go to Luth-

eran sometimes. We have coaching. I have lived here nearly five years, and heard only a few set as during these five long years. But oh, what a blessing it is to have a church peper. I tunnot see how I could do without it. I have been am also admitted on equal feeding. But oh, what a blessing it is to have

time to read papers, only on Sunday, EXPENSES LESS THAN AT OTH-

From Brother Knisley

Nov. 10, 1880.

Dear Brethren : This is to inform your readers that we are at brother George Puterbaugh's. We are well. I bave been trying to preach for the prople in Martinshurg, since Saturday evening. Martinsburg, since Saturday evening, the 6th. Think to continue a few ovenings yet, as there is a good inter-cet manifested We will go to Clover

Creek the 14th to attend a few meetings On the 20th to Woodhury to a conneil meeting. We expect to stay at Woodbury a few days, thesee v will come back to Martinsium to meet brother Calvort. We think to stay at Martinshers during the meeting. am sorry we can't be at the Sundayschool convention. We hope they will have a good time, as I believe the Sabbath-school is the nursery of the

From the Silver Oreck Church, Ohio-

Dear Editors : With pleasure, I dress you a few items of church news. The Brethren and sisters met in their new church on the 25th of Sopt, in quarterly council. Jacob Shanour and in nowness of his. We three the property of the war a good attend were some more made to think upon and the property and puter property of the id Rittenhouse, our olders, pre-

vailed in the entire brotherhood. It was desired to hold a series of meetings in three or four weeks. In the meantime a communion meeting com mencing on the 7th. If any brother some west over the Michigan southern road, and stop at Hudson, by sending us a card, they will be kindly

JOHN MILLER

The coming long wanter overlags one not be epost in a more profitable way than in the study of shorthead. Every young man, and study of shorthrod. Every young men, and indy too, should areal themselves of the op-59 Aun St., Chicago, Ill.

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WINTER CLOAKINGS

In the parish, ed. we call special stronton to our Handman-Plantd (Switzle Flores Lined) for Circulars. Second Plaind (Liquid Flore Flore Lined) for Circulars. Second Plaind (Liquid Flore Flore Lined) for Circulars. Green and Blue Plaind (Flores Lined) for Circulars. Velour Bourses, Blue Flores Lined) for Circulars. Velour Bourses, Blue Flores Lined, for Circulars. Velour Bourses, Blue Flores Lined, for Circulars. veiret aninhed Cloths for Cloaks. Light colored Beavers in Great Variety. Boversible and Double Faced Beavers. Scottish Cloths with Pfald Bucks for Unterfi. Conch Drahs for Surtout and Long Coats. Cocilian Cloths for Handsome Cloaks. libbed and Corded Beavers for Onto. Black Beavers, plain, corded, and figured, in all qualities. life Faced Fur Loned Civilis, finest quality.

Nest Peurod For Lined Reavers test Figured Far Lined Betvers. Sizek and Brown Seal Cloths—Gra Seivoteens and Cordoroys for Trin o. Grav Antracara LADIES' DRESS CLOTHS.

paintples in much an associate of new chades, poolly toleters, or Salts to be found; so at our longer, and the prices the year tole PLANNELS. FLANNELS. FLANNELS.

[6 Figure 10 and a correct good make, [6 all colors and quotilite, beginning at the ionart yell options are yell of a control of the colors and quotilite, beginning at the ionart yell options are grateful to according up from one grateful to according up from one grateful to according up from one grateful to according up from the grateful to the terms of the control yellow. MAIL CHDER DEPARTMENT

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BOBERT WALTER, M. D.

The Young Disciple.

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#### Sermon Department.

## THE MINISTRY OF ANGELS

#### Sermon by H. B. Brumbaugh-

My subject this morning will be the ary of angels. This subject, at first thought, may seem very tamilto us all but after tre consider a little. are astonished to learn how little we know about this part of God's ere rather how little we have thought about it. It is true we have angels, and some of us perhaps have thought a great deal about them, but after all our reading, our talking, our thinking bow very indefinite are our Pealings there is no other subject in the Bible about which we have such undefinite ideas us we have about annels. There may be some reason for from the fact that the knowledge Notwith-tending that al must every page of the Bible conta some reference to them, yet they are mentioned in such an sudeficite way, that our ideas are necessarily not very correct, neither are our conclusions which we derive from them. However, we often think about this clars of boings. Some of as have very peculiar notions in recard to ancels. those of us who profess to be fol of Christ, but all mankind, in all ages of the world, have had their notions in When we pick up

#### HUNTINGDON, PA., TUESDAY, NOVEMBER 23, 1880.

correct as our own, although we protend to be the children of God and to have examined the Scripture of divine truth and to have arrived at correct conclusions. If I, this morning, were o get an expression from ea present in regard to angels, and get your true opinion, what do you supnee it would be? I do not suppos that any two of you would have the ame opinion and come to the same con clusion respecting the class of beings The reason of this is, because we have been reading upon this subject to loose ly. It is borque we have though

m in a very indefinite manner. I do not know why it is so. When we lock at the position in which God has ac : An Unwiso Degre : A Mis placed them, they are certainly worthy ot our consideration and thought They are worthy of our attention, pecially when we read that the time is coming when we shall become angels, or itke angels. If I 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 all about horses their present condition as well as their future would endeavor to learn all that could be learned in regard to them. But when I tell you that you are to be angels, or se augels, you do not give the subject much attention. This is broauso you have been thinking very loosely about the subject; beenuse you idens are very indefinite in regard to it because you have no fixed notions

about this part of theology and religi-We have our notions in regard to the fundamental proceiples of religion and many of us agree in our conclu In regard to this subject I sup-I am certain that no two of m We will notice in the first place, what

angels are, and who they are. When undertake to do this, we do not promise to do it very intelligently from busis upon which we may form an in tell-gent answer to this question If I were called upon to tell you about the Africane, I would have a literaturen which I could form my notions and my ng. They are related to us I such a way as enables as to form a contry to talk about and tell who anvels are, our means of information are very diff-rent. All that we can loars also them we must learn from the sacred writings. In the first part of the Bible where angels are spoken of, they are spoken of in such an indefinite manner

as an angel, and again he is representangels. But when we come down to a her and pointed out to her the flowing lator period in the history of man, we streats notice that God speaks of angels in a it lived different muoner and as being distinct rendily agree that they are not buman that they are of a different order of creation from us This tact is clearly set forth in many passages of Serinture They are represented as bring higher then man, or rather man is reas being a little lower than the angels, we may infer that angels are a little higher their man. When we wecept them as being higher than man, the writings of the heathens, we find we must accept them as being lower eritings of the heathens, we find we must accept sucm as description of them. Mythology is full then God. They seem, therefore, to of references to angels and spirits and take a position some of them are almost as definite and tween man and tied

unto man, but the question then comes ural bodies, or are they spiritual? this, but Abraham conversed the word. They not only apposed in that they were men like himself, a the form of men, having the likeness of men but we have instances in which they ate as human brings. They par-took of material food as men do. Again, we have instances when they appeared as men and disappeared as spirits, an peared as spirits and disappeared as mun. We have this set forth in the ca-e of Balanm when he was going on his journey to curse Israel. Riding on his ase, he was stopped on the v There was comething that stopped the beast upon which he was riding, but Bulasm could not perceive the cau-e Because he could not see the cause of the snimal relusing to go, we are told

that he commenced to bear the beau opened his eyes. then be beheld the angel with the sword in his hand. Here we have angels 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. All things that we can see or conceive of, are to some extent matorial and when we rob them of their materiality we have nothing left. An gels appear in human form and seem to have power to change themselves from the invisible to the visible and vice ver sa, yet this does not prove that they are spiritual in their pature, and that these appearances may have been in the vision of the person and not in the

thing itself. It would be no strange thing if our vision would fail under some circumstances and accommodate ne in others, when we take into consideration the great mystery of how sec. The great wender is that we see at all. Therefore it would be no great marvel if God would so change ur power of vi-jon so that we sen at one time and at another could Hence, taking all the evidence that we can find, we come to the cochuston that they have a meterial exist that they exist as boings wheth Wo can call them material or

Hagar was draven out from the pressuce of Abraham and his family, the of carrying his measures of joy and and bottle of water was snort, and she cast her hov away from that it is very difficult for us to come Then she laid ham down to die, and went away to weep, as she did not with to see him die. As she was weening the angel of the Lord came usto

> Her chi d was nontished and Agust, in the case of Manoul, we have an instante of the appearance of the angel of the Lord in a reside form.

He came to Manoah and gave informa tion in regard to the birth of Sams The wife of Manosh recognized the angel as being like herself. his voice and houd the message which he delivered anto her husband. to to past as the angel said. Sa

to man, but the question then comes told them that Sara should bear a son is produced by angels. This may not they appear and what kind in her old age. The three angels visit bettiecase among the people of our own of bodies do they have? Are they not ed Abrahum's tent. They not only did land so largely as in other constries. There were times when they seemed to them. He invited them to his hospihave material bodies in every sense of tality as strangers, thinking perhaps If wicked they were made to fear, if right

ordered water to wesh their feet. He were God's measurement, the informaasked them to sit down while some- tion conveyed would be good, if they thing was prepared for them to cut, were righteous, and evil if they were They remained, and when the calf was wicked. killed and the meat prepared for them, wicked Belshazzar, who had been using killed and the meat prepared so seven, we are told that they did est. After the vessels from the temple. When he this, their meessage was made known, and the bandwriting upon the wall, he After having completed this mission know that it was the writing of God we are told that they turned their faces or his angels, and his knees struck one towards Sodom and we next find them in the doomed city, conversing with and entertained by Lot These narra tives and many other that we might give clearly show that angels did uppear 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 a messenger They were God's mes senurers to curry his messages down to man-a medium through which intelligeners were conveyed from heaven to earth. God could have down all this without the sid of angels, but they wore his ministers to perform his will and in this they accomplished post of While these messages were being deliver at fled himself was represent as in the case of the three angels visiting Abraham as al ready relarred to. We are told that nined with Abraham after the angels had left, and it was then that he told him of the destruction of Sodom. By this we see that he could have made all this known bigself, but ar ording to his own great wisdom he thought it best to do it through the ministry of angels. There are a large mber of manances that we might produce to show that God made use of angels in sending his mossages to man but will only refer you to those already named, and that of Jacob Zucharial Mury and Joseph. These glad tidings were all through the ministration of uncels. It the messengers of Kings in ancient times to energy messages from one King sher, or from a King to his sul jects. These men were called meson So is it with the angels. They re God's me sungers for the purp

peace to us. Under the new should remember, that although we may not receive messages as direct inunder the old, yet we have abundant evidences in the New Testament Scriptures that vory precions messages are still transmitted to us through the min istration of angels. They are repre-sented as ministers to God's people. They minister to our wants. thought should certainly afford us a reaching to beaven upon which angels gels ascendi administering to our spiritual wants It It affords the Christian enjoyment,

NO. 47. They are represented as appearing Comercab. The angels of the Lord come to the conclusion that the effect with There, many of the people attribute all these things to the ministry of angles. to rejoice. They know that if these This was the cuse with the against the other. If that King had been righteens, he would not have been alarmed; but as he was wicked, he trembled. So it is with all wicked men When they are such a manifestation of Gud's power they are terrified.

Lastly, we notice that angels are to

perform a very important work in the consummation of time. When God shall set his one foot upon the sea and the other upon the land, and deciare that time was, and time is, but that time shall be longer. Then it is we are told that God will send his unrice to gather his elect from the four winds om the uttermost part of the carth to the atterment part of broven. No mat ter where they have been, whether in Africa, Asia, South America, or the United States, they will be found by the singels and brought to God. From all this we learn that angels are very important factors in the economy of ce, although we may not have con sedered them in this light. It certainly bould afford us a great deal of conso lation to know that God bus given us such divine aid-the ministry of angels to a sist us in our pilgranage of to transmit to us messages of divine love and place, to minister to our es of affliction and distress and to austain as in all of our corrows It should be our greatest joy to know that the angels in heaven not only son pe but they minister to our wants. They ere affording us help in our trials They are leading us in paths of peace, and when we sometimes, like Halsam go out on missions of destruction, they will meet us in the way and raise the sword of warning. They will stop us in our way ward career and gently woo

ne back to the paths of pears and safety. Lot us consider it in all its bearings, and though we can not learn exactly what angels are where they reside d from where they or very much that will give pa local for thought. There thoughts will afford us while consolation through life. Though we can not see them, they may be around us as the

Lord's army was around his prophets. If our eyes could be opened like those of Elijah's serrant, we might see the angels of God hoverous around us-we might behold them ministering to our great deal of consolution, to know that wants. As we bumbly kneel before to every child of God there is a ladder God in prayer, we might see the an ing and descending betw are descending and averaging, and thus beaven and varth as Jacob saw thom upon his ludder. Becaute re them with our natural eyes, is no nsource and strengthens him; while on reason to believe that they are not aid

came a post as the siged state. Associations and strengthens has yielde on, reason to believe that they are odd-our was hown according to he profile.

The state is the state of the state

## Essay.

THE INVINCIBLE WEAPON. RT O II DALESAUUR

1 Peter 4 : 1.

To Secter Margaret Deardorff O, bow hay heart longs this lavely morning, for universal brotherhood Phere are times when the soul goes ou m pity even to devile, and our worst memics and most relentless persecu hecome objects of intense yearning and compassion. We read of "the mys (ery of Godliness," and "the mystof miquity." One of the humanly it concervable engmas of the Divine a ere is his feeling toward fatten angels Does He nity them? Will He noty them forever in their helpless, h ierechimoble lot? What is that counterpoise in His sutpre that allows plucfor pity, and yet not for its exe No revelation in the ministry of Janua is more emphatic and distinct than the otermy of salvation, and the etermy of damintion. Nothing but sheer vis longo and the most arbitrary interpretation can destroy this equation. Don't end cavil, and explain it away to v ill, there it is, and there it will remain forever. God has apoleon it, and His word is the sepres marive of He his "God is the word"

fo nothing does "the mysterics of eniquity" appear so holcons to me. so atterly devilish, no in its mitoro James specifies three grades of a'm "earthly, somenal devilors The first has condomined as its report entative, the second, but, and the Sast, molice The stingy man is a val Sain, for he is a robber; the voluntuary whether confined to one wife or a dex on paramours, is a baute; but the mah is, vindictive, unb rgiving porson i The man or woman a devil merenate. the feels and manifests more pleasuris relying an existence of its against a ng a multi tude of sins," is stooped in the very ence of hell. He extrics the brand Abaddon, not only in his hand, but in glaring, revolting capitals on his fore-God means G. 4, and Devil me

mental, the most needed, the least un. The syrectest soul-mu-je that ever war abound of all the wonders of Borty. Were this comprehe did and some of our periodiculy would have no acstonce, Sabbath Sch ob would be Divine nursories throughout the Broth arboad, our Colleges would be mul t olicd to a score, and our miswould be in every land preaching the Goinel in the touriest of the patiets. there won'd be neither eight, nor pip nor plug in Israel, and such would the relation of dress to the inherite of Downsoned that our Ansard Confer tuce would have no more to do with te adjustment than whether we shall wear the skin of a monkey suctoud of our own. O, will our church nev fram the precious I sees that all life evolves its even type, and hewever serous and manifold may be its varia dions, it never crosses its boundary and sumes a form that belongs to a differ ent order. The accreditates uniformity of simplicity without the absence of The entire church needs to be educated into botter and higher ideas of the essential anture of Christianity, Ignorance and projudice and obstings and one-sidedness and increasing ca-

eary for of Christianity. Both these supe are committed in the burch. The faith that itely what reason cannot compass is idiotic All faith of same mands transcends thought. Ther fore, revelation necesserer demonstrate. To brow-best an opponent with want of Scripture or

gic in a marter of simple faith, and in at relates to the countial expression m life, is a sully, dishonout, self-degrad-ing subterfuge. It because humilitat-ing shallowners. To be about rouly for "the truth as it is in Jeans" is a glodam to be truth-seekers, but not "us at ." This would include the Cross and all its correlatives. And those manisca concernor—the incoming covignty of Johovsh-Josus. O. how my heart is rest and bloods that my omegications devotion to the extent on and detense of the most o and absolutely coentral truth of the Threating releases, has awakened some beaute but-r, implueable comity The old, eternal, irreconstitute autas Luke 12 51 Fasth, sucrifice, and her mality are the tensity of Christian char actor, and in the sers field field Eph. 3. 16 and 6, 10, Cel 1 11, Pailpp 4, 13,

The Cross out I needs be the terrest

all ovil robols. Peter admonished his fellow sufferers to demon themselves as Christians when put to the rack for Justie sulce. "Be not agrand of their terror, neither be troubled, buy sanctify THE LORD GOR IN TOUR BEARTS. 1 Peter 3: 14, 15. It seems you were watching bow I would behave myself under the njust and cruel threshing-flail of these who falsely call the meety That which 'the prince of this world socks in the present instance, he will surely not find. John 14: 30. But he is a liar, stell the father of it," and knows how to whitewash falsehoods to simulate truth Watch, not only my good sister, but pray, both for poor, suffering velocies me and for the no was poor mortals who just now find so ad Apostle (laculate, "how deadleth the sweet a luxory in scourging me. Let for a f Gul in him?" Unterly imper-God has bedden them, 2 Sum 16, 5-13 Duril, and all characters are judged by If personal blows are to be returned The tree is at them come iron the hand of God. tnown, root and branch, by its fruits. I am learning a great lesson, as did etted in the flesh" as the key to al. David under the hanghty brayado of mysteries the solution of all riddles. Shime, and I am anxious to learn it well, even it I must for a reason be Jugs. The Incarea ion as the fundal driven from Jerusalem beyond Jordan. ferstood and the most neglected and blod from the brand David cume from the land of the Hermanites, from the hill of Mizzer" Psu 42: 6. To that expatriation of the Pealmet Monarch we owe come of the most God hunger ing soul cites in sacred Psalmody David's delaquency, descintion and charetteencut, and re-enthronement we have Someon's riddle expounded

The flui does not hit me unawares know the conditions of the scaptgoat The Divine "Brother born for adverse ty" helps use bear it. So do thousands if the elect Peter, faithful but ignorant of the Divine purpose, is apt to Scoret homeelf and draw a careal capon to chop off other's ears. only for future torre. Under the momentary impulse of rature the best rone to less sight of Heb. 12 2. 3, and 1 Peter 2. 23. A sense of forbids the self-acquainted esint to allow Abishui to "take off the head" of any "dead dog" who may per adventure be building the carses of a chartering God. 2 Sum. 16: 9-12-Shimei's fate was only deferred, not re werned, 1 Kines 2, 44-46, Hostlitz the truth and personal rancor will pricity of rensoning specific points, ren-der Levices inevitable. Joshs alone is and deathbods are awful and rigorous the barmony of faith and thoughts. To rectifies of all unballowed personalitimed our faith to our reason is laided lies. The solemn prognostication of —The sweet words of Chris
measures. It is rationalism, the needs 1 Sam 26 10, atomic for all Sam's in

vary are the mothers of faith

Harman's gallous for Morde To ignore fall ages. to save our faith, is suicide — oal is only an envy-built atracture for What was written aforetime was writ ten for our learning " Tenth leases nothing by ill treats honestly and meekly defend it. The earily obliges us to believe what we can Cross will still mean death to the flesh

and all its corrept promptings, Christ will cominue to stand for the whole of Christianity.

It is both silly and sinful to less our tempers in the endeavor to adjust difforences of views respecting the selemn of the soul and eternity,-Whether it is myself or some other, it is foolish and wicked, and prejudic at to personal annetification and the progress of troth With a sent whose dita is bid with Christin God," such a speritnal aberration must needs be transient. I am gald there is an Om nimoust heart searcher, who knows not only our defections, but our repentance es and self-condemnations. sue's are hunted like a wild boost on the mountains, what higher preparative and profounder joy can be ours, then who thirst for our blood The Christad soul, living in the consciousness of its dignity and privilege, would ten thou oner have the flait done and than raise a finger in self defeace in the authority of self-assertion. David did got hesitate to set his sign to music for tions of unsunctified forling. The Cross the warning and comfort of all the plane clays all evil, and against it alone after acce. Our featings are neither few nor invenificant, and so far as they relate to the public we should not e deaver to natione them. Caleman and caricature and false accuratio

God will judge in His own time and way. How solenin and terrible is Rom 19, and how lustious to the Corist approbanding soul the succeeding verse Fith all the cursing, and storming as finiling to which the mint may be serv ed, we can 'rejoice in the Rick of our vation," with "joy unspeakable and full of glory," who has made it possible through the Incurrention, and Cross, and Pentecost, to realize the grace and glory of Math. 5. 44. That is the 's earthly culmination. And y the Christ-life must start as well as sad with this quality. Semination carner all the elements which came to manifes tation in the most perfect character The Cross lies beside the manger, and attends every step from the unsque eradle to the wooden death-pillow forgetfulness of this that gives run to the flish in the manifold outcrop individual. To know will recent have a an open door of hep -; but to call evi and to maintain it as the vers is ominous lad ed. Christ off-ring hands and feet to the spikes, face t enittens, head to the thore-crows, and to the lash, is the Christian's moel - not those who drive the assis world the scourge, jest the spittle of contempt over the death ag mes of the expaning 1 Puter 4 19 13 What a Divi-

h in returning good for ovil, when the exing with all the energy that passion litted baseds can give it. But the Cross can be at all these gashes. lose all these broaches, turn the welf into a lamb, and out of the bitterest outor bring the most clin friend and flaming anostle. Behold the iving miracle of Tursus! Jesus is G munifost in the flesh, Hes grace is allsufficient, 'His blood cleansoth from all n," and the Holy Chost is cannipotent. The star of hope still beams in mid sky and it prophetics "the right hand of fellowship" of those who are now aliens and persecutors. I sta waiting and bungering for the glad day. Ma

the Holy Ghost out into the hearts and Fire and life of us all the long suffering, ild, forgiving Spirit of Jesus. -The sweet words of Christ on CalINCENTIVES TO A BOLY LIFE

efore perfect even as your is perfect."—stath 6:48. All true believers in the dectrine ught and exemplated by Christ and the spostles delire to attain to that de-gree of perfection which will enable om to percoive and arknowledge the utility of living a life of rightconcaess God had wise de-igns in and holiness

nog us to pass through the pres ent life, preparatory to a more exalted of existence in the feture. Christ. our Divine example, learned chedience by the things which he suffered, and ing made perfect by these mea became the author and Spialer of the m of redemption. The Sain assured that it is through much tribu lation they ent-r the kingdom of heav By suffering, the mind is drawn away from the cuthly and more nor bable of sects, causing us to rea that this world is not our permanent home, but in heaven we have more on during joys and plon-ures. rows and nam are from Him who mitcth but to heal, for whom the Pa

manner imagicable. What could not be thought of by foul, weeked and pol-It is our Creator's will that we bear mockly and quietly all that He in his lated minds, the devil, by a strong wisdom and justice may inflict upon us . that we be as the plastic clay in the potter's bands, to be moulded and fash oned after the pattern of the Divine is used to ruin. The feet that proves a stimulus in our attainment of

The r

oth every see whom he receivath.

ext thought we wish to notice coming of Christ, urged by sacred writers as an incentive to the true dis- not all. They have wasted their mosely ciple of Josus, to cultivate those quali- deprived themselves of homes and in es and dispositions of boart and mund dependence, started their obildren preparatory to a welcome reception, raised them in opporance and wicked among the return of our blessed may now, sowed in their minds in the plan ter's second advent. "What manner of the period of childhead the seeds of di nersons cught we to be in all hely con- grace and crime. versation and godliness " 2 Peter 3: 11. against heart and troubled mad he.

The study of the Hible is eften one of warmed her son metta cross that sill he means of enabling us to five a life of as-cludross, governed by the rules of cantien. He goes and commune to go righteensness and true holmess, and till his foot is among the number the the impressions made upon youthful minds by the presentation of troths from has broken his mother's heart and filled the Holy Scriptures, are chains of pri-mary importance urung us on an the And the young wife, heaven's hes mary importance urging us on in the arquisition of that land of knowledge gift to man, she who was led through waich will make all who come under roses to the hymeral altar and was its substary toftu-nee, were unto rairs. pledged support, sympathy, a tion. Noble results follow the teaching of the young the facts of both the Old "What was and New Testaments. rotime, was written for our learning From a child then hast

known the Holy Scriptures. The results of the rightenes, when fully commelweded will be an incen-Our life is made up of many actions, whether good or bull and all acts of

obedience are rewarded, while all acts of disobedrency will meet with a just punishment.
In constants we will yet state that

to maintain a devotional frame of mind is a powerful incentive, awaying an inrace which is grund and nobic in its results, guarding and shielding as from the intrusion of those deceptive work there of Sature our common adversary And in all our musings and medi the Holy Spirit will assist us in searching into those things which pertain to te life that now is and that which is to come after this mertal call shall

THE FOOT-WORN BILL

BY JAMES AS SELLS ow! ' though rich out bright

enre the bowl! though rich on I be which dight upon the right, older colls lis depths been sith, on lare is woo, where siting is deall Some time are business called me to the city, where I remained a few weeks

attention was first drawn to it by the green screen across the door While booking that may I observed the deor si I though a heavy one, was worn suffy out of shape. As I pussed on the ingered in my mind Thomsonds of feet or the s thousands of times, have trend this sill Here the laborer to and from his world stops to quench his burning thirst loafer, and the set, and the moderate, alaka drink of the liqued fire The sill is a silent, though uncertain witness of the numbers thronged this place. Could it small tell what has taken place within how dreadful would be the story. Here might be heard the disquisting bubble and quibble of the driveling in whose serse and reason has suc cumbed to the firey drink. Here, onuld be heard the earlie and bla-ubmics that are so shocking to the refined and pure, but are here expressed with lety, too, the good and the plous, with every good work planned by Coristian hearts for the suppression of vice and the promotion of the cause of moral rether leveth he chasteneth, and scourg sented and abased in the most indecent

straulant could produce. Let us think 100 of th so of the money was ed here, yes, worse than wasted, for it age and grow up to the full stature this sill are the feet which tread the Christine perfection, Suffering often math of neverty. They are the ones to omplan of panicky times. They are

the one virtues and principles which go to the ones to condemn and almost be make a pure and holy life, ald be eaugly and indepently fixed is the importance of the second person- up in their own homes had they not en seed this sill so often. The mother But be has not beeded her words of

> has wern down the silt. His o a new left slone in a deagy home in n-surv and sorrow to reconcile heraelt

> as heat she can to heartaches and pulse mentally and physically.

and comfort of their laves to serve as senecting link between husband and wife, and claiming the undivided atten tion and help of both to bring them up in the right way are now given a iro

Could she have lifted up the vail of the furure and such her well beloved her stay and shield, desert her and give his willing feet to mark a door s louis to the "beverage of hell," how she would have withhold aftertion, her hand There is no subject of suffer ing or misery that can invade the inac anctuary of my being as a pure devo ed, and affectionate wife meeting with such a calamity. I must leave the ainting to abler pens and better bearts

After all what is the magnet that have put on its robes of unmortality. attracts across this sill? drink the appetite for which God never made. It is no part of our nature The appetite is not natural It is man ufn-tured. Little by little, babits, fash-ions grow to it. The appearance of ions grow to it. The appearance of manliness, treating, smoking, eating and druking of highly seasoned for all tend to the formation of desires that are ere long mistaken for natural ap While there I had occusion to pass a potites. What a field open here for certain bosso where liquor is sold. My the by itsist O how I have longed

spect. The little that has enneared in our papers was good, but rather too much advanced. We need more of the first principles. Our aged brother, I the sunset of his life is strik ing a blow that is felt and will do much towerds reform, when the intexicat

rup is taken from the communion table This thing of vonding liquor behind e bur is a tearful business. It opens a river of rain and death that is sweeping to ruin and degradation eve in its course. The united strength and assistance of all coud men and wereen are needed to stay not be pit along Mathers may perthe appetites of their chil and lead them to drapkenness. Young women may lead young n on to drunk cances in the social purry by stimulat-ing food and drinks. If the desire for k is formed at home the har keen er is only feeding it. If mothers pe vert the appetites of their children so women in a kind social way create in young men a desire for strong druck, or if churches by using fe wine erente in any one a desire for principle that the man does who deels liquor behind the bar,-and how rouch influence these things have had to lead the feet that were away

at there at not a church in the city alluded to with a door sill with equal this kness and texture that in the same length of time shows the same sootworn appearance. If my assertion is correct, does it not show a sad state of things, and doubly so when we think t) at some feet tread both sills. May there not be some lack on the part of the cherch to have it otherwi All that I have said and much more is delevable worked nin true of the welkedness there. But Oratorio of Ebjah. Here is a free reem-a warm room, warm freeds-for drupkards in their way are kied to cach other II rest will "treat" bigg. They will side with him in his (roubles, divide their last most with him. They are your le, and many a young man bas placed has first foot upon the sell through the the hearty we'come be there received.

#### OUR POSTPRINGS

How few travelers on the highway of life leave footprints, or may marked impression of their journey are good people by the thousands, but their goodness runs in the same grooves as tenth-mand others, they do not in any way assert their individ unity. "Tiresome people" we say. Not a bit of it. They affect one no more than a fig lighting on yender wall would desturk one. They are bardly negative, yet certainly not very They come and go, hwe and more, that is all. There may possibly they die without one Sictorint mark transformed. The physical has n

that, so they look back over the sunds of life, they would gladly cruse, but Cold, bard, unmovable natures that trush the young life out, and murch on an remorrelasty as the conquero rides over the slaughtered dead. Thry counts failure

ble, but when it comes to three or four in a community, one is reminded of times just predicted. when several planets will be in perihethe second control of the second control of piter and Saturn occ

for a more decided and carnest effort Uranus, Saturn and Neptune ren in this ro against us, it is more than homae fiesb can bear. Fortunately this only on core at eare intervals. How these cold people chill one. Every enthusinatic feeling collapses, and without terrible will power, we find curselvee on the same old beaten highway where the innumerable caravan have been marching toward another world ever since Bryant first wrote his Thanstop They pull down, but have not the original ty to build up. It is so easy to pull down. Buil onue another thing I never like to look at the footprin's such prople

> There are lootprints before which e love to stand, as one stands, before beautiful, suggestive painting. Not rote them as tenderly as w that they are so fine in their touches tell a beautiful story of levine sucrifice and heroic endurance Phose who have made the factprints have brightened homes, cheerspending hearts, touched chords that the sweet melody of a human heart

With how little effort all this may Now is this kindeess, geniality, this delightful trait that carries with it so many bless igs, entural or acquired? There is at least the serm of it in every heart which may, under the sunlight of love, 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 Before such an one can rise and shake off the lethargy that comes over

him, some new comer, bright cheery jostles him aside, and he is disouruged. But have those who have made a success of anything in this world been so easily cast down? Have us take a look behind the green sureun they not toiled unconsingly? Men sohn worked nine years over his Let us work nine there is something with the to attract. Form as faithfully is making conselver.

Here is a free regum, a warm room. fol world this would one could be fuithful to such a teak one has no money to buy with the The both world within the thousand homes would become as bright and beantiful as the forger one without How few plants or trees would reach perfection were there so more soul about them than there is in some had

> If there are obstacles in our noth lot us be determined to overcome them, and we will-in most ca-There are those who softer marterdom as bravely as Jerome of Prague, but it is martyrdom unecen. The fire that blaces around them burns into their inmost heuris, and those who, under other circumstances, might have shone as stars of the first magnitude, cond torth no light. They leave no foot pemts, not because of their inability o do so, but because of their surroundings

For every effect there must be a cau-o. One naturally asks what is the training of their children, where such people would leave grasped great truths regarding body and mind, this world would soon by to do with the mental and moral three But are all fostprints to be coverted? we realize Who are the surceoful There are those who leave footprints men of our day? Our rail read kings, succe-sful ministers and bank ave dents? They are almost invariably men with good digin ion!! Lut pa rents look into this matter cultivate the juvenile mind at the exlouds the mind v never fall in their plane, as the world illy carry, who would doesn it most ankind so to weigh down the body.

and yet it would be infinitely m kind. Others, delighting to see their God has ever provided for his chil little ones shine in "Society," (chilren relative to their happiness and dren's society) are guilty of positive unkindness. At a carnival recently, placed the means within th oir reach that they can avail themselves of its blessings. Love is a means providedne time. If it were only Ju- I saw tiny children in exquirite rob

are A theatrical manager near me remail ed. "If I did that I would be food." Poor people are not allowed by law to ruin thear +hildren's bealth; rich peo ple, for show or far charity may do so What a wonderful unfolding there is, and what strong impressions are made, during the first three years of a Frederick Procb vation of this great truth is bringing orth its fruit, not daly in our Kinder gertons, but in themsands of homes Lot young mothers study the system Children bave both rights and nerves as well as older people. Let us bear that in mind. North winds affect

them, yet oven more the breezes home when no much wind blows. Let us cultivate strong bodies; yes, cultiyoung plant, nor deem this a minor If the box that holds a pro clous jewel is not strong enough to and the winds and waves in a storm. the whole is lost, and a mind body too trail to bear the ills of life is

Lot us strive to present unselfish characters, to note by temptations up moved, remembering that He that i for us is more than all that are against Let us assert our own individual ity, be oursely s, not some one else siming only after a lofty ideal. Let us have our own opinions, exprethem in kindney, and leave such tool prints that if some Budivious discousred and disheartened can but step it them, he will be hinve and strong Then we shall not have lived in vain What kind of footprints are leaving day by day ?—Mrs P. Brown

## A OHAPTER ON DRESS BY W. MARK

ted in their declamations against re straint upon Christian restume, though all authorities of any note, always re carded plainness of divec as a badge of bility and greatness. A leading jour nalist of one of our maritime of commenting upon the Eves of the great sen of America, said they were plain of spreech and plain of dress. Progress ionists, however, like all other upstarts, must have a hobby. They affirm that there are those among old orderists who do not say Grace. A very homely expression, indeed, and in that partie

par at least the progressives good progression. Conservatives take a dis-ferent view of the subject, they confine their services to prayer and thanksgiv ing, and trust to the great, first cause for grace. But this varary is not as solated instance. Not long sence there was a Tusker lady of the progressi type, who determined to snort a hat d soon after there was a great com motion on the street, like unto a Co anche upon the war puth, upon as certaining the cause, it was found that the refractory member was getting hat oligion on the progressive plan,

der element is that they are more re tire, than for their devotedness to the edities of religion. Such progression is a misnemor; it exists only in name The noble Balsbaugh, is commenting upon its consequences, suggested sepa ration, 'rather than to remain to ent slize and current the church." loving company, like the drawning fly. they becken their fellows into the death not, that they may n alono the dread catastrophy which may occur near the gates of the eternal city. rith burdens it can HOW TO PRESERVE OFFICE UNITY.

## BY S. T. BOSSESMAN

quiring rareful suffication in order to able, rather than vain and overboaring rfeet Christian unity source of union no organized hody can labor successfully. No two can walk together except they be agreed, which suggests the necessity of union. An ganized body of believers in Christa church, to be fully equipped for succhurch work, must abound in love and union. The infallible rule for the preservation of that love for the prescution of the work is that mountain of truth, charity, bankoth no cyll - a charity that wid not permit one to think ovil of suoth or until the real facts in the case are asned. I hear a report concerning a brother or sister, bringing them i discopute. I have not that Christian grace within my own heart to discour tenance the report and go and learn from the parties directly concerne the real facts to the case myself, but rive it enclosee whether true or no as a circulating medium publish it broadenst irrespective of my brother's feelings thus destroying the feeling of love and good will i existing, and being the menns of producing coldness in the body and discr der in the church. Thus means to retard the growth of the

oburch Possessing that charity that thinketh so evil I will not accept reports unless I know of the real facts om the parties directly concurre and by so doing I shall 'save a sou from death and shall hide a multitude This charity, love and grain the heart that will think no dy know ovil when it is found really to creat and then with all the may of kindness expunse that evil is the only infallible rule to establish preserve Christian union. It will non to to happeness among the members of the h dy of Christ. It will be an incontive to greater and desper deve-

on, to more picty and helineer, and a powerful means to convert show without the body. May God grant up more of that grace and Christian char calle. ity that will bind us in boly units bick will secure for us the blessing of oternity.

Dunkerk, Ohio.

#### WALFING WIPP COD

The briefest biography ever written a single immerial line: "And Encel walked with God, and be was not. for God took him." Is it possible for any of us in these modern days to so liv that we may walk with God? This is a vital nuestion, of far more importan bun those other questions of "what shall we out, and what shall we dr and wherewithal shall we be clothed? thich are constantly pressing upon us with importunate demands walk with God in the shop, in the office, in the household and on the street? When men exasperate so, and work wourses us, and the children fret. and the e-reasts army, and our best laid plans full to pieces, and our esaties in the air are dissiputed like bubbles that break at a breath, then can w God. That religion that fails us in the every-day treals and perioneos of tife has somewhere in it a to sestain us in the rushing tide, and land us extansted and dripping on the eternal shore. It ought, if it com-from above, to be always, day by day to our souls as the wings of a bird, bearing us away from and beyorfd the impediments which seek to hold us down. If the Divine Love he a con

with us, it will do this. PRAISE AN INCENTIVE.

## Judicious praise is an incentive ! offert. Praise your children if they deserve it, and don't be afraid it will make them conceited; merited compli-

If your child is protty let her l you think so. Many a girl has been made timid and self distrestful for life, breause the parents thought it these duly to convince her that she was plate and unattractive. As a rule, who have the greatest gifts and talents are not the ones who are best saturfied with themselves. They absolutely need encouragement from inferiors is buoy them up. A well-timed comph ment does them good. It makes sens itive people wasched to bave their defects pointed out and commented o with no allusion to their redeeming virtues. As for men, they never ma an effort which they think will end in failure; make a man think he can de what he undertakes, and he exerts all his powers and will frequently come off victorious in spite of many obstaelex, and in face of all discouragements If blume is needed, don't retain it; but when you can conscientiously praise a well meaning effort do it. There is no knowing what good you will accom-

## DEAF TO AN ALARM.

Not many years ago, a student in Princeton Seminary, des siring to arise early in the morning, bought an stern For a few days it worked well But one moraing, after being aroused by its playm, he threed over and went t sheep again On subsequent mornings; the clock failed to awake him. He placed it under the head of his hed itclose proximity to his ear. There is awoke him till the next time he disc beyed its summons; ever afterwards it wso a faifure. He slept through its all with perfect regularity.

let, on the other hand, many a motier wakes on the faintest voice of her obild, and many a watcher on the slight st movement of the patient. They bave trained themselves to bred such

In like namer the conscience may be deadened or trained. Let the Christian disregard its voice, and soon it will ! come upable to arouse him at all. Ten him carefully heed its fuiatest remon strance, and it will become to him a most raluable mentor. Take good care of your conscience; it is a most delicate

opporators - Christen Charge

The best way to gain working men is by the munifestation of interest by the elegat in their temporal welfer This fact is illustrated by an English elergymen, who relates: "I recent found myself in a railway carriage the London Underground Railroad which was crassed with articans t shom I spoke of life insurance in the Post Office Savings Bank. So interest ed were they that some of them went a station or two further than they had first intended, in order to bear more o the matter. As I draw near to my own destination their principal spokesman asked me. "Have you got any cards about you?" I shought be said, 'about it' and replied that I had not, for I was not no agent for the insurance 'No sir,' he asswered, 'it was your address I meant. What's your par what I want to know. I have not been much of a one since I was a boy to go to any church at all; but if yours is othin five miles' walk from my bouse I'll go to hear you every Sunday of my

Strotted is a part of divine worshthat should be participated in by every scious presonce, an indwelling force meanbur in the assembly, each one should bring a book and use it with a boa firms ndoret due is a way thus will make majody in the boart. De rents with children should practice sing ing at home. An hour devoted to singing each marning or evening will add happiness and spiritual light and life to any family, besides preparing

## The Brimitine Christian. PERSONAL WEEKLY.

#### MUNTINGDON. PA Nov 23, 1990. RO ) ELD JAMES QUINTER,

## PROPRIETORS: J B BRUMBAUGH

## MISSIONARY BOARD

late Annual Meeting, the Brethera'
Enunyshine was committed to the
Annual Meeting. Also the Ban
ann was transferred to the sain
it is now known as the Berthera'
and Forma Menon Brand. The

dis a Gaiser, Hassingdon, Posen. Tr. Hesserman, Dunkitk, Orio. ergh Levely, Amlork, Indiana aoch Eby, Lena, Historis aniel Brobeker, Ioan Centre, Iona.

Enoch Eby, President, James Quater, Treas S. T. Beautroan, Ser's to is estimated that there were from

0 to 1500 persons present at the toroford in Juliustown Pa-Then D. Howard Blad armer to me

in steenlarged and exteen page form. It hooks must and is a readable paper. Tue church at North Manchester Ind. seems to be prospering-

more were recently added by haptism Rener Michael Founds of Parkers burg III, expects soon, to vasit his old home in Samerset Co., Pa., when he premises to give us a call. Welcome.

Two more numbers and the PRIM Tive will come out in a new outfit Look out for something good. In another column von will notice what we propose to do

Tms morning, Nov. 22, the therabove zero, which is somewhat colder than is reneral in this country at this time of the year.

Wa announced last week that broth or H. R Holsinger was ordained in

the Elk Lick congregation. It is a ke. He was ordained in his own (the Berlin) congregation.

Buo, G. W. Cripe has been preach ing in Douglus county, Kan-Thurteen were hantered and there eremed to be a growing interest.

THERE were three deacons elected in the Wayneshore church recently About two hundred and seventy-five members communed at their lovefeast recently held in the Welty mention

Ir our readers will be kind on to send us the names, and, address such bactbren as are not taking PRIMITIVE CURISTIAN, We will be please ed to send t' -ente copr How many w-

THIS morning, Nov. 23, brother W. J. Swigart starts to Son "set county to work in the interests of the Breth ren's Normal. He will aim to receive enough money to pay for the heating apparatus, which cost 82,750.

Orn breeligen and sistery should remember that they can do more for the advancement of the cause of religion in a community by exhibiting the per Christian light, than the most efficient minister can by his preaching.

Tus. A. M. Report for 1890, contains terest to the church yours after this as they were mon after the meeting. We

ELDER SAMUEL MURRAY, NOV. 11th ays "I have just closed an interesting dred copie very good attention. Two applicants for hapteen which will be attended to next Lord's day?

One meeting at Woodville, a couple f raifes out of town, closed on Son ontinued any longer. One soul determined in layer of Christ and others are counting the cost. bring fruit. The Sabbath school has done a good work for us in this com-The aged and young have monity

have a greater reliefs for religious ser-Massy a man would like to being st mewhere in the middle. If he could only turn about when nobody was looking, if when all the world were seat with the air of a man who had been sented there all the time! It is

the turning over of the leaf when everybody will see the act and what st to not off till to measure the survence strong that we never lose sight of it duty which ought to be done to day .- so what we need to be Christians eve Christian Unio

Tax Good Proplet makes a slight misiako when it initiates that the PRIMITTY & is following after it when it gets out a sixteen page paper. The PRIMITIVE has been publ ed on that form from its beginning until the last year, and when the change was made was only temporary The sixteen norm in the form we always, preferred and it is the form we expect mometer stands at only 6 degrees Perhaps it the Presche would just toverse that it would be more nearly orrect. No barm done brother Preacher-ust a little feeling of preferonce for your own doings are all liable to get sometimes.

Buo Elias D. Fike and wife return ed it om Norton Co , Kan, and gave us an account of the condition of the role one and its engroundings. Bro. File sys that the committee conducts the drambutson fair and honorably. Por awhile they provided food for over 900 rsons, but at this time are helping 215 persons rogularly and as many dition is investigated and food and fothing are dealt to it as its needs de-Fall grain looks well, turning and suppashes and some cone The people must have belp until a crop o that the aid will be prop The brothese who have

ations of brothron and friends. WHEN the chief process and see w the wonderful things that Christ did and the children is the tenede ring how bomage, calling him pleased. It was a very little thing or them to become displeased also but envy takes hold of very small matters to show itself against

good. They found fault with the shouting of children. This same disposition is manifest at the present day among the exemics of Christ and list followers. Very small matters are seized and mude the openion of represeb and opposition. It is a la

table fact, to o, that cavy exists in the hearts of people that are not Jows, Even in the church there are those who are envious and are about as anxious to find fault and destroy the reputhey were on after the needing. We joint to find balant and descript the copy.

If you was a support of this if other for them. It is, if you were to find a find the properties of this if other for them. It is, if you were to find a find with prices of the if other for the most in the find them is not a find the properties of the interval of the properties of the prop

We still have on hands, several bun- pages, is neatly bound in strong pager on and are needed to day to advente os of the German Minutes of Gorman brethren are yetunsopphed we 100 copie would be glad to have them order, at hundre Single copy, 10 cents, or \$1,00 per

We are sorry that we do not have day night with a good interest. Cir. the paper in the formit will be for 1881, commances would not permit it to be to send out to those whose names are sent in for sample copies, but we do not think it advisable to change until remined in later of the cost. The services the last mashle of the year, one counting the cost. The services of these who wish to preserve their that seeds were dropped that will yet papers with a view to having them

A mornin subscribed for the P. C. d to reading the Bible and to for sex months and be coment it stopprd right off. He don't want a paper that talks against tobacco we have complied with his request. And by the way, here is a chance for so of the sest of our publishing brethien. Just keep amet on the to

> We have but one thing to do in this world and that is to do the wall of We should not perform a single not without we first consider, whether in hormony with God's will. firent would be their general deport A destre to do God's will so

rywhero A BAILBOAD accident, says the Sun-day School Times, occurred recently England It was on a very dark picht. The engine driver had stopped I will have more bushels of when there was somethi ng the matter with the locomotive. On starting it serve be, by mustake, ran the train backing system of going about motel the train was smashed up by running into

another train, which was besided in the right direction. How much like some of our brethren and sisters. They think they are going ahead They cry progress! progress! But eatly eo shood backwards without knowing natil they can into trains which are headed the right way Then they binne this train for the empsh on and are some everything is going wrong

Tur following as from brother Ba's 'It is cold and cloudy, and the air and sky uncer snow. Spowed vesterday all atarnoon; mostly melted at fell. I observe do sel the winter. have not the means to dely the rivers of the stern, white-toked monarch, and theseconds whom God ratirs and much reglects. O, how my heart sches for

been h. . . : feel grateful for the genwho must be under the severe pline of winter for months, and most of whose authoring and sourows nosseems to me a gennise, well-developed Christiae constituences will arck for the destitute and mi-crable as the obiects of its necessary instruct. Public but the true test of giving is in case where the left hand must be kent is norant of the sacrifice of the right hand.

#### ERETHREN'S ALMANAO

on high.-Nov 15, 1880

The Brothren's Almanae for 1881, is now youly for distribution and all orders for them will be promptly filled. belongs to a regular Family Almanac. It also contains a large amount of un-stilled within them. This is the class teresting, useful and religious reading of young men that the church needs

covers, and will be sent, postpaid, to the principles of Christonnity and on meeting in the Marion congregation, A. M for 1889, whach we would be all desiring it at the following rates in Grant county, Indiana Hud good pleased to dispose of. If any of our Single copy, 10 cents, 12 copies, 8180, large the borders of our glorious Zior 4 85 80 50 conic at handred rates

#### AN DEWISE DESIRE.

There are a great many persons, and these, too, who profess Christ, They seem to force come weelshy. that they that will be rich full it many foolish and hurtful lusts. Why said to have that which will expose avone danger, but in the matter of deacy to risk it. Thus is not really arting the part of wisdom. A wiser man than mony of nesoems to be bus said. "Give me prither poverty on relies." It is unpleasant to be pover ty-strokes, yet it is at the same time unwise to do-up that which is decem notice any the extremes. The more is the safe ground, and he that desires to no b wond it is not wise. If you have go is your it is not wise. If you have food, raintent, and such things as make you comfortable you should be con tent.

## A MISTAKEN IDEA

Some persons seem to have an idea that worldly prosperity is an ovider that the Lord is with them and that they are approved of him. A sonprofessor and rather wicked, too, made the following remark: what an elegant crop I have this year then any three of you religious farm ers. The Lord blesses me more than you. Do you not suppose I am as worthy in his sight?" This man, like worthy in his sight?" Neither he nor any of his hundreds of others, regarded temporal

bands knew that the train was buck- prosperity as an evidence of divine isvor. What an error! Job was a ricktenas man, and yet all his wealth and even his children were taken from bim. Joseph was a good man, a m whom the Lord regarded yet he had to endure the trial of envious and false brethron, be east into prison through falso accuration, and apend long years within its dingy walls. God was with him. Then again it is said. 'The Lord loveth whom he char tonoth . He may chasten us by with holding from us temporal blessing or he may lay the afflicting hand upor no and it may be all for our word. short, the adverse circumstances of life should not be regarded as an evi

#### Janua that we are not nuder the device favor, or that we have God's favor be touse we are blessed temporally. PARTIE CONCERN FOR VOING MEN

The sportle John writes to young sen and be gave two reasons One was because they were strong they were qualified for active service in the cause of Cornt. He had writ ten to children but they were the young and feeble and he could not ap and to them for active agrees. had also written to the aged but their gowers were exhausted, and he could not expect much from them; but these who were in the vigor of youth were the ones of whom ke could expect ac tive persion. The same appeal on to our young Christian brothron of the This is what makes the noble record present day. The church reads their ervice. They are munted in the Sab bath school, in the prayer meeting, and in all departments of Christian Ishor. The other research for writing to them was, the word of God about in them. Their deportment had doubt

less exhibited to the execute, that they

the principles of the Gospel at

## THE YOUNG DISCIPLE

The question is being a readers, Is the Young December to be published at Huntingdon for 1881? We answer, it is. And we expect to make it just the namer that our young folks pord and will want. All old agents for the Young Drauple, and hundreds of others that are willing to act, are requested to send us their names and address, and we will furnish there outlits in soon as we get them ready. We allowed it to be published at Askland, during 1889, for the pur pose of lessening the number of J pile papers amone us. And to make the number still less, Bro, Sharp hough the Children of Work on that now really have but one Juvenile paper, which is all we should have if the is properly edited. For the purpose of unting our efforts and avoiding the multiplicity of papers, we propose now to neito the Young Describe and Child res of Bors, and publish the comdated paper at Huntingdon. In which cure Bro. Sharp will prepare the Sun day School Lousons, and we superin tend the editing of the paper. We expect to give our atte

the work and spare no efforts to soluni it to the class of readers for which it will be intended and hope that the church will feel like giving us its put rounge and so operation

## WHOM WILL WE PLEASE.

It is certainly very evident that many professing Christians are very auxicus to piesso the world, to seek its friendship, to copy after its fashions enjoy its pleasures and vanities and We have freement illustrations of this a the church. Brothren and sig will sometimes make great sacrifices to please their worldly associates, but will not make any sacrifice to please their Christian brothers, or the church, Is it not evident that such It is natural for us to try to meet the we love our brethren and sisters as we ought, we will even make merifices to please them. We ought to have more of the spirit of Paul. He die not think it wrong to est most, but rather than offend his brothren, be and he would never touch it. had a very high regard for the feel once of his brethren. Of course if he had felt it her duty to eat ment, if to Divipe Law, he would not have been ustifiable in cautering to the feeling of his brethren. But such was not the case. It was not wrong mest and it was not wrong not to cut it. So if we can please our Christian sends without violating a law of God ty we will do it, and even make secri fices to do at Know this, my Christian brother or sister, that "whoosever will be a friend to the world is the en

## GOOD TIDINOS

Good tidings make the heart gladthey do the soul good indeed. Who is not benefitted by good tidings? Many of our brothron are out is the field in boring for Christ and thetidings come "Souls are saved," Everybody talked presidency, yet it was quite a affair in comparison to a soul borng elected, through grace, to sulvation Why, the nage's rejoired a thousand times more on last Sunday evening own at the banks of the Juniate, who

emy of God."-James 4: 4.

the barps in heaven are put in tune, account of it. Why is this? It is be o we fail to make a fell estimate it scarrely worth while to report the od tidings of sinners returning to This should not be so as th are the grandest events that occur in conseive of nothing greater than a soul sever from sin an Lynin. and we hope that all of our brothren who are laboring in this noble calling

will report the result. te in a Christian warfare. The object we close one and 4x hots the subtier, but we are constantly seeding new recents. To hear that they are tidings and we will gladly report to the is coming, and that the victory

## SEEING GOD IN ALL THINGS.

Christians generally are liable to forget that they are on through which find works uted to God Jeseph is a beautiful example of one who ever kept God wife tempted him to san his cry was, "Hen can I do this great wickedness and sin arsisst God?" When the Butler and Baker were troubled about their dreams he said, "Do not interpretations belong to God?" When Pharaols called big and told him that ing dressis, he turns all the exests from what he is about to do," The thing is established by God and The first session of the m shortly bring it to mass. Finally when he discloses himself to his brethren, and they are ashumed enclose that resold me buthey for God shid send me before you to prerecornizes the fact that he and has brothren were agents through which the purposes of God were ! filled is regret was that there were not more was not his brethren that sold him into Egypt; it was God How few there are that tue, like Joseph, see sured that if we are G d's obildres that nothing will be done but what he in, even if it is to lead us through the furnice of attintic

## STATE S S OGNVENTION

The long-looked for first State Sun day School Convention has been hold is now among the things of the past, and we suppose that many of par renders will expect to hear some thing about it While we do not wish to be too enthusinstic over the result with great pleasure that we tell you about it. On account of it being first meeting of the kind held in the brotherhood, there were no doubt, many of our more careful and cons de brothron and enters consider ably concerned as to the mention it he conducted and the encourage ment it would receive. This much we expected, as it was an important p and could not belp but, in some way, effect the wital interests of the hurch and the premotion of our comthe distors of Christian philosophy in tradition of the blessed d

While our whole heart is in the Son day School work, and we believe it to who bonestly differ from us, be lieving that it is not the intention on their part, in withholding their sympathics from the work, to retard the cause of religion, but that they act in burmony with the principles instilled by surrounding circumstances and influ ences. If we succord, by the aid of Sunday Schools, to ustil into the minds

of our children, and our neighbor's this kind must be able to show an qually good result by confising then to a strictly home and parental training. If they can do this, then we both parties are doing an equally good

meetings, is to improve and facilitate the Sunday School work. And thus far, under the blessing of God we have been a success. A State Convention is quite sugger to a District Convention. succes a 'arger territory, and thus nem in the Senday School work.

The meeting was well attended and perted under existing circu long desired to have at Huntingdon. There is nothing that we so much enoceanon with kindyed sporits, and this meeting afforded us a very pleasant opportunity to have our es gratified, as we had with us queto a large number of brothren a istors. The churches were pretry he had heard of his skill in interpret forly represented from Philadelphia, the castern part of the State, to Johns ing dreams, as one and the wastern part. We also will give Pharaob us unawaref peace." had with me brottler E S. Miller, of When the support of the king's dream Maryland, Wei Helsinger, of Kanss, became clear to him, he again sees and Julia A. Wood, of Vn. Trenty-God in them 'God bath showed four of our ministers were with to and quite a number of lay members. ed on Thursday evening; three sons on Friday and two on Saturday, closing with a children's meeting. riored over their conduct he number of important questions were says, "Be not graved nor angry with discussed, and more unanimity of sen timent we never saw. There was not God and some second you to pre-serve life, and God some me before you to preserve you a posterity in the three present. The meeting seemed you to preserve your people for the by a to have but one object in view, and great deliverance. So it was not you that was to labor for the promotion of He the Sunday school work, and we be-

## (To be Continued next week.) PHINCIPLES.-NO. 4.

EDUCATIONAL INSTITUTIONS CONTINUED In our last article on Educational In statutions we referred to the Chris school, at A'exandria, 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 Ab xandria is frequently referred to by nt writers, not because it was th the only school of the kind, but principully. p-rhaps because several of the carly Christian in hors were connected with it as teach re Its location as Alexaudra also probably helped to give it reputation and notomety. Bingbare, in noticing this school, says, "St. J. to deduces its original from St Mark, the first founder of the church of Alexandria, telling us that Pantac nus taught Christian philosophy at Al tom of old always to have occlosisatical dorrors from the time of St. Mark. ere by ecclesiastical ductors he does not mean the bishops and presbyters of the church, (which were originally in of his hear all churches as well as Alexandria,) but knowledge.

a great deal of sympathy towards three after: for Chuncas Alexandrinus suc will to us also to deposit these ancesorded Pantaceus, and Origon, Clomons, tral and apostolic seeds. And well 1 ferucias, Origon, and Dionysius, Her-know that they will oxalt, I do not Heruclus, Origon , and Danysius, Her-It were case to recount many other such schools at Rome, Casarea, Anticch," &c. Bing-

ham's .latquities of the Christian Church vol. 1., pp 121, 122. Jerome to whom Binghum refers, lived in the 4th century Among the early teachers of the chool at Alexandria was Pasts He lived, according to Cave, about the year A. D. 181. Eusebrus thus speaks of him in referring to circum of the world. "About the same time, the relicol of the faithful was governed

by a man most distinguished for his bearing, whose name was Pantacous As there had been a school of sacred harning established therefrom ancient times, which was continued down to our own times, and which we have unterstood was held by men able in ele ence, and the study of divise things For the tradition is, that this philoso pher was then in great emission had been first desciplined in the philos ophical principles of thoso called but he is said to have displayed such specting the divine word, that he

Chast to the nations of the east, and advanced even as for as India. There were even there yet many evangelists of the word, who were ardently ing to employ their inspired zeal after apostolic example, to mercuse und build up the uitine word. Of these untuenus is said to have been one and to have come as far as the Indies. And the report is, that he there found his we arrival anticipated by some who there were acquainted with the gospel of Matthew, to whom Barthe we are new w

one of the aposites, had preached, and had left them the go-pel of Matthew in Hebraw, which was also preserved until this time. Pentarens, after many praiseworthy deeds, was finally at the head of the Alexandra school, commenting on the treasure, of divine truth, both orally and in his writings," Eurobus' Ecclesiastical History, Book

. chap. X ment, of Alexandria, us we have lready seen, succeeded Pantuenus as a sentiment expressed nor a word said principal teacher in the Christian shool at Alexandria. Dr. Lardner says of him: "There are great c conditions of Clement in many of the

anciente" He quotes several pa-sages to show the estimation in which heve that it was the united opinion of ent was held by his brothren. The folall that it was a success, and our only lowing is an extract of a letter from Alexander, bishop of Jermalem, to precent to enjoy the meeting with us. offer the death of Clement "For we know those ble fathers, who have gone before us, and with whom we shall shortly be; I

menn Pantaenus, truly blessed, and my naster, and the sacred Clement, who was my master, and profitable to me." face's Works, vol. 1, p 393.

Clement says in the first book of his miscollenses: "Now, this work of mine in writing is not artifully constructed for display; but my memoranda are stored up against old age, as a remedy and outline of those vigorous and uni ted discourses which I was privileged to hear, and of biresed and truly re markable men. Of these the o Grocce, an Ionic, the other in Marna Graccia the first of these from Cook Syria, the second from Egypt, and others in the East. The one was born in the land of Assyria, and the other a Hebrow in Palestine. Whon I came upon the last (he was the first in pow burning tracked him out cond in Egypt, I found rest. He, the true, the Sudan bee, gathering the speil of the flowers of the prophetic and apos tolic mendow, enge dered in the sonle

f his hearers a deathless element of

mean delighted with this tribute, but solely on account of the preservation of the truth, seconding as they delivered

Claurat's Works, vol. 1, p 355. The last of the fathers to which Clemout makes allusion, is thought to be Pantaenus. It will be noticed that Clement had great respect and veneration for the devoted Christians that had gone before him, and especially for the postles. And he held apostolic truth succeed with the church in that ago and doctrine in the highest estimation Closucut was a remurked to road. He

had a very high c neeption of the per feet Christian character. He w neuch in regard to Christian life and practice. In his writings, as in Annual councils of our Brethren, there will be found an applecation of groupe pro ciples to many of the affairs and manners of life. He severally reasured those who indulged in luxurous living, orh in esting and drinking; be all delivers rules concerning sleep and clothing, and condenues the wearing of to have been a very humble and sell denying man. But notwithstanding he bumility and self denyal, he was a realous advocate of knowledge, and

teacher in a Christian school at Alex andria, showing most conclusively that d vinnesoru ton esob asitasaba de and fishion, and extravagance We should like to give Clement's view of some of the things we have named showing their similarity to the views held by our brothren on the same s jetts, but we cannot do it now. sha'l probably hereafter give the views of the ancient Christians upon th subjects, in separate acticles from what

It will be seen from what we have written, that some of the most premi nont of the Christian fathers were only friends of education of a high order, but were also teachers in insti tutions designed to promote such adu cation. We also find, according to Bingham, the author of an extens work on Christian antiquities, that Je rone, a very learned man, and the au ther of many Christian works, living carly as the furth century, attri butes the origin of the school at Alex drin to St. Mark, who is also said to be

the founder of the church of Alexan dria. And Ersebius, the author of an releasation! History, and who also school at Alexandria, "the school of the firthful," and further says in regard to the same school, "as there had I a school of sacred fearning established there from ancient times, which was continued down to our own times. which we have understood was held by men able in elequence, and the study of divine thaings." See our foregoing notation from Eusebas. It would appear then from the testi

onies we have adduced, that the curly Christian church easetsoned education of a high obstactor, and schools to teach st, and that some of the early Christian fathers, eminent for kno torgetfulness, truly an image cogo and piety, were teachers in such

## ANNOTINGEMENT The Drinitire Christian FOR 1881!

r Brethren, Susters and Friends We soliest a continuation of your patronage to the PRIMITIVE CHRISTIAN

for the following reasons : Finer, It is the oldest and first established periodical in the Church representing the Gespel Visitor, The

Well, they preserving the Second It has over stood solid and the catechotic school, whereof there od directly from the holy apostles had been a succession from the first Peter, James, John, and Paul, the con and prosperity of the Church, and for in enlarging the Paintwe list for 1881. be one among the greatest accultative floration are executed as a secretary from the contraction of the charter and the contraction of the charter and the contraction of the charter and the charter and the contraction of the charter and the charter and the contract of the charter and t

Pelarun

TRIDO, As contributors to its page we have the numes of our best and most talented brothren and sisters of the Church

FOURTH, Cur "Sermon Department" will be continued, which is highly appreciated by our readers and especially

FIFTH, Our Correspondence and Church News Departments will, it possible, be made betterand fuller than ever before. All the news of the Church will be carefully gathered and prepared for the benefit of our readers

SIXTH, Gor careful and conscrative course will be faithfully continued, and our best efforts shall be put forth to nuintain and promote pears and union among us. We have full and implicit faith in the dectrines of the Church and shall continue to labor for their perpetuation. We shall stand by the old Gospel Ship,

SEVENIE, The PRINCELYS CHRISTIAN has always been the poor man's paper Nover, to our knowledge, bus a single poor brother or sister been refined our paper. We have practiced liberality in this direction to our financial less notwithstanding the very liberal help we have received from our kind-hearted patrons. If we accommodate the prowe ought also to have the patronage of the more fortunate.

Emmrn, For 1881 the Phintrips CHRISTIAN will be changed back to the Hi-page form, statched and cut, and other nite improved. We hereby guarantee to our renders as good a paper and as much reading matter as any other poper published by the brethsen. We will not say better and more because we think it wrong to encourage compets

tion and strife among us as publishers For the above musted reasons and more that we could add, we kindly and armestly invite and of our present read ors to renew your subscription for 1881 If some of you are living a distance from the agent and cannot see him o her son, send your name in on a portal and tell us to add it to your agents list. It is necessary that we should have the names in as soon as possible that we may have them booked and realy for the new volume. No matter how many sample copies of other papers may be presented, or how great inducements may be effered, don't allow yourselves to be persuaded to change as we will give you as pretty and as good a paper as any other firm in the brotherhood. We expect to have the PRIMITIVE in its new form and dress ready for a Chaisrman Page. ear for you It will be the "good wine" of the feast. Henew your subscription now and wend us all the now names you can possibly secure. Send them in soon so that they will got the balance of the year rame and especially

our Christmas number. To our agents who have and are still laboring so faithfully for us, we feel genteful indeed. It is to your enonry and persoverance that we are in debted for much of our encous 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 Christian Family Companies and the agents at work some one is solicited to go to work for us An outfit will be sont at ence, on application. Every firm in laboring for the peace, union one of you are kindly invited to assist

#### Jome Department. TAKE YOUR COMPORT.

Solomon save there is nothing better for a mon, se it regards the things of this world, then to cut and drink and enjoy the good of his labor. Unfortu nately many persons instead of doing this spond their lives in trying to do u others do, and lavish their toll and weste their money in endeavoring to please of those who, if they cure enough for them to look on them at all, will quite likely look upon them with pity, eavy or contempt

Some pareons will youth themselve for months that they may shine and glitter for a few bours before a thought less crowd. Some mothers will feed their own children on poor and ill-dress ed food, and then load their tables with laxuries to feed strangers, keeping the good things "for company," and giving the poor things to those for whom it me their - pecial duty to care

Is it right? In not to wino? many a young life embittered, and bild made discontented and many a discusted with bome and its curround ings, by such ill judged parsimony and

Good women, you may not be afford luxures for your family, then do not ultima them for any ope cise. Your houshand and children are, or ought t py just as good , combon, as sub of or visitors who drough "to take tea. and go away to gossip about you and tell the faults of those whose bread they have esten our house a home for thos

who belong there. Do not fret yourself to make three kinds of cake and four kinds of pio because "the minister is he probably has the dysprasis coming. and would like to pitch the whole of your awcotened trash out of the window, and eat a dish of heaty pud ding and milk, or a roast potato just out of the ashes. Do not worry your self to cook and fuss to make a great show because two or three tatting neighbors propose to inflict a visitation Have good food always that is, do not spoil good provisions by the abcuinations of wasteful and un skillful cookery , but have everything nest and plain, wholesome and aband ant, and then if company come, fred then the same wholesome food you give to your own children, and them so kindly that they would be glad to come again of they had to bring theer The life is more than the sent; and intelligence, grace, kundness and good sense go farther towards make ing sensible guests heppy and contented then one quantity of indigretible cook err, saleratus biscuit, or sadescribabl iace ples. The same principle holds good of all

the furnishings and belongings of your duolling. If you are a reasonable be lease yearrelt and you will please all who deserve to be pleased. A writer bly save:

Few people out of your own family know or care how you live You will, probably, neither surprise nor please them by opening fine parlors kept only one and the recention of stran Let your home, large or small, be kept for the henefit of thos, who live Warmth and light are hotter than Sae ferniture, and good beds better that Sue bedsteads. If there is plenty of money, one may have all these good afortable things with all possible beautiful surroundings If not, with taste industry and ingenuity, and heart in the metter, you can make almost any The more tasteful, the place cheery. more beautiful your bome can be mode. the better always for those around you, and for the friends dear to them and not for show, not for display these degrade the mind and the hu

lak- yourself and your family hap py, and you will make others happy but if you spend your strongth in try ing to please strangers, you will dis-please yourcelf, and then will be able to

THE BOY WHO COULD SAY "NO." 'No!' Clear, sharp and ringing, with

an emphasis that could not fail to arrest attenti "I don't often bear such a negative as that " remarked one centleman to an other as they were passing the play

md of the village school "It is not often any one hears it. The ony who attered it can say 'yes,' too mite as emphatically. He is a new omer here, an orphan, who lives with his upcle about two miles off. He walks in every morning, bringing his lunch and walks back at night. He works ough too, to pay his loard and does more towards repning his spele's form than the old man does himself. He is

the concept dressed scholar in school and the greatest favorite knows just what to expect of him I should like t "Goire a character te him. Hoya of such sturdy make up

never had more need of them than "All that is true, and if you wish to see Ned come this way. They moved on a few steps, panring

it an onen ente near which a croup o lade were discussing an exciting ques "It isn't right, and I won't have any

thing to do with it. When I say "no, Well, soy way, you needn't speak a and and tell everybe dy about it," waresponded impatiently to this declars

what I've got to say about it. I won't ske anything that don't belong to me and I won't drink ender any way Such a fuse about a little foul It's at what we might have expected. You

sever so in for fon "I never go in for doing wrong told you 'no," to begin you're the ones to blame if there's breu say for "Ned Donton. I should like to see you

"Yes, sir" And the boy removed his hat as he passed through the gate and waited to hear what Mr. Palmer might say to bias.

Han your macle any apples to No. sir. He had some, but he has sold them. I've got two bushels that were my share for picking. Should you like to buy them, sir ?"

"Yes, if we can agree peon the price Do you know just how much they are "You a

All right, then. I will call for the and you may call at my house for the pay. This short interview shorded the

tranger so opportunity to observe Ned Duniap closely The next day a co was made at his uncle's and although sears olswood before he knew what a riend he had gained, that day his for ne was secured. After he bad grown to manhood and accepted a lucrative position, which was not of his seeking he asked why it had been offered him

"Decause I knew you could say 'no occurrent required," answered his cur if occasion required, ployer. "'No.' was the first word heard you speak, and you spoke it with More people, old and young are ruised for want of using that would than from any other cause. They don't wish to do wrong, but they besitate and parley until the tempter has them fast The boy or girl who is not afraid to my 'no,' is reasonably certain of making an "Yes" is a sweet and often loving

'No" is a strong, brave which has signaled the defeat of many a scheme for the ruin of some vonng life — Temperance Banner.

## THE ALMOND BLOSSOM.

"Dear mumma," said a little girl to her mother as they were walking to-

where there is not a tuft of vislets, and army keeps a fortified place, ready to now of mind, and truth in Gid's good they are so much plainer ! What can defend it wherever attacked he the reason?"

elolete

tracd with a fine banch of the heauti fol almonds and a few violets "Smell them, my love," sold her moth , "and try which is the sweeter

The child smelled again and again and could scarcely believe bereelt tha the lovely almond but no scent, while the plain violet had a delightful odor Well, my child, which is the sweet

"O deer mother lit is the little vic-

Well, new you know, my child, why I profer the plain violet to the brant Imond Beauty without fragrance flowers to in my ominion, something like are getting to he scarce, while the world hematy without graticoes and goo temper to little girls. When any of those girls who speak without reflec tion may say to you, What charmin sue eyes! What beautiful blue eyes What a fin What beautiful corls! complexion! without knowing whether you have any good qualities, and with out thinking of your defects and ings, which everybody is born with, re member, then, my little girl, the almost dosson, and remember also, who affectionate mother may not be there to tell you, that beauty without gortleness and good temper is worthless

#### OUR TROUGHTS.

One of the most difficult leasens to learn in Christian lite is to got thoughts There are so many evil sugand the human mind as so quick in its permisons, that we are sometimes start led into a realization of the fact that for some seconds, or perhaps minutes we have here indulging thoughts which are really thateful to us; and we can them out, and endeavor to cleaner and sweeten our minds by thoughts of spir

Evil surgestions are not in them ves sins. The sin arises from their intertalnment. When we come to a sense of the presence of evil thoughts and cheresh them against the voice of the Spirit and of conscience, they despiritualize the mind, and it is sin, even ough no external action may result The deliberately formed intention to do a sinful act is itself sinful; the subseer laward condition

But the spiritual mind not only does s wish to entertain erd thoughts, and is nained to find itself doing so, but it would become so sensitive to their pres nce as to expel them immediately, or, better yet, to prevent their cuts We will suggest a few being

n this work The mind should be kept busy with ed thoughts. There is nothing more conducive to evil than idleness W. ut thi k, therefore let our spiritual knowledge of the laws to which we and mental improvement, the forther ance of God's truth and the enivation of our fellow more occopy our thoughts Whaterever things are true, whotso things are honest, whatsoever things are just, whatsoever things are ours whatsoever things are harmoner things are of good trears if there he any virtue, and if there I my praise, think on these things DER 4 (8) The mind thus proppies

will not be so hable to thoughts of the 2. But "when the sons of God came

together" in Joh's time. "Satan came are many doors to the mind, and we markable for external graces. norm mother on their years writing to leasted and washed at each, and commine them construct termineters by the properties the species, "why do you have revery one who purposes to enter." Every length that they may such very see for of those benefited double almosts. By heart with all difference for ents of benefits and enterts. Benefits of the ben

snowers, they are just as quick as either "Lord help me" or "Jesus keep me," in a moment of temptation, is im The little girl ran off and soon remediately transmitted to beaven, and there is no time lost in delivery, as with The answer or telegroms back from on high and we feel the conarionaness that we are more than con operors through Rim that loved as and for aid when the we homself for me "Let the words of my mouth and the

editation of my heart he acceptable in thy sight, O Lord, my strength and my estic Journal

#### MISTAKES IN OIRL-EDUCATION A wird should be made to underst

from the first, that the education, she province at school as to do for her mind what the scales and exercises do for her fingers in hormusical studies; that she is not to study simply to sequire facts, but to get control of her mind. Moreover, she should be taught that it her duty to look forward to a life one intellectual activity, so that, when she comes to take full ch arire of horself the will direct ber mature powers toward some pursuit or line of study premote her present or foture welfare, and issure to her wholesome mental habits. Esperi should her will power, the force which will more than any other, make or mar her, receive the most careful train ng, so that, become adult, she will be able to use it physiologically, and determinately turn from the enemics mounds, and serious serrows, other wise might induce nervous disease, or drive her into a mad house, to some one of the many subjects of interest in which the world abounds The first mistake in the education of

irls, and the one fraught with they are allowed to leave, childhood ton soon. To keep them little girls a ong as possible, and make them, first of all, what George MacDonald calls litive shurch knew nothing of it. When erred little an in the right direction. wing our's to sit in the house and

tudy when their transparent check tell of annuals and lowered vitality. So odgo which are admirable training for mind and can be persued best out quest act is but the external proof of doors, this mistake is unexcumble. It remains to be seen whether the old schools, are the best for girls , they are the best only if they are most physic-lorical. Girls should be treated as they are, not as they might be under

> The third mistake is, muking the hool life of girls final, when it ought to be a simple preparation for the in-A lourth mustake is, withhelding a

man is subject, in her physical and mounted life her place in mature, and the p dential character of her s in Passdar Science.

### HOW TO BE CHARMING. Every young girl cannot be becau

ful, for to every one God has not given a comply face nor a graceful figure fore the world in this light, as bumil But every one can be attractive. ating and degrading beyond expresdeed, bealth and eleanlaness go far to giving those bright eyes, and eleur skins which cor cansed or closed, cured Churches that are doing the Lord's So it sometimes happens that to good looks, though some have plain work, and are worth supporting, car among a troop of good thoughts an oril and irregular features, and can easily one will come. Hence watchfolores and uce, by the testimony of the truth signation are essential. There telling scircor, that they are not se watch at each, and examine them comfort themselv by the

ness and love.

"My dear child," said the mother, thoughts are quick, but prayerily Well, true self-gathliness and kund gather me a baseh of each; the 11 levolpts are just as quick; and acts belief self-gathliness and kund with the prefer the house sowers, they are just as quick as eith shape and the house of the same of selfish beauty cannot compute with the homely maiden who is popul she is so very lovable. Her inthes confides in her, her mother leans or her, hor friends go to her for help and advice. The little girls bring her their broken toys, and the boys con lessons are h and by a murcolous thing happens Sho is spoken of elsewhere as torosting Mass Parker," or "the agreeteresting Mass Parker, able Mass Dornell," or "the captivating Mass St. Mark." She has grown interesting, agreeable and captivatingand each quality is far more valuat can thus the possession of more beauty, without other winning nersonal characteristics.

> The power to converse well is a very great charm. You think anybody cas talk? How metaken you are! Any body can chatter. Anybody can a change idle gowin. Anybody can re capitulate the troubles of the karchthe past of the last new dross, and the probable doings of the neighbors. But to talk weely, wittely, instructively freshly and delightfully, is an more no. accomplishment It implies exorted observation, study of books and of people, and receptivity of impressions No young girl can hope t inversation as her mother does, but every girl can begin to sequire that graceful art which will draw intella cont men and wemen to her side, and onable her to retain them. they are pleasantly entertained. There are other things which go to

compose this quality of charmingue but we will leave them till another

THE TREE OF BOWN

## STATES BY C. H. DETROW

Conxing the Devil to support the Gospel is a modern device. male," is the first Paul was collecting founds to aid the poor sauty at Jornsalem, he used a fairs, festivals, mum-sociables, kiesing games or other sacrilegious spares, to accomplish his object. The tians pard their own bills, and did not expect Satus to pay for the wesper which they used in warfare ag When the Devil does apport a whurch, he does so in his own into He carries on his own operations with a full knowledge of the fact "kingdom divided against itself cann stand," for every dollar paid out of his coffers to the church he receifull value Church partnership with the cril one never bonefits the former but the latter. Hands off! Untold

harm comes to the church by the unof even questionable measures to rai money for the support of God's weak ates the impression on the mind of the worldly that the church is a kind of paupor, dependent for its exfashiouable to support; that is an ob ject of charity, or even pity and con tempt, weich is grateful for the teler ance of the people that lot it live The angedly regard such churches a engaged in erok ng money rather than souls and exaling wealthy men more than poor saints. To stand be

be supported without the aid of ques-tionable means. Others deserve no support Let them go dow

-The firefly only sbines when on the wing; so it is with the mind, when

Such churches ought to he

## MARRIED.

READY-BROWN-by S. P. Miller, at his 1900, June a Neady and Main Sadic Rose All of Drooden, Powerhick Drinty Iowa BELL-MYERLY -- By S P Miller, at hi residence in Deep River Iowa, stat. 21, 1888, Joseph Bell, of Iowa county, Iowa, and sister Matter Mystily, of Powentick

#### DIED.

REIDDING -- In the Lapart congregation, Lapart county, Ind., Nov. 6, 1899, Euroy, son of heather flonjunin and since Mel Redding, aged 5 years, 5 months and 6

He was one among the loveliest of God's him. It is aff-cione towards his passests was more than that of most children. When his papa left to go to his work in the more ing, he would throw his little arms around his prok ned his bim good by, wel when he returned at night, Bitle Elroy was at the gate with sporkling bright even to welcome how bone. Dur trollier and sister, your little boy has gone to join his fittle sister is heaven, and there they will wait at the gol den gate of the New Jorussiem, to great papa and momms once more. Dest trother and above, custome to keep your eye on the star of Bethlehem and you will rest in that heaven of glory with your children. Dis-uses, long fover. Foneral discourse by

MUSSELMAN - In the Deer Creek church Currell county, Ind Aug 27, 1880, alaber Hannah Musselman, aged 47 years, 10

She was the wife of brother John Musualon and daughter of clurr Daniel Fisher, dre-saed. She was an exemplary Christian, and losed by all. In her death the check has lost one of her most worthy membry, righborhood one of its best citizens or John a kind and toring wife, an the dear christen an allectronate mother and to the condition of the condition and t suffered much and long, but was entirely reviewed to the ord. She was burred on the the Lord. will set the Lots, See was tented on the beam fain burying ground, on the Stat of August, followed by a very large congrega-tion of measuring and sympathizing friends. The Lord bloss our dark bestder in his be-reavement and tromble. Fuquent occusion

rapport d by Isaac Crips and the writer from Stev 10 14 MARKLEY .- In the East Nimisbellen cor

gregation, Stark county, Ohio, Sept. 1, 1880, brother Andrew Minkley, aged 48 years 11 months and 23 days. Pureral discourse to a large and attentive esce by D. Young and John Kuriz NEIDICH -Also is the rasse congregation

Nor 5, 1839, slater Amola Neidleh, aged 54 yours 7 mouths and 15 days. Sister Neidleh was the doughter of friend Neidich, aged

FREY -in the Covington church Viani e unit, Ohi , Nov 5, 1890. Ada Berbara, infeat daughter of brother Gebeld and sister Susan Frey, aged 8 weeks Feneral sermon by brocker Win Boges from the words "Suffer lattle children, and the klugdom of larayets."-Matt 19:

dwell with the angels in braven. HELMAN. -- In the Manor congregation dinns county, Pa., Oct. 29, 1880, of heart dinners. Nery R daughter of hoother laune and soter Marin C. Helman, aged 8 years, 2 months and 11 days - Fuorest discourse y elder Ohrt, from Rev. 22 14, 15, and

hymn 681, by request, to a large cone of sympathizing friends and relatives HULLENBERGER -- Oct 16, 1880, Heury

After Bullenberger, aged about I year Function remices conducted by beother J. G. Winey, to a sympathicing congregation, from the words, "Remember my bife is mond," &c. MOHLER -In the Corlogion church dis

triet, Marel enunty, Ohin, Nov. 10, 1880, elder fünlatgh Mohler, aged 79 years, 8 months and 12 days. Paneral discourse by the breshree from Eqs. 14, 12, 13

## Correspondence.

from Paurfield, Va. Nov. 9, 1880.

Door Principles : We fiel this morning has talking a few words through yo

columns with your many readers. On the morning of the 20th of October, in company with our son Water, we started on a trip to West Virginia. icos at White's school house, near Montersy, on the night of the 31st. Had four meetings at that We have only three members in that immediate vicinity. On Satur-day night had services in Hightown, the home of brother Sendley and fam to well known by the traveling

ublic for their hospitality. On Su lay and Monday met at the Union d. Had good meetings, and the doctrine apparently well required. On Tucsday, went to brother H Moyers, and remained three days. Had a communion during the time; at was one of the most pleasant sensons we ver enjoyed From there we went o Smith's Crock; had a few very

In this little consunt meetings. gregation we found one of our beloved members in very poor health, and I illed away from his lovely little family. He appeared per-Oh, what a support is the religion of Jesus. On Sunday and Monday following we were with the members near Frank

lin , had a few pleasant meetings. The brethree are building a very substan tial church in that vicinity, and soon well have a house in which they can bold their services to a much better advantage We arrived home on Thursday, 4th

inst. On Priday I started for this place where we are trying to work in the Muster's cause. We have had three meetings and expect to remain several days yet. Our congregations are good interest manufested. The membership at this place is mall, but they seem alive to the cause May the good work prosper and their number be increased in my prayer.

D. Young.

Notes by the Way.

BRIDGEW VIER, VA. J Nov. 10, 1880, j Dear Prinative:

Spending a week or two at home, siter my nature from Dear Prisative Tennessee, I started from home sgain On arriving at Staunton, I took the The night being past, the morning nived at an brought forth the dark and drifting o'clock p. m. us no and smed on to the Beauty Crack Museu not, then dear father and math church, about four onles from Bridge water, where a goodly number, in a shivering to defiance of the store which was in full blast. The work, though bowever hard, was a little inversity were only awaiting the conclusion of the serve optism into the family of God, and on supplies into the interpret of the control of the c the Bridgewater church, a very so.

pointment, in what afterward proved After dinner we started for home, errises and the celebration of the to be an exceedingly pleasant little rembed home in safety about 5 o'clock | Lird's supper, more tables had to be village, and one, too, favorably and suitably adapted to the progress and final succe a of the most excellent little school, known as the Spring Creek Normal Brother D. C Plory is principal of this school, as seems to be in love with his work, and with naturing energy is pushing it on

ward and upward to its destined and and rightful place along side of our in the midst of a large and thrifts body of brithren who as a majority d ready to support the school, and +ta if Rockingbam county, would extend a liberal putronage, she has the material and wealth within herealf to make the school a success. I have been asked frequently since here, "Do you think the school will succeed?" I must remark that I now see no reason usby it should not. Public sertiment is in its favor. Its first section to term has been a section, and has given satisfaction, and now the first ten month turn in its accord month has given on intel-

igent and interesting class of twelve young men and two ladies, and more are som expected. Spending half a day in the school-room remur torestly of the opening term of the Buerl ngoon Normal, when even fewer than fourteen composed that school Brother Fory has remove to be on

oursged, and will doubtle-s succeed i be perseveres and continues to prove benealf muster of the situation. They have a pleasant obapel for services which by an adjustible partition is or tended to 40x22 feet, which was twice erounded for public services while I was with them. Their Bible class. which moets on Sunday ovenings, interesting, oddying and generally

My visit to Spring Creek and sur resending community, was upon the whole, a very pleasant one. I could name many kind brethren who did much for my enjoyment, but I'm not as much for telling press as many brothron are, for four of the thing some Tomorrow I expect to go to Wood stock; the day to lowing to brother C W. Castle's, near Brownsville, Md.

Our Visit to New Enterprise, Pa-

R D Karn

well attended

Ery rainer the Annual on the morning of the 6-h inst., to ex- Meeting was held at this place, it has tend a tour into Maryland and Penn a. been our desire and wish to meet onre more with the brothren and sisters of was bought title neighborhold on during the old property of the old neighborhold on during the old property of the old neighborhold of the old property of the old pro the country towards Bridgewater, while muniter started from bome to attend the rain trackeled down thick and fast, the loveleast at Enterprise. We arnived at soler Cornie, about two chould, which throughout the day were natted to and fin by the bleak Steter Coral has our many thanks for and chilly winds which wildly lashed ter kindness shown to us during our stay on Wednesday afternoon. In the ning we had the pleasure of victing water, where a goodly number, in a a friend at Enterprise, whom we had large house assaited us. Having to not seen for some time. We remained We remained to prouch we went to the work, bere until the next day, October 14th, with the members of this congregation and for the communion services. The examination survices were commer at I o'clock p. so., and were interesting. In the evening the house was ces to enter by full and quite a number could not get Had very good order, could not

large and spacious building where an a religious assembly. This was our

pleasant

day set aport for our lovefeast Duncansville congregation. Preach-ing at four o'clock, the meeting open ed by singing byms 542, per J Quarter In the evening the gooms as seary full of communicants, con-Very good order prevathe house. In all we had a good meet ing, and we believe there have been many good impressions left, that will not suon be forgotten. On Sabbath. at 10 a. m. listened attentively to a sermon delivered by brother C

from Mark 6 7 We were only too the breakers. sorry that brother Quinter could not remain over Sunday. In the evening, sermen by brother J. A. Sell This losed the meeting Dear brethren and sistors, let us prove faithful, that when we are cult

ed to pass through the dark valley of shadow of death, we may be prepared to enter those joys that are unspent able and fall of glory. Your sister in the Lord

L. A. Evolv Duncansville, Po. From the Bethel Oburch. Pa

Dear Redberg

This is a bound of the James Creek congregation, of Huntung don county. Pa. It contains about fifty members, as united and firm on church principles as any organization in the who's fraternty. We go in for 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 in that we are agreed and work togeth and we are not disposed to question the impropriety of this or that, when there is no direct Scripture for it, but is founded nevertheless on the prince and what I have to say about my visit ples of the Gospel. The Sunday sob there will be told when I write again has been suspended for some time, but a day is appointed for a final closing The children will be rewarded and

> A Bible class will doubtless be star ted sorn, as has been the custom here-tofore. We have experienced a great deal of benefit from it, Became more fami is with the Scriptures and more established in the general princi ples of returner. It is a recwhich every one ought to avail him self, because it has been demonstrated long ago, that there is more general on to be gained by as a see ciation of individuals than

general good time is expected.

Our meeting house is plain, but substantial Paid for, too. Was built principally by brothron contributing nd material. We have no faith in building churches so extravagint, and with so many superfluities, as to be hardensome to pay. We respectfully invite traveling brethren to stop with us. Although the surface is rayred and wild, the people will be found just

the reverse. From the Bear Greek Church. O.

Nov. 12, 1880.

arrival.

After spending thanight with brethor feer Miller we spend the daily in with rethor feer Miller we spend the daily in which greated. After spending than the daily
or feer filler we spend the day in almost of returning practiced. After so, ministring brethers present, in state
withing and railing on brethren and jurned for. The next norming we went
limit in the almost lifet forew. In the daily in the spending the daily in the spending the spend Withing that coming on overarous and infra sort, are meant norming the event parties and attacked hear consistance. If the eventing the way to the content of the content o

by problems into running and which I think is p. m. very thankful that a kind prove is made ready; but by the workings of the adapted to the idence kept us in safety during our that brotherly feeling which neighbor. that brotherly fouling which ought ourney, and that we landed home always to exist between members of one sufely. The trip was delightful and bouschold. Sufficient room was at heat made and I believe every brother and sister present found a place at the tables. 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 merning, a full house was present for worship, brookfast and the incowell monting The morning meeting was one of special interest, and whole the brethren were so ably and carnestly setting forth how to 'let brotherly ove coetlane," we were made to re-joice to know that we have suil ac army of brothen who stand by the

bip and help to steer it clear C. F. DETWILES, 1 From Little Sewell, W. Vo.

The company of brethren in this wase.

is but small, numbering about cigh We are about forty miles from any oth er arm of the church. We have ministers and two descons. James Richerson has been in the ministry about two years and the writer nearly one year, so you see me are hoth your in the cause. Here is the place where those who travel and preach are need-ed as our decrease is strange to the most of the people here. Any brethren traveling east or west on the Chesa peake and Obio Railroad who can ston with us will please notify us and we will meet them at Alderson Station, about twelve miles from place of meet ing We had a lovefeast on the 16th of October, conducted by elder Fleabman from Monroe, by which we were greatly revived. We sak that you remember us in your prayers ARRAM M. FRANCE.

General Nation

Dear Primitive : Having been appointed

by the government to take the census of all the non-combatant and non litigant secular and occlesiastical organications in the United States for the purpose of ascortaining the numerical trength and geographical distribution of such hodes, then will be sent out from this office schedules concerning such information as the governmen

Parties receiving these schedules will confor a favor by promptly and accorately filling up and returning the apore, which will explain themselves The ministers, to whom three school ules will be sent can propore by at once accurately determining their momborship. Each minister will re port his own church independent of each other and a consultation with a liew to uniformity is expressly enjoin

HOWARD MILLES From Bew Jersey,

Dear Prinative : I closed my meeting near

Tituaville on last Friday evening and on Saturday evening, the 13th, attended the lovefeast at Bothel or Hemical meeting-house. Elder Jacob Gottwale was present. Had a good fast. On Sunday, the lith, we commenced a capett. Would it were extense to the first problem of the state people for field and respect prosent commercion senses in this part have good needing. Below will be supported to the state people for field and respect present commercion senses in this part have a good needing. Below will be supported to the state of attentive audience again awaited our first opportunity of scenag the ringle give the dotails, or to name all the or Sandbrook church on the 11th inst, also beid a lovefeast on the night of the 13th, only six miles from our lovefeast He is continuing his meeting and we are continuing ours. I had so interview with brother Miller to day.

Fraternally. Joun Medialson. Notes by the Way-

BOWNSVILLE, MD , Nov. 16, 1890. On my arrival at Weaverton 6 p. m., from that I had to wait two hours receiving with these dear brothere for bares. The ferrier has one milester for a train to Brownsville, so I looked this time We sang several beautiful Eid. Chr. Eskildensen, and two den for a timb to Boursville, we I booked this time. We evang several beautiful accounted thinking childwars in done by suggestedented sittle reductions to to read the time away. Trea not getter with sed hearts and flowing long, however, that increase pulling flower, feeling, that we would mere down the read which I would go up, next timbs again to survivals as we at it support opposite the haiding I will be a feeling with the property of the articles of the door to see if any upon a survival as a see that the survival of a situa-native speak when I makes I soon, however, recognized the familar walk, face and form of my old schoolmate is the parsonage of Philip

Castle, who was on the bunt of me. chatted away the time pleasantty until be told me that the congregation at Brownville was awaiting my serival, which sent me again to my Looks. I thought it rather late for preaching that night, but was pleased with the idea of their patience exercame, we stopped aboard and were soon bille walk of a quarter-mile, we were again in the presence of an inter sting and intelligent looking body of liston After the services were concludd we received a very warm and hearty

welcome from slmost the entire mum

ters conceinly, (who were more nuthan the brothren,) as they entinued to extend their warm band with kind and gentle pressure, accomd with some words of welcome until I suppose that at least twenty-tire had made me feel at home among their children for whose salvation I spent the night with brother C. W. Custle and most of the following day, but in the evening made a few calls, which proved to be very ple The day was cool, and for the Cast sime for the series winter seemed to foretell his coming by shaking his whate down in the sir." After cultrng on brother Frederick and practicing come most excellent church music ic the Brothrou's Hymnal, we then pro enoded to the konsu where lived Sister Brown so good and kind, She hava son who is interesting and food of mu sic, and understands it well. So we soon chanting away at pieces both new and old, when we were great who came to stay till church time. The night was cloudy, but not dark Though it snowed all day, matend of snow we had mud. But still a good y number was present, and indeed, could have been considered a large congre | Dear Principle gation in a small Aouse. Thinking, that scattering remarks to a scattered con that we had a church or gasized t themselves together and we west on, members. d David Aushorman were with us. for dearen, and there has I met and made the arqualatance of speaker moved in since Jonnings to ding, and that, too, at a table which seemed to have been burdened with good things prepared or have seen us at that moment, you would have certainly thought that we so comidered it. Dissur over and othere coming in, we were soon again onraved in chanting anthems of praise by Brother Slifer, who, on leaving

mountum, while as it recodes, rises and horomes a little rolling. We returned to the house, then to

the church at night to hold our last ing day, I bounded the train for Keedys-sille, and thence three miles to Boonshore, where I spent the evening pleasantly with brother Poter New

comer, and was not at night by brother Barton Shoop who convoyed me to his home, where if you could have beard as chatting till a late hour at night you would have known something of the infancy of the Huntingdon Normal School; the many hoppy hours cised in waiting. The train finally we spent there together. I spent thus ufternoon in school where Barton is at Brownsville After a refreshing 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 is at school. I am at home penciling for a church -- C. Hope, in Brothren of these lines in his own comportable. Hert. quiet and quey room. In conclusion I want to thank egain the many desr bership. I cannot but observe the six and kind brothrep, sisters and friends for their warmheartedness and kindly feeling munifested so naturally and narcorrectly toward me. A remem branco of them shall ever be had at a

#### E D. KENDIG From Yellow Creek, Pa.

Our Sunday school closed to day, having been in progress since June The attendance was good as could be expected, there being some opposition We pray the Lord to speed the day when all the brethren and sisters will he good Sunday school workers, and rm Christians. Brethren let us pray for lake earm church members Let us not give jealousy, prejudice, pride and malice say room in our hearts, but cul-tirate the better qualities of the much and aim towards perfection in al the Christian graces

From Salers Valley Church, Kan.

Nov 15 1888

I would inform you would indeed be a shot at the first of last May, called the Salem randon, at our request they haidled Valley church, with about twenty We elected brother Love On Sunday brother Emanuel Sider Fitzwater speaker, and J A. Myers We had a these brothron at the A. M., in Yo., Sovefrast on the lith of October, at 1873. After services all the preachess preaching the next day, but the weathbut one, and a give many who were or turned out very cold for the season. not preschers, went with brother Geo. We had a small meeting but very good We have preaching every two

In the census to be taken of the non-combistant and non-litigant church or of the U.S. the question as to the identity of churches will arms. There Our music was by and by interrupted are several kinds of Quakers, Omish With us we have minor splits and rather issisted that semelody should small organizations, such is the con-secompany him to the top of a little gregational Brethren, the Reference secompany arm to the top of a native property of the church proper about frees the one we were then in. Hearing the description of the beautiful these? Are they are to go in as Dunvalley beyond, we felt like taking a kards or not This is the time to devalley beyond, we folt like taking a karel or not thus as the time to the peep at it. So in company with tide that and the majority of letters Brethress Patrick and George Jennings pro or con well determine it. Write directly to mo Whatever you do in me started and were soon at the top, directly to me Whatever you do its Pheno I stoot like Mouse on Monal diffing up to acclosive when received (Fig.4), and beliefd the goodly hand loo don't write private matter on them, you.d. I had not time to enter because. Thay you to Whistigato from the office of previous arrangements. This, we have for the property of th me started and were soon at the top.

Howarn Millag. Valley, about 30 miles long by 8 wide, level and majorith at the base of the Limiburg, Union Co., Per

Two churches now in Denmark; or called Hjoring, the other Fredone, by names, N. Chr. Nielson. There are twenty-eight members in the Hjor The Fradericsbaver ing church. church, where I live contains twenty. eight members wife and self inch

There are dwo speakers besides myself Soron Chr. Nielson and Japan Chr. Scrence, and two dencers, Chr. Ch tianen and Joreen Rasmuson. Two members moved to America one dead three discounted, two left the church to please relatives, and one, J. Madsen, a descen is in Regland Sexty-three have been baptized since we came to Denmark, as follows In the year 1876, Laptized

1979 1886 There is a small branch in Thyland of three members, one of which is a manister. On my last trip there was one baptured. Prosperts good there

Town California

Theor Brethren:

I take pleasure to re-port to you that all things have been reconciled again in california The long senge of trouble has come ! and we feel that the Lord bas heard our pleadings and answered our Each member has the right and liberty again to work with the general brotherhood and labor for the general brotherhood and labor for the muse here upon this coast. We have been laburing under very emberrassing ir.umsiances for several years; our rights and liberties were taken. whorever we were, we found people inquiring into the way of enlyation, and usking wheretey must do to be raved. We always recommended the church We siways recommended the church of the Brothern and invited them in. Then when brethren come to preach and they made application to become members, we had to give them o perselves, 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

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#### HUNTINGDON, PA., TUESDAY, DECEMBER 7, 1880. VOL. XVIII.

NO. 48.

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## SPEAK THE TRUTH BOLDLY

Bold in speech and bold to action, lie for ever! Yome will test. Be thou like the poble springs-Scorp the threat that bids

Speak! po matter what betide thee; Let them strike, but moke them hear ! Be they like the great apostic-De then like bereit Paul.

a true thought seek expression Speak it beidly I speak it all I Page thy fore and thy acceptes Bears the prices, rock or rock And if thou bast troth to utter, Speak! and leave the rost to God

## Sermon Department.

THE SERVICE OF LOVE ARRIVON BY PEDER JAMES OF INTER

"And if the servant shall plantly say, I love my moster, say wife and my children. I will not go out from Then his matter shall being him mate shall being him mate that being him to the door, or acto the door past, and his mater shall here his earthrough with an and, and he mater shall here his earthrough with an and, and he shall serve him for exerc?"—Ex. 21: 5 6.

There was a system of slavery admitted under the Messie eron But at did not sanction modern slavery orn States used the slavery of the He brows to justify theirs. But the con e or monitor will readily nor selve in companyor the two that there the true comparing the two tank know in the ino, wantered strikes he would be but hitle smellrity between them, bere to make, or whatever softening. There is a sprit of beavenleneo in the he would have to endure. Loving self showed by the circumstance that have I desired to cal this puttorer with (Hob. 10 30) So affirms Poul. It called it a dail day when they had to

abother to remain a nervant, or to go cipies. (Luke 22: 15) With the ter-disgrace of some of the early believers realized no spiritual enjoyment in hely rible sufferings that were to terminate that they had left their first love. t free at the close of six years. The system of sorvitude affected to His holy and ble-sed life in fiel view,

ext is a beautiful type of the service of love, which we are to render to God, our great and common Muste He only was to serve "for over" who preferred to do so on account of the love be had to his master and to his wife and children. Our subject will be, The Service of Love. This is a pleas out and delegistful service. Of it the ereant never becomes weary. This

by christianity to God. Christians are not kent in the service of God availed their wiff. Christian soldiers are not conscripts pre-sed into the army of the Lord against their will, but they are cers. Their language is, "I love my Master and will not go out free. dors it pleasant to him who performs the service, and also to hus that reince the service.
In illustrating and applying the scree of love we shall look at it exem-

vice of love, we shall le

plified in the service rendered by our He was a servant. He accouted the title and the work of a ser-He is called the Lord's servant logich 42. 11 And he should be regarded as our example in his chaine tor as a servent as well as an humand derout worshipper. should nover forget that our blessed Redeemer is in all things our preat nattern. And we should ever be "looking unto Jesus." The great work that he came to accomplish was our redemption. Every joylal eme-tion and every spiritual comfort that me experience is the fruit of his labor. His labor was arduous, his lite one of ontinual self-devial, and his death ignuminious and paralist in the extreme Nevertheless, he presented his work not only with cheerfulerss but with delight. His great work was indeed It was characterized by love to God and love to man. In the fellowing expressions of our Lord, we see the spirit in which he prosescuted his redemptive work and offering thou didet not desire more over host thou owened; burntoffering and son offering heat thou not required. Then said I. Lo. I come, in the volume of the book it is written of me, I delight to do thy will, O, my

God; yes, thy law is within my heart," (Ps. 40 - 68) The apostic Paul quotes this passage and applies is to Christ. In the physic, "Mine care nest thou opened," in the marginal reading we have, "Mine our hast thou digged." This is the same in the Hebrow as board. And there is evidently an altusion to the idea in our text of the servant preferring to remain his master's family, and enhanting to the law for having his car bored. And the language as our Lord used it implies that he was wholly consecrated and that he would prosecute that work to the end, whatever sucrifices he would

divine revelation of God designed to obedience he piedged to his Father bring about the emuscryaton of our "for ever," and as in expression of this, race from all forms of oppression. In he is appresenting as having his our the modern as the of sharery, man is bured, according to the law referred to made a mark electric. But at the Bottler in our text, "I delight to do thy will, brow forts of serviture referred to in O, my God. Yes, thy law is my beart." cor text, the sevent's manhood is resonanted, and his enverignty over him- Lord took in his work, "With desire

he went forward deterred by no threatoning, and discouraged by no trouble Now as the same mind is to be in us that was in one bond (Phil. 2.5.) all who have faith in him and sympathere

ence, will with him run in the ways of God's commandments, as he had enlarged their bearts. (Ps. 119: 33) To such the service of God will be a service of love" and his ways will be ways of pleasantness and his noths will be paths of pears. Such has been the experience of God's faithful peo-ple in all ages. There is a beautiful lusion to the devotedness of the pamanche to Gog by the specile Paul in his epistle to the Bebrews. In refer ring to the faith of the ancient saints, be says, "These all died in faith, not having received the premises, but having seen them after off and were per runded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that eay such things declare play that they seek a country. And truly if they had been mindful of that coun try from whence they come out they might have had expertunity to have returned. But now they desire a batter country, that is a beavenly, where fore God is not ashamed to be called them a city." (Heb. 11: 13-16) The thought in the pa-sage quoted to which

we call your special attention, is the shought that "had they been mindful of the country from which they came out, they might have bad opportunity to have returned." That is, had they had their minds fixed on the country that they had left like the up I-raelites had their minds fixed on the land of Egypt, they could have returned to the country they had They had left Ur of Chalden for the promised land of Canasa. They had not been driven out of Chaldea and it is not probable that God would have so interfered as to prevent their return had they washed to return. But they had no desire whatever to ret When Abraham sont his servant to his intherhad for a wife for his son Issue the servant said "Peradventure the weman will not be willing to follow ge unto this land; must I nords bring thy son again unto the land from whence thou camest? And Abraham sid unto him, beware thou that thy

bring not my son thither again.' (Gen. 24 5, 6) God had called Abra bum to loave his native kand and triends, to go out us Paul says. " ich be should after receive for an inheritance," and he "obeyed and he went out, not knowing whither he went. By faith he sejourned in the tand of promise on in a strange coup-

omise" (Hob. 11 & 9 Although those ancient fathers could med to the land they had been eatled to leave, they did not do The will of God had been revealed in them, and that will they loved to oloy. They looked forward and not "We are not of them who draw

(Heb. 11

(Rev. 2. 4.) They had not their car hored to live in their heavenly meater's house forever. They apparently became weary in well doing. Their service to God was not the service of love, or they would have continued in with him, and onjoy his divine pres-It is strange, indeed, that any

> rible end of the sinner, and experi the joy of pardon, and the gift of go back to a sipfat the Hoty Spirit, go back to life. While we believe it is for a soul that is converted to full away we believe it is harrly possible, and that it solden occurs. A large proportion of these looked upon as back sliders, were never converted. Those who are really converted, and who

have enjoyed the divine comforts of and permit them without any restmint the Hely Spirit, and who have taken a God's house, and who have had their ears bored and from the leve they have felt to God have pledged seives to serve him forever de

not alten no back, for they know to back is to go back to destruction We will give you another suse that illustrates the joyful feeling with which the service of God should be posted. And when it is so pursued, it will be a rerelected love It is the Lord's address to Israel. "If thou turn away thy ot from the Sabbath, from doing thy pleasure on my boly day 1 and coll the Sabbath a delight, the holy of Lord, honorable; and shalt bener him not doing thine own ways, nor finding thine own pleasure, nor speaking thinown words; then shalt thou delight thyself in the Lord, and I will cause to ride upon the high places of the earth, and food thee with the heritage of Jacob, thy father; for the mouth of the Lord bath spoken it." (Isa ab 58: 13, 14.) They were to call the Sab-bath "a del ght." They were to spend it m such a way as would make it a delight to thom. It was intended by the Lord to be a delight to his peop as it was designed to be a blee-ang to them. But to make it a blo-sing or to spend it as was precessory to obtain the blessing of God upon them, it was accounty that they should spend it to the honor of God, and not consult their own pleasure, or rather their earnal pleasure. For their own pleasure, and promoted had they used it as God de-

igned, for then it would have been a delight to them, and it a delight, of ourse a source of pleasure. But they did their own work on the Sabbath and not the Lord's work. It appears that six days were not enough too them to have to do their own work They wanted more time to work for themselves. This is too often the case Worldly and business men are not satiofied to work six days, and let their animals and their employees rest day in the week. They occupy all the and Jacob, heirs with hun of the same week, the soren days, in business and work of a worldly character, and thus

their own work, and from recking The metto of the fathful arter, and to take delight in doing his had willed it to be spent. They were wand. "We are not of them who draw to call "the Sabhath a delight, the believe to the say my of the soul" hely of the Lord." They probably

prison to some and the Subbath con fined to worship, a burden. Some neo ple do not upparently like God's rangement in requiring us to spind one day in his worship and in cuitivating our hearts in boliness. We suppose there may be some neon's so demer uild, after they have seen the ex atoly wicked that they exceeding sinfulness of sin, and the ter sen the Subbath abeliahed, and secreting houses destroyed. They would not be so much reproved, and they could indulge in their siplin ways with out any restraint. But we hope that is not the care without of you in this con errecation. You would not wish to see the Sabbath abolished or public wer ship discontinued. These are great promoters of the welfare of society. To remove all restraints from the warked.

to include in their sinful desires and habits, would be to expise sockty to a mr-t terrible suffiction And who is there among you here toolay, that would wish to see any part of the divine law stricken from the Mi ble" We hope there are 100c. It is useful and designed to promote the highest and heat interests of men. Our corrupt nature may some times rebel against some of the require ments of the divine law, but when we that it is from God, and that it is a Postfeet law of hherty." our indements must approve of it, however our fallon nature may rebel against it. We bare said, we presume, that none of you ould want any thing taken from the divine law. Would it not strike us as n most wicked act to expunge any thing from God's law? And would we not think that the right hand should be "cut off," rather thou con mit such an act? Well, that is right We should have the most profound re-spect and reverence for the law of God. But do you, my friends, porceive the predicament you are in? ning the correct views of the di vine law that we have attributed to you, and then fail to obey that law you condemn yourselves Consistency would require of you to obey without hesitation or dolay, a law so high in

authority, and so perfect in its charac-ter, as you admit the law of God to be But while the careal mind is camity against God and not subject to his law those who have been renewed in the spirit of their minds can say with Paul I delight in the law of God after the mward man." (Rom. 7 · 22.) And when we thus delight in the law of God we will find that his command ments are not grievous." (1 John 5: 13.) Then will our service be the serrice of love, that sorrice that is render ed to God by all holy beings. while it will be acceptable to God, and in his sight of great price, it will be a picasure to us to perform such serrice. It is to such servants of God as have in spirit, had their cars bored no cording to the text, and who love their rob God and themselves. But God ad master, and who feel that they will monishes his people to turn their fee never go out of his service, that the Savious's yoke is cary and his burden from the Subboth, that at from doing The bearing of that yoke and that burden with plea-are and in love,

will make it easy and light. Looking then at the service of God nce of love, it unites pleasure with duty, and makes a holy life not a I fe of bondage, dread and gloom, bat a

## Ø55880. WHAT IS OBBISTIAN SDUCATION?

To Ebber S. Z. Shore

With more than ordinary satisfaction 1 read your essay in No. 43 Paintrive, entitled "Our Colleges" It displays nscentiveness of thought, and keeps admirably to cardinal principles faighty creditable to the writer, and re-Con Christian education he less than stimute itself - a parture and admunition in the Lord?" Education of been and mind in neverdance with the and of one being-this is Christian less than college his. curred with proft to the Brotherhood guerance and animosity. Ill tempered but it is away from God and all that is vinity as rescaled in the life of Christ lagan. This is the innaing schor from neble and elevating. It would dely the insenute, even of Armietle to dispressure of the awful Shekmah, is the place to cool the passions and disorpate

At the close of your article occurs spectacle of identity with the Incurnathis significant proposition "Let us tion of Delty? When there is "neith re posserie imidate the principles or form nor combiness in Christ that that distanceish as as a church, and can. He should be desired, and human re-Have we the courage to to our literary insulutions, but t dividual toembers. The press educates fire-side widest of all. stiluous task is already on our hunds culistic enterprises. "The principles that distinguish our clusters," and the re-cutial idea of Christianity as exhibsted in the Incarnation of Justs must he synonymous. All the extensions and run licutions of organic life insure Breach of continuity means principles that distinguish our church" worth "proscreme inviolate" nuless we have up infallible standard? Can the Industrian backgrown really personally сипреоргіation and community 2. If He can be rlor bleal will suffice for the inquguration of a lit's and the moulding of s character that is to share the elory and latitude of Jebotah through etersity. If not, let us make a funoral pyre of all the Eibles on earth and lay amanuel on the top and emblacon heaven and earth with the gravest imin that ever cursed mankind . and et us adopt the Koran, "ent, drink be merry, for to morrow we die This would be a legitimate and re estitude und heense for whith some so annt and reviolate gua bern life and that which enters in the Christian carrienluss. agism, but of the most radical hire- be

self and his progeny, testifies not to its constraint character with nomi-tulable which is map a delight and explication, of salvation, and distinctions, there is no proof that is choracter with the interesting of the salvation of the salvatio there is, or ever has been, a Christian Teacher our Redeemen, our Judge, our on carth, and equally little that Jesus Model, our Life. The College or notice was more than a myth. Christ was odical, that labors not to "preserve in-

the grandest reality in the world's his- violate the principle" that vitally and tory, and the Christian is. His minus suiritually connects God up our nature ture counterpart. The verification of with all our studies, and all the expres-tion of such a life from that which is most absolute same of Gal. 2, 20, Col. intrinsically alien to it. If Jesus and 1, 16, 17 and 2, 3, is the enemy of the book grounded and merows by the Cross the murdener of souls and the who crucifier of Jesus, in counterworking clause to be His followers He much! the sublines and set He Efe and death have walked the carth three sence and Religion is re-centially educational. We ten yours, and the rare would never cannot make it otherwise. No want have found out that his generation was 14 so deep and pressing as adentity of Divine. 'The world knoweth us not late, and aim and joy with the Intente training. This is fondamental both in because it know Him not." This disc Nothing more easily decrees human same and fart. This is the radical idea timetive trath knocks or the closes of mature than the presentation of an ob-

of church life and individual life no all our Schools, seeks admission into jest that professes to meet this want This can be discovery printing office, and asles at To this the lastery of the ame mourasylum in overy heart How sharps telly and universally testifics. Sales and glory to God, and need not be no fully has at been doowned, how cruelly non-from the consequences of sin with samed as a screen behand which to hide sparred, fixed, and clubbed with the out absolute stratifying to any his been chemenra of unssign from enterprises trade under the heading of "Funda that claim to be advanced exponents of ity, in all the false religious, and false mental Principles," is also education, the lafinite dignity and branty of Di-

What is a chorch but the aggregate the feted alcors on the mystical body so many individuals? and what are to day. The solution and only for all of so uniny individuals , and what are to day there are no pretentions of the pretentions of the but so many core into a proper that some of our pretentions is the pretentions of the but so many proper that this was ariters have any proper notion of a blo units, either respect over and regarders have any proper notion of a blo units, either respect over and regarders the fish but the but the but the constants to true christian picty. Artists are any longer sources on a new units, enter frequencies are sources or an entering of a memory of the sources of the edical. In the holy of hohos, in the new, and goodness, and rectitude, and compassion, and Christianity, snorze in aniple facilities he in one of self-idelatey. If the lot, sporting with her trinkers, itching of a reference and separation with these to gratify who has a the field, unleading "He is standing at ten those of water 1 He is standing at ten those of water 1 He is standing at ten those of water 1 He is standing at ten those of water 1 He is standing at ten those of water 2 He is standing at ten the standing at ten the standing at ten the standing at ten the stan God realized, there is no danger that them to gratity "the hot of the flesh, our essays or criticams will be written the lust of the eyes, and the pride of Does this exhibit to the world a

cabularice and creeds formiels no argument for the support of teacts that exemplify them or do we really com- disrupt the essential connection bethere? They not only apply tween the visc and the branches, is it periodicals, and congressions and in- accordant with the rudest native sense of igstice, to resort to misropresents more widely than the College and the tion, columny and false accusation to What a sud and order to dodge the force of truth, and exait the flesh to the dignity of religthrough the storated repudention of ion? These also are education influ ential requirement by our jour- ences, but they own not the authority of Jesus, and aughte not for Heaven gage in the s Whother we can make mistakes even gravely cry, in our solenest efforts to mentson the truth and vacquish her enemics, is an interrogation which none can negative. An isolated act, under momentary impulse, is not history. It be a deep sin, as in David and Pouce but it is not the representative of the general life. But to profess the as optance of the principles inherent in the Incorporation and at the same time deliberately and persistently to fight those punciples in argament and his is an incongruity which cuts the heart

thoughts, and si

leson. The one

of mind one gover

is practical atheism.

Colleges are as sky of "preserving inviolate the principles that distinguish the church" as some periodicals, the sooner the lightnings of Divino providence atrike them, either into sehes or Christian uniformity, the better. Education is a necessity. The soul was made for this very cud. Made in the image of God, education must mean able conclusion of Christianity if the the characteristic knowledge of God, or it can mean only alienation from God h-perately contend as attreaments and consequent dimination. Apart the reaches of known Dermity, and all thing." Oh, what disrespect is paid the principles that require enabodi from this, all intellectual disription and the wonders of accredited aclence, and to this solemn and important in june.

and defeats the end of Divine economy

in the institution of the church. If our

rdmaship, are capacity, only despens our he very life of the Eternal Majority as augments our capacity of augusts. No To experience lack or idea, on truth that God has He sufferling is to know beyond period written any where in the construction as the distinction of the blood of the Universe is excluded from the our instruction, the Holy Chort our ap- demnation. Very truly is it said that This truth you given of the Holy tilest. This is not have vivilty presented in the similar-construction logic or the h-pleasing sylpsty of study in twee the child in the g school house ongaged in mustering far outstrips the christeen ringular constituences. All life is its the multiplication table, and the philos in us only one approlent fields wise. Inted to create divisions, for they are

ONENESS OF SENTIMENTS IS PROFIT. ABLE

"For he that exteth and drinketh unwes-thely, existh and drinketh damnation to ham-relf, not discreming the Lord's body."—I Cur II 39th verse

I shall offer a few thoughts upon the The apostle seemed to be very anxious very careful how they ate and drank of the communion, so that they might partake of it worthsty, otherwise they would est und drink dammation to them-cives. He did not want any one dammed. Neither do we, and for the He did not want any one unse we write the present exticle for a warning to all. The Apostles' con uled condition of the Counthium bresheen. In the forenert of this corthe his reproves them much on account of their divisions. Their divisions second to have grown mainly out of the preference and esteem that they

those that had ministered unto them. preceding, living. For this we have anuple finellities "Looking untarteens" that there be no drimnes monog you, is the key to all allowable knowing, but that yo be perfectly paned to. He is always voicing in millions of gother in the same mind and in the sand open doors, heekoning us to; wait more, he says that it was declared un ing at ten thousand corners of life offer. to him that there were contouries ing his blood-printed tracts of houseasty among them. How is it with us? wisdom, moving half visibly behind "Now, this I say, that every one of ten thousand curtains which He wants you saith I am of Paul, and I of Apolus to litt and bubold his face. Math. 5 | los, and I of Cephus, and I of Chris S. Cor 3. IS, and 4. S. To sten into Now, mark you, they were not mem ic with this Divine arrangement, and bers of different seet, as it is in this lift souls into the chication of "though our day and uge of the world, but they present and eternal" through the Christall belonged to the same brily of profinding knowledge of "things seen and fessors, satuated too, in the same

temporal" and the exposition of the and were not divuled upon the dellow Bible through the Spirit-illimined syment cherished principles, but merely bols of nature, is the work of our col-leges, and no less our periodicals. We How-ver, it was dangerous for them in refer to nothing is ourselves or in to cut and drink of the co image and superscription," and to en- created cannolity, or it was the fruits of curas ity, and so are all divisions o uon, whether in the college hall or the whatever nature they may be. The uting office or the sanctuary, using spostle Paul says, . Por ye are yet car God's materials packed with God's unl for there is among you envying lunt, cloquent with and strife and divisions. Are you no God's ministry, and yet not make Jecarnal and walk as men, for u sus the Alpha and Omoga of our effort, south I am of Paul and another I am ites, are ye not careal?" ("Art.t," is the degree which Allearn the effects of the curnal mind. It mighty God confers on those who is not subject to the law of flad noith duate in the seminary of the Cross A C county move in Housen then A minded in doath. Now as already M. or D D. Education will go on in ateted all divisions of whetever the the soul whether we will or not Our very constitution in educated. We scription, grawing out of whatever they may, are the fruits of carnelity,

er lack materials and influences to God is not the author of divisions and confusions, but of peace and harmony fishion us for a fixed destiny. Christ cause to widen and elevate our concenand oneness. For this purpose Christ tions by opening the mind of God, and has suffered died and established his laying bare the judnite expanse of the church upon this sure foundation and authorized them to act upon the divine ver-unfolding yet over-unattainable principle of union, and ponce and love. depths of Godhead and to endow us with His spirit for the right apprehenand that they should murk those that which is all truth. No truth is of ulship with them. Brothres and Sisters. timate value simply as an intellectual acquestion. Known only a san b, it is are we doing it " Rence the amoutle commanded, by the authority or name of Christ, " That we all speak the same an aromivation of our endless tree. All

all the vast heards of genuine philosotion of Gud's worl! Sisters, let us carefully and prayerfully phy, belong to the Christian, and a thousand million times more. Riesexpedite ourselves that we may not paviake of the communion to our comcontrol Eminamel prehomove finealty, and the Infinite our in the latter days there shall be a departies from the fulth and an ownest know as God knows, even of in fact it beed to acducing spirits and doctrince the nather of eternal salvation of and devils. His doctrines are calcufrod s mind

in these passages is the posing trine " we will be a true body of perof astration, and the key to the arra- plc, speaking the same thing, he med together in the same soud and in the same judgment traces in a very plausible mu as to deceive the brasts of the simple Who are the emple? Not the unlearned or illiterate; not the inempe or idiots, but those that give heed to

seducing spirits and doctrines of dersuffering themselves to be deand led down and death-those that choice darkness rather than light. Oh, how smude such would be to prefer to walk in the dark, not seeing where they go, rather than in the light, so as to see clearly

how they go. Now, what is light? It is God's unsels; his drone tending; his instructions. Then, if we walk in them so walk in the light. Then the ques tion unless What we double and to be

the decerving of the devil, honce, his to our prignitive parents and also to all down through time. The teachings of God ave both and the teachines of the devil are darkness. God first spoke to each and severally entertained for mun face to face, so did the d we receive instructions from God through his word, we receive light but men love darkness rather than light because their deeds are evil They are liable to travel in every direction but the right one while in the dark; bence are created many divasome for this and some for that and the other. They cannot travel he right way of all white they are is the durk, for it as light that leadeth the right way and if we are traveling the right way eling in the light of counsel. There is a beautiful harmony, peace, and a one ness with all their ont travel in the light. No divisions among them God's ord does not authorize it, or even allow it, but to the contrary, muon peace, love, joy, gentleness, meeknoss long suffers ng, forbearance, keepin the unity of the spirit in the bonds of love. God wants his prople to be separate and a "peculiar" propie, oven a durkness balls no agreement with light, hence soparate yourselves from that ovil person, or make those that ions among you and have no fellowship with then Now, it we are divided, the Lord will not be with us at our table and sauctity or bless the occasion and hence will not accent of it as his table. Then it must be the table of some one clse; house, Paul says that "Ye can not drink of the up of the Lord and the cup of devils ye can not be partakers of the Lord's table and the tubles of devilu." is given in the plural as many

Now, brothren, we should be very areful how we conduct ourselves and our communions, so that the Lord may be with us to blees and sanctify the occasion, that our souls may be blessed tor, if the Lord is not with us, we can not de anything that would profit us, but to the contrary, we would eat and drink damnation to ourselves. We are to be eareful, and "mark these that make or cause divisions among you and bave no fellowship with them."

Out of pure love to the cause of

Christ, and the peace of ull, and the on of peace and true Christian picty. I commo it the forceoing remarks for your consideration, boning and trust ing that you will view it in the light of the Gosnel of divine truth. Dorrseille, Rockmuham Co., Lit.

## OBEDIENCE

Obedience to the gospel as the femdamental principle of our sulvation Paul says in Robin ws 5, 9, " And be-"Socieg we have purified your souse in were crobators, and no amount of argu-opher ranging in the bolicocalitization of John. This, not only this, in this and imany, and are given in the phraid name as at one weight the shortow of a shade authoration. But He that made "the realisations, in elementum clustome—like, which relates the shortow of a shade authoration." But He that made "the realisations, in elementum clustome—like, which relates the present the shortower of a time to present the shortower of a fine the present the shortower of a fine the present the shortower of a fine the object and of a short possible to the short possible that the cluster of a fine the object and of a short possible that the object and of a short possible the object and the object and the object possible that the object and the object possible that the object p heart that form of doctrine delivered The familiar axiom that practice tends unto them, was made free from sin and towards perfection, is based upon this ants of rightecusaers. fact. To arrive at the fell stature of Then the fate of these that ebey not man and womuniced, also requires 8-9. the necessary strength, in order to shall be as it mys in 2 Thes. I: Speaking of the Lord Jesus being re- perform all the duties that develve upon these who have arrived to the "In finming fire venled from heaven. complete development of their physical taking vengeance on them that know system, and in like manuer to arrive to the full stature of the man. Christ not God, and that obey not the gos pel of our Lord Jesus Christ. Who ball be punished with everlasting de-Jarus requires us to be governed those Iswa u buch will give us, that de struction from the presence of the Lord, and from the glory of his pow-If we could only take heed to short, but great surmon of the that short, but great humble followers

Corist are confident when speritually marriage in Cana "Whateverer be saith unto you do it" Probably if steamer than we will be enabled to with those pervants had been like a creat stand the opposing powers of sata for we wrestly not against first and many of to-day, they would have said blood, therefore the weapons of our wasfare are not eagant or whiskey, we think it will do better. But they just dol what he said, filled and mighty. through God enabling us them with pure water. When God down the strong holds of six Israelites to hill a the clorious funnts of the Prime of the two sides, and on the names door posts of the house," (Ex 12) to keep

of God, and the nower of the world to the destroying angel from smitter the come, will as knowledge the importance first born, they might have reasoned of continually growing in the knowlthey rould do somethmy else that describation of the grand truths of wou'd just do as well The one that the Gospel, also the utility of yielding obcillence to all the community assurance that all would be well but the deschoolings will find when it is ton contained in the New Testament. The Scripture, hending this article, is given late that nothing short of the num-The people are grow in the form of a command. By rendering into the idea that the scriptures do ing a willing obedience to every comnot mean what they say, or if they mund as we are able to receive them mean it, some other way will do, or will insure to us our acceptance they are too old. A certain preacher with Christ when he comes to colsaid that feet washing belongs to olden Let his believing ones from every times—it was commanded to the Aposquarter of this globe to give them a If it was now not the other or permanent residence among those spacross manaions furnished for them in ces? Did he institute anything for a cortain length of time? He eer. beaven. Spiritual strongth is acquired The communion is by the saints equally developing their us old. To love one another is mental and social invulties that they just as old, and also commanded to the can set with ease and pleasure, there Apostles, A Prachyterian proved to by gaining more vigor and acomes and the helief of his members that Christ ultimately arrive to that degree of perwas not baptized. Could be not just fection that manhood requires. It is no well have proved that nobody was to those who me the means afforded baptized? or that Christ has nover them that will be enabled to rise in the came? This all comes from a disc-ledical turn of mind. People seem to. The discipline for future assistings.

want to get to hearen, but they want is a noble work and should be encour-to go there on their own plan, and if a god among all. The central or mom-recens any other way will suit them inent thought ought always to be: a For preparation through life for an immor. cross be cross, "it is finished. one than the plain gospel. luption they will do most onything, from the touch of a wet fineer down to by searching after the momentous caped him in vain. or kneeling in the water, or even one them as for hidden trensures. There Now is no excellence in the divine life with. they would take a little were and then out ardnous toil. take it at dinner, and so on. There is a great deal of preaching, sinner, sinment. All the grand and emobling characteristics of those whoever mainr. turn to God. That is all right if be does turn to God, but giving his name to some congregation will not answer. Christ said to the Jowe, "Ye tain their fidelity to God and man, are attainable only through the prescribed muses all the land to make one prosmeans designated in the gespel, and that is by continually living in imitaelyte, and you make him twofold more tion of our divine examplar who has the child of hell than yourselves Why? Breause their religion was not so plainly murked the way that leads from earth to heaven. There a There are nove. The sinner is told to believe in They nearly all do; but they are not willing to oboy him. Believ volume to induce the children of God ing will not do any good unless you to fully develop and rightly improve all the gifts and talents entrusted to There are no abers of churches us, and God designs for us by the use who know commands they corbt to of these to co-operate with him in car obey, but their church does not admit reine forward the work of christianity of it so they do not. "To him that knoweth to do good and down it not, ed help bring to completion the plan of redemption. By being strong in the Lord and in the power of his might to bim it is sin," whether be is a church member or not "He that loweth me copeth my commandments." Search the saints willingly go forth conquer the scripture, take them as they are ing and to conquer, and after putting oble efforts as weak in obey them and certainly yours shall be for the kinodom of beaver straments in themselves, place them selves before their sovereign as a tro-Somerost Pa

## THE UTILITY OF AND THE MEANS FOR thou art worthy to receive all honor ACQUISING SPIRITUAL STRENGTS.

## BY JAMES WIRT

It will ever be true that we are strong He strong in the Lord and in the power curvetres and useful to others only in proportion to what Ged, not the world. All things are governed by law, both sees we really are. Specious pretence in the spiritual and material world and will fall, the mask will drop, and those in the exercise of any organ or function that is developed and improved, seeming good.

## AT THE HOLY COMMUNION

such a sublime scene as when at the hely sacrament. The man of God rises and prepares the bread, amblers ation) of the broken body of our blowed ord, for distribution among the saints. when a standard bearer portrays to the audience the suffering scenes of our dying Sawer. We feel selean when remembering that he, who did so much for us had to suffer and die upon the cross. We are now celebratuse peremonies, our laborty is gone-we his funeral showing forth his death until he comes. Our hourts are awol len with aymosthy when we follow or Jesus to the garden of suffering How he agenized there in prays Trither if then be willing remove this up from me, nevertheless not my will but there he done." In accesy he and iniquity and in their place erect prayed more carnestly until his sweat as great drops of blood falling to the ground. Oh, can we think that one drop from his tise, one green from his lips has fallen in vain? It was suffering and sorrow all for sinful mun-Now he is brought into the linder hall, arranged before the court by false witnesses, the crown of thorns is placed upon his temples, the piercing

of his tender and loving head by the sharp pointed thoras; he blood fallhis care worn check; they mock him, spit upon him, smite him beas it all, that we might live. What unbounded love for sinful man . stands condemned at the bunds wicked men. They lend how to the place of execution , the rugged erors is prepared. Jesus must bear it Nov Oh what sorrow! Goll looks down with feelings of sympathy, anicel wonder and are ready to relieve at first bolding All unture goes into con posting out love and sementhy for our suffering Sevier. He must drink the cup. He is now taken and nailed

to the cross. The nails pierce his hands and his feet coming most ex-They raise the cross shove the recess is the earth, and with a mighty thud it falls into its resting place. How can Josus endure it all? Expiring on the Ob. ve -aints of God not one righ, not one gross, not one drop of blond has es All fell for a pur truths of the serioures, seeking for pose to protect the plan of redemption. aber our dvine Lord, while our

The acquisition of tears fall let us partake of the cup s spiritual strength is a desirable attain. remove our fidelity to him who hath Oh may we ever live so as to be nslifted to be a fit communicant at the Lord's table, for in the absence of this we have no life in us. "Except ye eat the flesh of the Sen of man, and drink his blood, ye have no life in

May we all aspire to that spiritual life we may grow in the strength of Lord. To this end let us labor and the Lord. pray for the blessing of God. ---THINGS OF DOUBTFUL PHOPRIETY.

## 1 Conducting our caused meetings

and committee work according to strict arliamentary rules is opposed to the genius of our church government. The great body of the brothren are ignorst of Parliam entary rales and usages and are virtually cut off from all par ticipation in countil where ignorance aid rules deprives them of power to determine how, when and where to speak and act, On the other hand, it phy of his His mighty grace, and say ves the learned, the adept, the voice the power, the control of a deliberate

assembly. "I charge thee before God and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one efore another doing nothing by par-

our church government. Our periodi- timent and trith existing independ als are thus made a means of agitat- ly from the Supreme Ruler. ing a matter that should originate in a Upon no other occasion do no find

leliberative body. I noticed a proposition recently to summarize in form our faith, practice, and church Gud decisions. It is our boast that blem like New Testament is our only rule of faith and practice. It is a fact that urch has never made a confession of faith never formulated her practice, never enacted a church discipline nor form of church govern-ment. Whenever we tie ourselves to confession of faith, forms, rites and

> are us good as dead 3. When a matter has been brough better the Brotherhood in general council at A. M. and a decision obsincd, we should consider that d mark of a true Christian. Give me extinted with it and not ask the mind of the Lord again. Brother Christian Wine extensibled the brothers at Flat Rock last summer with the statement

that he found by examining the mus utos, one query had come before the Annual Mooting near twenty times Linea which Buother Jacob B Miller made the remark that if the query whether sisters may not wear plui hata" comes before Annual Meeting every year it will not be ten years be fore the privilege will be granted, 4. The too common practice of ad

ministering reproof to pertain breth ren in their absence through the papers and otherwise and when in their ence being all complainmen can not be so highly consured. Paul withste Pater fore to foce ween Poter was toblame. Speak of a man's faults to face rather than behind his back. Bro Stump's motto is a good one "If you have anything to say say it now."

## SOCIETY-ITS FORMATION AND DE-

BY ISABALLA P. KES-

Society is an association of neverne for the common good of all concorned; that the whole community may be benefited, and advance in morals and carral improvement. The growth soriety may be classified in three

parts, vis Lat. The unitarial state of society. 2nd, The intellectual or formative 3d. The spirithal or developed I shall endeavor to treat each or

accessively, beginning with the first, showing the distinctive features be 1st. Society in its natural state is not, do you really love your Balde subsent vefinement or education — Strok's Mills, Miffin Co., Pa. rithout refinement or education -

While it is an established fact that nor. ons of the same habits of life in var ous ways, will, according to the rules of chemical attraction and nature, as sociate together, as the vicious and pure will not agree in association. In the first class ignorance and supersti tion unfur! their banners undaupted. 2nd The intellectual or formative le division includes the whole coun

of training, moral, physical and intel loctual to the highest standard of pre minones. We are now in the to tory ago-the age of progressiveness We have passed from almost general programme to almost universal nation of knowledge and wisdom. New deas are presented, and our mindgrass them, hence, we are passing from mperfection to a higher grade, that of perfection. This should be our constant nim, to rise to that perfection which the Savier interded possible for mortal to attain, "Be ye therefore perfect, even as your Father which is n heaven is perfect "

3d, The spiritual or developed. This division rests on the Guepel foundation, consequently is immutable. Nature has many changes, but law is un-changeable. Take from us the assur-Take from us the assur ance of a God and the spiritual develop tiality."—I Tim. 5: 21. ment of our nature, and what are we?

2. Our Brotherhood is too often agi. Nothing. Christ is the great central tated by propositions from individuals idea around which all others cluster. a constant attraction or a command affecting the vital characteristics of There was no shining atreams of sec-

Ob, the grandeur of spiritual devel ment! In this there is no permanen-cy. If the lowering clouds cust their gloom around us, by looking beyon we may be able to see mountains of empensation bright with the brame of tranquility and treasures untold reserved for us around the throne, to mingle with angels and arch-angels, in the brildant region of that colestial May our bearts be entwined by the

tendrils of divine love that we may all meet in beaven.

#### DO YOU LOVE YOUR SISLE? BY JOHN G. M'CORD. Love of the word of God is one great

thing of this love. In the Beble sweet and refrushing to your soul? Do you love your Bible ! There never was a or woman converted, from a end of the world to the other, who did not love the revealed will of G es a child born in the world desirenaturally the milk provided for its sourishment, so does a soul born again deered the sincere male of the sroud This is a common mark of all the chil dren of God-they delight in the law of the Lord. How is it with you dear who desposes Bible reading or thinks little of Bible preaching, and I hold it to be a certain fact that he is not yet born again. He may be scalous about remonies, he may b cont in attending socraments and daily services, but if these things are more precious to him than the Bible, I ca not think had a converted man. Tall me what the Bible is to a man, and I will generally tell you what he is. The is the pulse to try. This is the sharons eter to look at if we would know the state of the heart. I have no notion of the spirit dwelling in a man and no clear ovidence of his po is really precious to a man's soul, When there is no appetite for the truthe of scriptme, the s onl cannot be ma state of health. There is some serious Secaso. What is the Bible to you dear brother and seater? Is it y it your rule of farth and practice? He right and wrong? It ought to be so It was given for this purpose; if it a

THOO KNOWEST ALL THINGS

## BY A PROBENCE KELSO

81 John 16: 30

An unrervaled fature lies before us. There hangs ever it a veil which an one can lift. We cannot comprehend the trials which await my and it is a blessing for as that we do not ; for the appears to be a special arrangement of divine authority that we shall not know the alluring temptations which lie is our pathway; yet God in His wadon-

unow cum all Lilipgs.
The instead the past, how very stafel,
We strayed from Ood and this producing grace
Remonstrates that the Early was middle.
To bring as man to beholding all in face.
Took assumed the projects; made hospitalism.
Each dary, each oftend a drappery of lose;
Annexly insights with Febbelling.
Subtrang and every weighty cans.

Worldly friendship is like our shudws: while we walk in sanshine sticks close to us, but the moment we enter the slude it deserts us.

A holy hie has a voice. It speaks when the tongue is silent, and is a

## The Primaire Christian,

#### PUBLISHED WEEKLY. HUNTINGDON, PA

December 7 1980 FROM DE SEUMBACOB,
FASTRIETORS: J. B. BRUMBACOB

MISSION ARY BOARD

# our late Annual Meeting, the Brith to g Econordow was committed to go of Annual Meeting. Also the B Mirnon was transferred to the standard to the British and it is now known as the British.

ford: James Quieler, Huntlegdon, Penns. S.T. Ressermon, Dunklek, Ohlo. Joseph Lerdy, Antioch, Indiana Eurob Eby, Lena, Hillians. Daniel Herbeker, Iowa Contre. Iowa. OFFICERS OF THE BUARD Eroch Phy. President James Quaver, Treas

READ IN SEORTH COLUMN LOW every dy can cet a 82 00 book for 81 postpaid.

Ean. C. G. Lint had expected to be at the Convention, but on account of a severe cold was obliged to remain at home. We were corry that he could not be present.

Buo, D. N. Workman was holding a series of meetings in the Maple Grove church about three miles from Ash When last heard flom, there were three additions by baptus

By use of disappointment in protes, our work has got behind some four days, and to set us right again we date this paper a week shoul of the combar but the numbers will continue right along.

Ir our readers will be kind enough id in the names and address of such brethren as are not taking the ed to send them a sample copy How many will do this?

We still have on hends, several hundred copies of the German Monu pleased to dispose of. It any of our Gorman brothson are yetunsupplied we would be glad to have them order. Single copy, 10 cents, or \$1,00 per

BESTHER QUINTER and family will sojourn a few weeks in Ohio. He exports to attend the Miami meeting and also knyo a meeting of the ' Missi-Hope that the meeting will justify the dropping of the e in corpus when speaking of board herealter

Orn agents, when sending new subribors, will please mark them so. will save us a great deal of trouble in examining all the lists and will also insure a prompt reception of the taper by all new subscribers for the rem

that our agents may desire will be giv en as a premium for subscribers. have made arrangements with the leading publishing bouses of the coun can secure for our patrons any ol: wanted at their regular retail

Ar the close of the State Sunday School Convention a resolution passed to have the proceedings pub-lished in pumphlet for free distribuor free distribut be encouraged. There is a danger of tion among oburches that do not have was pledged at the message and the truth you want to tescu cree
will be ready as soon as the copy can the truth you want to tescu cree
with be work done, before the child's mind, and those Friends of the cause can order them is, for which a small price will advantage. But as experies at securing even one. One or me security and price will be given as soon related in language substant the section of the children.

In arms the Convention we had the casure of a call from brother John Harley and wife, of Pottstown. They form. were in attendance at the Convention at stopped with a friend it town. Brother John is a friend of the Normal and has not failed to show it in a sub-

Bno. Moses Statzman, of Lapine Ill., informs us that the thermomet has sood at Il degrees below zero. which is the collect weather known Illinios in November. He also suxthey held meeting in their church on Thuckegiving day. The people generally kept it as a holiday.

Bro John Zuck, of Clarance, Codes unty, Iowa, says, the brothern of a Pleasant Prairie church, expect to hold a series of meetings, five north of Maccatine, Joseph Scott, Ber They expect D Brubaker of Story county, and T. G. Soyder, of Cedar Rapids, Iong, to be

THE A M Report for 1880, contains some things that will be of as much in terest to the church yours after these they were some after the meeting. bave a supply on bands yet and will be pleased to fill all orders for them. I ontains 38 pages with index, and well bound. Price single copy, 25 cents

Bao J. M. Mohler is now holding es of meetings in York and Conberland counties. He was not pres at the convention on account of his minustralal duties as the cast. He assures us that his brant is in the work nd prays that the good work may go forward. Brother James Soll discu the question assigned to him.

R. W. R.—The Anti-Name Chair. Library containing translations of the Pathers down to A D., 325, in 8 vols. sloth, we will turnish to you, by eness, at \$3,00 per vol., or the set of \$24.00 We can also furnish you with other books desired at the regular retail price. All enders for books must be preparation with the coals \_\_\_

isnor Kin declared at a late Convention, that the popular roug-the day was wanting in these three particulars Stiritual earnestness, spir-and self-denial. This is certainly a tenth. Those who are denominated Christians, many of them, at least, do not dony themselves mu and take but little of the capes upon

Just now we are baying a "spell of cesther." The thermometer has weather." And testinometer up-At this time we turn up coat collars and shiver, but when western correspondents tell me about on, fifteen and even twenty-seven below zoro, we not made to wonder what prople out there do with their

ONE of the most interesting features of our Sanday-schools in many places is the talks to the children and we be lieve score is accomplished in many instances than the teacher does in the But there it just a little danger of our people falling into a habit that is, parhaps, not the best. We are liable to get the idea that children can be interested only by telling them some fanny story. This is a mistaken ides, and as a general thing should not

cultivating a tuste for that only which The money for publication excites levity. Thereare incidents, the was pledged at the meeting and they relation of which may serve to bring clearly ourse, may very properly be used to a rule we think it be charged to help bear the necessary letter to avoid the humbrous, and conexpenses of sending them out. Size of fine ourselves more to Bible atorics,

of our agents and friends would make

erly booked believe the rush of business comes upon to

Ora district nessean does not stom avation, no transurer, no velicitor, and as a result nothing is bong done. It is true several were appointed as missignature, and one of them interest or And to Biblion! Remark in a revent that he is ready and willing, but as not and unpertant publication from the able to go a warfarding at his own puess of N. Tibbals A Son., 37 Park able to gon warferding at his own press of charges. Of course he is free; the divino Law does not require him to do it. The cause softers and somebody is some day who is clogging the wheelof this mission work

LAST week we ann er P. D. Fahraey, of Frederick City Md , has since informed us that he ented a morting in that city on the 22d to continue one week. is a missionary point, and we hope he may be successful in acromplishing much good. Brother Palizney informos that the \$200 asked for, to support there are still some not heard from that are willing to help. He asks the prayers of the church for the surveys

Use of our agents asks us why it is that brothren will persist in saying that their paper "contains more read ng matter than any other religion weakly of its aice and mire" who they must know it is not true. cannot tell, rejther do we feel mark concerned about it. Our papers for anybody wishes to know which con reading matter, let them either cou or measure, and we shall not be unexes using that the truth shall be deter mined in the same way. What we said before we say ugain. We are decoding matter as any other paper pub-

have on the world, it all its n would head that admonition of Paul Sor that yo walk circumspectly,"walk with watchfalness, with c fulness. There are so many that forget to watch, or if they do watch at all, they watch their brethren and six ters metend of thorrown bearts. When we travel in the public highway, if we onstantly keep our evestixed on some ant object we are likely to fall and make ourselves ridiculous to one follower low travelers. So it is with our Chris tian walk. If we constantly match others we are likely to make blunders ol even fall. We should walk our cum-pectly not with reference sthers, but to ourselves. If we keep a lose bakeut below our own door. will see less of the sins of others, and ave more charity for others. Watch your own hourt; it is said to both cittal and wicked. Bring vograch up

be a living epistle of Jesus road of all for fends with which to purchase philples of science. What the cys sees its place of the place of science is seen in the latter of the latter of the mind many readily understands; was presing through a meantain rown. In 00 copies, 850 m, and the bresite which in they dollars in search of its tribe, while the tori- at builded rates.

Ox sumber more and you can be k judiciously expended for apparatus, man wars stong on a be key time no own sample emister of the true from each picture of the nature emission. We would like to have seemed in that two the new integrals expert in give Fible. Of the sailer and who will kelp to send them? If the sailer and the incidence lower mentions will kelp to send them? If the sailer and the incidence lower mentions to the sailer and the sailer and the incidence lower mentions are sailed to the sailer and the and beautiful laws of nature which in- of a church of "Duckard" a little extra effort the number could finance in so many ways our material cast of here in the range of mount to excily rateed, and many bonces made oxistence. Ha little is good, more is This hadian, true to his rust, rold the happy. Please make that office non-better, and it is to be hoped that offi-story, was the mane of converting by so that we may have the names propers may be impired with an varioust brethree, and in the absence of a min desire to do something that will live istey. Alexander Mack like, entered after them and aid in further increase with them into kaptism. Though not ing the facilities for thorough instruction by supplying the school with an be in a very good shape. No organ- outfit that will meet the most rigid demands of scientific investigation

Row, New York It is written by A. C. Metrow in a popular style with a to blame. Well it will be revealed James M Buckley, the brilliant and the Christian Ideo ver-atile editor of research. The scope of the volume is truth in the days under the ministry certainly noteworthy, since it answers in a lucid and comprehensive manuser es Calvert was expected at Martin-burg nearly every perplexing question in respect, but it does in some." the Bible and conveys a rast fund of information not easily acquired e whore. Though designed chiefly for clergymen and Sunday School teachers it is equally adapted to the average Christian anywhere, Sold only by subscription. Large 13 mo, 400 pages. Price 81.50, cloth, or 82.00 in library sheep. Himstrated with valuable maps and energyings. Agents are want This enterpression first has also made mple preparation for the holidays and immense bargains are offered in stand rd and miscellaneous books including

THE Young Division for Division in hed in our office and under our supervision. The Sunday school I one will be illustrated by our artist Brother D Emmert, who is also practical and successful Sanday S. h. rorker He will also assist us in the editorial work, and our young folk can feel assered that there are some good things in store for them. bear testimony to his skill in Museum ing Bible Lessous, and there is no oth or way that Bible truths can be so m delibly impressed on the minds of chal dren. Now is the time to subve-Agents wanted in overy church in the Brotherhood. Those who are now reading cuther the Formy Double ; Children at Work, are kindly asked to What are influence three burels would rement their subscriptions at once. sample number of the con-olidated pa

fantily and teachers' Bibles

if we can get ready to aware it before the year closes, which no will try to Send for outfit and see what you can do for the prettiest Juvenile paper ever published by the Church, ---Bao Basher, in his last letter to the

Privacher, arreads of the presented, you dition of the people, the prevalence of intemperance, and the unsettled condi-tion of our brethren in California. It is almost impossible to have a church organization as the mombers are not stantly shifting about. The following is an extract from his lotter; "At one compressing an Indian.

nilor, and a German, conferred and were baptized. After the communion the sailor said, "When I am out on the high seas and monesk too about Chriso the standard of right, and you will the Nazurene, what shall I tell them? Toll them the whole story roply. The Indian said, "When I am

among my Indian brothers and they Orn friends who responded so lib ask me uby I pray, what shall I tell ally to the appeals sent out last fall (tom? "Tell them of Joses, the Say. or of the world," came in response. osophical apparates for the school will. The German and when he met his nes be gratified to lears that their good plobe too, would talk of Christ. And deeds are being appreciated. No with prayers and tears they parted scals are being appreciated. No with prayers and tears they parted the means to demonstrate the princi- those men, the saster was on the high

a minister, he could transmit to them the old apostolic mode of baptism, hav ing received it himse tat the bands of Brethren. Will that with his work be well pleased? Think how very strang oll this sounds, and then, "a church of Dunkard Indones' in the dark passe of the Rocky mountains, in a where white men live not, and he solden trend, a band of praying Indi popular style with a ans of the Dunkard faith. Does not ction by the Rev. Dr. all this sound something like the story of Philip and the Eurneh, and some o the conversion and spreading of the It does not in overy

A young men as an apprentice in the Paintrive Cheserian office. must not be less than 16 years old and ready and withing to nork. One of the requirements will be to be up early in the morning, make the five, sweep the office, and have everything in res for work by 7 o'clock. The remaining part of the time he will be expected to set type and do the office chores. should have a fair commun school education, especially a good s one dearing the situation should apply at once. Address, Pararries Cum-

## READ TRIS

We call the attention of the reads: to the notice at the "The Problem of Human Life" in this issue. The price of the book is \$2.00. To give our renders an opportunity of interesting book, we make them the following liberal oiles. To may person who will send un \$2.56 we will send bem the PHIMITIVE CRESTIAN IOS 1881 and a copy of "The Problem of Housen Life," or to any count who or to any agent who will soud us exx subscribers and 59.60, we will send free a repy of the above look. Each or any of by adding \$1.00

#### OUR TRIAL

Our agents are beachy given the liberty of sending us all the names they can get on trial. If after they recess ample number, and are not pleases with it, all they will have to do wall be have their names taken off the hool and no charge made for the sample copy. We shall not object to four or five thousand subscribers on the above conditions as we feel quite sure that all will be pleased with it. If any o our accests closice some of these samely copies to assist them in gethering sob

## scribers, we will be pleased to send them a sample, as we intend to issue :: large number of extra copies for dis BEETHREN'S ALMANAO.

The Brothron's Alexander for 1881 is now ready for distribution, and all ders for them will be promptly filled It contains everything complete the belongs to a regular Partilly Almanae It also contains a large amount of in teresting, useful and religious readin matter that is richly worth the small price asked for it. We cave the Minaterial List considerable attention and all corrections sent us were made up to the day of publication. It contains du pages, is neatly bound in strong paper overs, and will be sent, postpaid, to all desiring it, at the following rates Single copy, 10 cents, 12 copies, 81 00 100 copies, 88 00. 50 copies or more

We, this work, here a notice for a We ever protect at the series and year out too good. In this this may religious workind the transport of the best form of the series of is through prove matrices and set with [things which are should, and recripting the pepth loss much. Then top, (I says at 1, is pleasing. These new training in the intention of engendering entiries r feet in our case the tententies of engendering entiries r feet mount than the period of the peri wendom of God preside over those who reviewing the past, and the value of first day of the week let every one of meet there, and the meeting he attendant all though and then of the progress of you lay by him in store, as 60d hath ed with the best of results.

NOTICE

that we learn there will be a council broth comput together in regard to the prin- for their church then they have for also set forth in the petition to list the truth. They have the church M. from the Minimi Valley. An in spirit, a little like men have the polit vitation is given to the fathful and lfast brothron both in the ministry

and in the deaton offers. But such as have hern expelled from the Churen will take no part in the deliberations A. Wood, Labbie and Inlian Leslie, of the marring. The rall is signed by Tollowing butthren of the Muse Valley . Abraham Flory, Samuel Gar-M. Cassell, G. V. Sder, Samuel Marray and Empand Hoores. The Brothen's papers are requested to publish for the specting. The pince of meeting is thus given we hope, ascended it the unsummerment. Brothron com-givat and good God we hope, ascended from them to the

a the announcement. ing by rathead will sten off at Brook St. Louis Railroad, about twelve miles west of Dayton. The meeting-home a about one mite at a little more contl west of this place. Truess arrive there

## ORUGOR PAIRS

One of our exchanges takes the foldecided stand against Church

It a church is sailly in debt, would you favor a four? No. I am a sport nemy to them. I never know of one yet but that the devil got in before we got through. Just concerve for a mo ment Paul going down to Corinth to God's people have money open tents. they do not want to go into of the world, but now the world has come into the church. A young lady people to her beauty. I do not know when I was more mortified then by an advertisement of a church-fair in the West, where it was said that any young man could come in and take a kiss

reom for twenty-five cents. I hope the time has come when we shall be rid of streets then to get a church put up in the stronger grows our attachment

would take a similar stand, the forever obliterated from our land, and may God speed the day when we shall near no more of it forever. It is heartckening to think of the way in which the boly religion of Christ is prostituted for the rake of baiting a little money out of the peckets of unconverted support and promisitous pro-True obristians will room to all the accessary wants of the church thout stealing it from them through the tempting bait of sic.

## HOW WE SPENT TRANSSOLVING BAY.

We dod not have services in the

the nation and church. In speaking of the church he referred to Church The November number of the First them, and, are dentally, we suppose Sabbath cutsy has just compto hand, and from transped a little on his Pre-byterian one of you tr's toos, and the envergence my be'd in the Welf Creek Church, was there was a little jar in that union intgomesy county, Ohio, on the 8th meeting. For our part we did not the ember, commercing at 930 a. think there was much econion for it. The object of the mucting is to Some men have a great deal more real

> ical emrit. It is more church anything the When we returned home from these services, we had as guests sisters Julia sister Kling and brother Emert. onjoyed together a Thunksgiving dinner and the remainder of the day was in conversation, reading and meditation. This is about the way our people constraily, at Runtipeder d the day. Of course our alters were able to and the sourities of mains

# STATES S CONVENTION

A number of our brethrenand sister remained with us over Sunday, and we enjoyed some previous seasons o Brother H. E. Holymus proceed for at on Saturday evening from R man 8, 3 His subject was the to reform the world. The gr God alone can change the heurs and remonerate the soud. The text was pleasantly discussed and the andience

On Sonday morning Brother James A. Sell gave us an interesting sermon on "The Lord will provide," and in the execute the nuclience was entertained These meetings afforded us pleasant consons at relicious enloyment and we feel quite sure that they were same enated by all present. Indeed the meeting, from beginning to end was one continual religious our only corret in that we did not have

re with us to enjoy them. Not only was the Sunday school cause promoted but a christian social ity was kindled and jostered that will long by tels. It is by association to of these abominations. It would be a gother that we become acquainted and great deal better to presch in the the more we learn about each other

We are sometimes led to believe that If all of our churches and church po- there are serious differences obtaining among us and we almost become curse of religious gambling would be frightened at the prospects before us but when we meet we are surprised to see how well we agree, and are mad to wonder how such feelines were ever brought about. It was because did not know each other. If, then, these meetings have such honefrial thom? We think that we should and steve that they may be a means of accomplishing great good in th brotherhood, whom their designs and is become more fully known.

## HOW MUCH?-WHEN? AND WHO?

A brother not long ago, remarked chapal on Thankagoving day. We that the church in which he lived we have preaching twice a every Subbath, having so many expenses that it r We that the church in which he lived was have preaching twice a every character, maring so many to proceed a mail during the past week see had a quired most too much money. We seem their of mileso cervices and as did not know how that was, as it do good did off prime services and me plants have been than var, so it the jet upon unmercantion ones, and by see more writtename it. is any so were as the insidigree as sometime for the variety of the var, we have included in the var with the professed, before the vertical of the variety of t

WE this week insert a notice for a We were present at the services and were not too great. In tact this may religious world into transports of joy How much should ne give? As the load hath prospered When are no to lay by On the ne of you" That is, every member of the church. The title was given to the members of the clurch, those who were washed, justified, sanctified in the name of the Lord Jesus Christ. On all who proked Christ is laid the colligation to do what they can for

the saread of the trath. And is there one who cannot give something? there is one who cannot vive a little for the cases of Joses, who eave himelf a ransom for them, his es must be very peculiar. There are bundreds und even thousands in the church to day that not as if such were the case. Many do not give stall, They use all that God permits them to in order that they may becor and charify his name to enhance their own solfish purposes. How will it be at the day of reckening 'This is a problem that we wunt every brother nd mater to seive for the Will non-do it? Well it will been to be solved some day, and if not done now, it may be at a time when you will not

have an opportunity to change the

#### THE PROBLEM OF BUMAN LIFE We have before us a very imports

olisions and scientific work. The Problem of Human Life, embiang the "Evolution of votal Evolution Evolved," [ with a review the six great modernie dentiets wie, Huxley, Tyndall, Aweke', Helm-holtz and Mayer, Revised edition. Hall & Co , 26 East 9th St., New York. Price, single copy, 82 The publishers

for a large discount to agents. A part of this work colved-ne noticed several months ago as it appeared in pamphlet form, The entire writing of the author, on bruced under the above title, are now out in a volume of 524 pages, double column. In our previous notice we mply announced the appearence of this timely work, on a subject that has prorrossed the time and attention of scientific world a lication. Such is the importance and character of this rare work, viewed from a scientific angle of vision, and as it bears muon the original basis of the hristian's hope, thus we deem it due

as due to the power and glory of Christimalty, to now call special attention to early days of the Christian religion, of it, and to urge all our preachers in partreplay, as well as all our educators and cated men to procure the work

clorgy of the present age of criticism, ombracing such scknowleged men of profound learning as Rev. Dr. McCosb and Rov. Josoph Cook, could not defend themselves against the meanlts of the scientific infidels named above, and that the educated part of the religious world were alarmed at their own help

may well rejoice that God has providentially raised up an humble and up. protentions man, who has not effectually exploded all the infidel the most cogent proves of reasoning, ed upon unmistakable data, and by

sparkle and ripple on every page. ralivio-scientific work of m has received, both from the secula and religious press, such willing and unqualified praise as "The Problem of Human Life Here and Hereafter." is the death-blow of atheistic science. of "profane and mun balblings, and op tions of science falsely to called. 1 Tun. vs. 20 )-The Am. Christian

#### TAKE HEER

The apostle Paul gave the tellewin mificant charge to his son Timothy Take beed anto thyself and the dotrine." Timothy was a minister of the Gospel, and the object in giving this uge was to make him more efficient and useful in his calling. What did ho mean? It may be understood as re thing of a nersusal nuture that would quality birn for his work. Some minsters seem to think that their personality has nothing to do with their work, but it is a mistake, To be an efficient minister the body most be cored for. A minister that i dyspentic can not accomplish as much

as one that is healthy, providing he has se much seal and piety. It view of this fact, the charge applies in this way: Take head to the health of your bodies. do all you can to retain besith, and if not healthy do all you

can to restore bealth. Be excelled of buve an important work, and you need all the powers of body and mind to accomplish at.

on again, the minister-should toke Th beed to his manner. In his personal which will be completed so in and scattemaaly. So much so as not to be offensive to any one. His apparel chould be nest not clean. There is no excuse for slovenliness. "Cleanliness next to Godiness " We have though that some of our brothern sometimes everlock this fact. It is containly just as much of a sin to wear filler appured as gay. In short, there is no plumps in larger fifthy: in ancouth manners and in slovenly habits They stand in the way of doing good "Take heed to thyselt," come for your self, and of found lacking in any of the countial qualifications to usefulness et about improvement at once. Every

norson has his defects and we attack towards what we should be, only by trying to remedy them.

Hot Timothy was also to take heed to the author (a man of acknowledged to the dectrine. Be careful that you genius, and confessedly the brightest do not preach any other than the dec-scientage star of modern times) as well trine of Christ. The charge indicates Subscribers from Laurester county that there was danger, even in the

teaching error, whon there was a rhurch and the world than at present When it is known that many of the Thore was, it is true, false teaching but there was perhaps not such a cor glomoration of truth and errorasm this ndvanced stage of the Christian era New some ministers teach a part of the truth, others another part, but it is the Juty of the true minister to areach the whole truth Associating as we de with the professed Christian world

sees, the defendent of the true faith there is danger of imbibing the error of others and dritting into a species of unbehef that will permit us to accemand teach only such portions of the truth as best suits our suclinations. Take heed, brethren, Stand last on orise of Darwning "Evolution," "Spon-tuneous Generation," and the "Ware the platform of truth. Do not dritt Theory of Sound," but who, by the current is strong but the farthful mans apon unmistakable data, and by ter must withstand it. If you sew ogics as beautiful as they are with the good seed, the revels of error, BRIEF NOTES.

Orders for almanacs are coming is The Brethren at Work comes in its

w and enlarged form. Elder Nicholson is holding good nd interesting meetings in Jersy. Brother H. J. Kurty has published reat little signance, perce 10 cents. Eider Jos. I. Cover has been preach ng some for the brothern in the Moone

Elder Solumon Beel plant of Va ldinor a series of meetings of Ell The good work still goos on in Dec Two were recently abled to

Elder D. F. Stouffer has returned from his western trip. He was absent oight weeks.

Our State Convention was a success The proceedings will be published in namphlet form

the Normal. The present session

The Young Durriple will be publish A Hantington Brother Kamert will

llustrate the lessons. The Free Discussion still o The old difficulties are still ventilated We mean "The Trial

Elder Grabill Myers is in Loncast ounty. Will likely speed the greater art of the winter there.

Bruber W. J Swigart is in S t county, canvassing for the school He says it is cold out there.

The Vertil's Ideases a new youth a paper, published at Mt Morris is on ie. It has no offitne

Subscribers are coming in en cinety. Some of our agents think Elder J S. Flory bay been travel

Wyoming Territory. He found a few avalous members there. The Waterloo church, Iowa, to build ng a commodious house of worship,

The Gospel Proteins comes in it

larged form. Twelve pages of reading Instead of Jasoba a the Rible class

as usual, on ket daturday eve ount resitation was a placted by Bry Brother R. A. Zook, our clork, box st returned from a visit to his fath

Shem Zook who is onite ill. He is in his 87d year. Brother Harries, of the Brithren of

Work, is still sojourning. When hast heard from he was in the vicinity of Manafield table

Elder D. P. Sayler says that the Antiotam church is in good condition A very loving and orderly lovefeast was held there recently, Elder Gubbl Myers sands us a list

He says he is doing all he can to is treduce the Palerry's there. Brother A. C. Namer of Kansus as isiting his friends in the cast. ourning with his brother John,

a fow miles from Huntingdon. These long cold evenings is the time to gather around the fireside and sing Send for the Brothren's Hymnol.

s just the book every brother should If any of our new subscrib-

us by our agents, fast to get their popor they will ploase notify as at once. We are analogs to have our paper resent all our pations promptly. Brother Swigart says he took top

uksgiving dinger with Dr. Beat bly, of Moveredgle, and it was an enjoyal affair. But there is nothing be relish on so well as lunds for the Normal. We have been disupposated in get

ting the bold in our office that we A printer from Waynesburg. was to have been here on the 26th her he has so far failed to put in been; purrance. This accounbehind several date

### Jiome Department. OTRL LIFE IN INDIA.

On the day of her marriage she is put into a palanquin, shut up tight, and carried to her husband's house. Hitherto she had been the spollt pet of her mother , now abe in to bothe little share of her mother in law, upon whom she is wait, whose commands she is mulic itly to obey, and who teaches her w she is to do to please ber is seband; miles decker be liken best, and how to cook them If the mother in law is kind she will let the girl go home occa-

Of her bushend she sees little or nothing. She is of no more account to him then a little cat or dog would be. There is coldom or never any love tween them, and no matter how cruelly she may be treated, she can never com plane to her busheed of caything beother may do, for he would never take his wife's part! Her husband sends to her daily the portion of food that is to he cooked for her, himself and the chil When it is prepared she pla denn all on one large briss platter, and it is sens into the husband's room. He eats

what he wishes, and then the platter is ant back with what is left, for her and the children They sit together on the ground and ent the remainder, having seither knives, forks nor spoons While she is young she is never allowed to go When she becomes very old if she makes a yow to go on a pri grimnge to some heathen temple, she is ermitted to go to offer a sacrifice pither for herself or for others, but this is only undertake jt. She always has ber Tu koors or bousehold gods on a shelf in onse, most frequently over her own hed, and to them she pays her daily de ing them with dowers; and so at leagth she draws near the bour of death, and when it is thought her end is just up percebing she is cerried down to th banks of the Ganges, there to Lreathe her last in view of that boly afream whose waters are supposed to be effect lous in cleansing away sin. As soon as the spirit has departed the remains are taken to the Burning Ghat the laid upon a pric of wood. In a few og remains but a little hely of sohor. This is then taken un and cost into the rayer Ganges. ch is the life and death of the bap

riest, the most favored, amongst these ugali women. The little girls are married even se

ang as three years of age, and should the boy to whom such a child is may ried die the next day, she is called a widow, and is from henceforth doomed to perpetual widowbood, she can never marry again. As a widow she must nover wear any jewelry, never dress her hair, never pleep on a bed, nothing but a piece of matting spread on the hard brick floor, and sometimes in fact not even that between her and the cold bricks and no matter how cold the nights may be, she must have no other overing than the thin carment she has

ween in the day. Acc and that of the correct kind and once in two weeks abo must fast twenty four hours. Then not a hit of food, not a drop of water or medieme oust pass her lips, not even if she were dring. She must never sit down or speak in the presence of her mother in law or either of her sisters in-law, un less they command her to do so. Her food most be cooked and eaten apart from other women's. She is a discrery ed, a degraded woman. She may never even foot on at any of the marriage coromonies or featherly. It would be un evil omen for her to do so. She may have been a high casts Brobminio more an, but on her becoming a widow, any, even the lowest servants, may order her to do what they do not like to du. No

elightest commiscration to a widow she her will immediately become one berself

on English paper, that they had been trying to take the consus of the popula tion lately in Index, and, as lar as they had gone, they found that there were wighty thousand widows under six Can you imagine the amount of unffering that little amutance

Some amongst the educated men of India are desirous to break the chains that still hold the women in slavery Orbers still desire to keep them down in abject submission. A native gentle a lawyer, only a short time ago

pleaded in the English court of suction Colcutts, for the 'absect deper of women," opoting the "Statutes of Menu," one of the most nacient of then hely booke He said ; "Menu tells us husband, her lard being dead, on her

#### DON'T. CIRLS!

Don't think it absolutely necessary to

ness, slaug phra

our happiness that every afternoon l ent in making calls, or on the street opping. Home is not a usere bots! berein to est and sleep—too dreary be cultured without company from abrowd; home work is not mere drudgery, but meeful ministration to those we Don't mestake giggling for obserful

rudeness for frank gavety, importinent

eches for bright reparters

ther hand, don't be prite formal stiff. for assame a "company face," eloquent of "praces, potatoe, prisms;" nor sit bolt nurieht an a corner, hunds, feet, eyes and lips carefully posed for effect An effect will be produced, but not the one you wish. Nor yet set scornfully ved criticoing scentally the dreyou. Make up your mind that your companions are on the whole, a pretty sice art of people (if they are not, you that there is something to respect and ike in each of them something to l of all of them. Determine to

nice time northow: then do your part to Be senial cordial If you can play and sing ordinarily well, do not refuse to take your share in en You are not expected to be a Nilsson or Kellogg. If you cannot play or sing. say so frankly, and do not be humilisted. You probably excel in some other as Even if you do not you can porsess that one grand accomplish

ment to which all others are but access ries, that of being "a lady"woman, gentle and gracious, modest and loveble

If God has favored you with the good gift of wit, of bright speech and elever eparteo, use it freely, only keep back the serentic shaft that stings as well as shines Let your wit brighten, but

If not so endowed, he content to listen and appreciate ncedful as speakers Your quick apprebension and obsessed responses will member of society as the more lively

Don't be vain! If God gives you the blessing of beauty, accept it us His gift, not your merit. You may take a incere and innocent, pleasure in it and n properly aderaing it, without vanity, if you but remember always that it is not the best thing nor the main thing and strive rather for spiritual and men-tal beauty, which will abide when physical charms pass away.

Don't flet. There is danger in playing with edged tools—to your own pretty fingers and careless hearts as well as to ruder mesculine ones. Don't be forward, bold, careless. Men langh, rote you "jolly, smart," etc.; but their real one word of lose or pity to bor, for it is respect and admiration, are for the mod-

supposed that if a woman shows the est girl, who needs no excuses made for | should all his life had depied, re her conduct How often we see one eponded 'Amen' to Christian prayers, after another of the quiet, gentle girls requested the singing of Christian I saw an account a short time ago in of a community led to the alter by bymns and an hour before death prayworthy men-girls who never were con- ed himself and declared that he

sidered "anything very special simply Jesus nice girls" (recommendation enough "This young man's soul is now in the who was the observed of all observers fore whom we meet all soon appear. wherever she went, and drow a circle of What may be his present and eternal

Innahing men around her at every solal gathering, gradually fades into a his Maker be stands or falls. But for description, neglected old maid. Some the warning of the hundreds of other of the "nice girls' seake old maids, too, youth who are similarly going astray. at they make very sace ones Men like to chat away an jelle hear with a frivolous saucy girl, she amones duty of the Gospel teacher to declare these, but when they seek wives, they

want those who need no apologue, in whom their bearts may safely trust. maiden may be over so lively and choerful—the more so the better—and yet be true to womanly delicacy and self-respect. Fireworks sparkle and

kindle their light Dear young girls, your lives are full of poble possibilities There is but one thing earthly so truly admirable as a Christian lody, and that is a Christia 'gentleman.' If an "bourst man be e mobilest work of God," surely ar "hoogst" true woman is His loveliest Therefore, young maidens of America

NO TISE

## reculd you that you may be kingedaugh ers indeed, all glorious within, all fair

There is no use in putting up motto to. "find Bless our Home." tether is a rough old hear, and the spir st of discourtery and redeness in tar by the parents to the children and by e older to the younger. There is no

use in putting up a motto. "The Lord will Provide," while the father is shiftspeaker to modify his statement instant less, the mother is shiftless, the boys re-fess to work "or! the girls busy them lves over gongaws and finery. is no use in putting up the motro, "The greatest of these is Charity," while the ongue of the backbater family, and sally so sin is dispensed at bo tea table There is no use in plac-

ing up conspicuously the motto Liberal Man Deviceth Liberal Thomas the money chinks in the puck of "the head of the boneshold," group ing to get out to see the light of day nd there are dollars and dimes

Wines and tobecco and other laxuries but positively not one cent for the church. In how many homes are thes mottoes standing-let us say bangungtarea una, which serve only to point a

est and adors a satire? The branty of miet lives of treatful honeful fere anded, free hearted, charitable lives is one of surpassing leveliness, and these eves shed their own incomparable fra grance, and the world knows where and them And they shall remain fresh and fadeless when the colors of the pigment and the worsted and the floss h

## nway in their loints - Errhanor. INFIDELITY A POOR SUPPORT.

Bradianch, the sibrist, at the close of lecture, invited a response aross and told how be and his friend not by sentimental effort and reflection, im bad been Methodiste and had been led away by scoffers. Jim became a skeptic, but ope day coal cobs fell or m and be thought he was killed. How be did "holler and cry to God! Young man, there's nothing like coal cobe for knocking infidelity out of a man?"

Rev. J C. Jerome, of Patchogue, tells of a dissipated journalist who was a bold disciple of the blasphemous Inger-

But, when three days before the end he was informed that all corthly ope must be totally shandoned, did be still hold fast to Ingereell and infelelity? No, no ; but after saying to a minister of the Gospel, 'I have deded God,' be anywhere else, it will rell back again. elevely turned to the Level Januar Christ like the stone of Significant

condition, at is not for man to say; and in view of his life and death, as known to this village, it is the sole has to such a life and to such a 'death bed repentance' the Bible extends very little hope "

### EXAGGERATION.

Some habits are so appropriously practical that a movement to menthem is the only way to detect them The beam in one's own eye is less noticed than the mote in another po

A family while at the breekfest table no morning pledged to observe the strictest verecity for that day. A men her of the family tells, the "consenses,

As a first fruit of the resolve, we usk give yourselves to Christ: let Hum of ed the one who suggested it. "What made you so late at breakfast this morning?

> She hentated beens with "Recense I couldn't"-sad then, true to her ompact, said, "The truth is, I was lazy and didn't hurry, or I might have been

down long nea-Presently one of them remarked that he had been very cold, adding, "I never An invairing look caused the last

ly with "Ob, I don't think it was so told after all A third remark to the effect than Miss So and so was the homeliest cirl in the city," was recalled as soon as made, the spraker being compelled to own that Miss So and so was only rathplolu, justead of being ex-

So it went on throughout the day good-unturedly accepted by the subjects id giving rise to constant corrections

in the interest of truth.

One thing became more and more urprising, however, to each one of us and that was the amount of cutting lown which our most careless statements demanded under this page law - Youth'

#### HOME A human life I think, should be we

oted in some spot of a nutive i where it may get the love of tender kinship for the fare of earth, for the la bors men go forth to, for the sounds and seconds that bount is for whatever will faded, and the very frames have rotted give that early home a familiar unmis takable difference amidst the fature widening of knowledge; a spot where the deficiteness of early memories may be inwreaght with affection and kindle acquaintance with all neighbors, even to the dogs and donkeys, may be spread,

> but as a sweet habit of the blood. Earth and World The grand difficulty is so to feel the ality of both worlds as to give each its due place in our thoughts and feelings—to keep our minds eye ever fixed on the land of promiss, without looking away from the road along which we are

to travel toward it

If you tell your troubles to God, you at them into the grave; they will nevor rise again when you have committed them to Him. If you roll your barden

SHELLER. — In Mt Carroll, Carroll county, Ill., Set 13, 1830, brother George Sheller aged 64 years, 1 month and 20

He was been August 23, 1816, in Franklic county, Pa., and united with the beetheren in 1859, and lived a consistent and faithful member until be died. He was to respected as a Christian by all wh capies and three children to moure the er, but they need not meers ices, but they need not mourn as these w have no hope Brother George bove Regering and poinful illness with Chron untirges and meekly submitted his soil to the will of the Lord, and resigned his breatl to him who gave it, and we hope our great ors is his eternal gain. He was a kind and loving lunchand and father and alway ready to lend a helping head in times of need, but he has left us and gone to that happy world where there is no more secron pain nor death. Peace he note his nell-Purried occasion improved by brethren George D Zolliers and John J Emmers from ad Tamothy I 6-8. In a large concession of relatives and sympathicing friends. (Brithrin of Work please copy )

BOWMAN.—In Aughwick church, Hun-tlagden county, Pa., Getaber 26, 1880. sister Catherine Bowman, 1984 50 years, sister Catarina. ... A mouths ned 1 day.

She leaves one son, an ared father and nother, brethren and sisters, and many friends to mourn their loss, but we hope it is her eternal gain. Futeral occasion improved by the bretheen

SNITEMAN -- In the Barren Bidge otogr gation, Augusta county, Vo., August 28, 1839, after a very brief silness sister Suzas C. youngest damenter of brother Henry and sister Sarah Susteman, aged 19 years. seven months and 11 days

Funceel services by the brithern from Rev. 22: 14. "Thus in the midst of life we not

menis, Sarah E Miller, aged 18 years, i eval, 11 have edine Personal services by Rev. Thus Latherson

rem Issesh 64 6, "For we all do fade as a esf." She beaves a young hashand and a sitle daughter to moura their low, Her remains were buried in the Hobbs

OADWATER -Is the Root Bleer of gregation, Filinore county, Muss., Uct 18, 1889, sister Jenne, wife of brother Derns Brondwater, aged 25 years, 2 mes., and 10 days. Funeral services by brothe

HODES.-In the Wadness Grove district HODES—10 the manual curve is stepbrasen county. Ill., October 18, 1889, of coccumption, citery Ensura J, wife of brother Frenklin Rhodes, and daughter of brother Win R, and sinter Caroline. brother Wm R and sister Caroline Moure, agel 22 years, 9 months and 28 days.

Passoral services by the brethren from Philipians 1: 21; also read the 16th chapte

ALDWIN.—In the Johnstown dustrict. Stpt 10, 1830, Annie May, daughterel brother Science and sister Elizabeth Faldwin aged 7 years, 11 meeths and 1 This makes the fifth of their dear children

the parente have jet into Siring, and the oldest con lest one foot, so this family has been miled upon to hear many truthles and serrows and needs the prayers and sympa-thics of all. Funeral services by the broth-

SHORMAKER.-In the Ogna Creek our gargation, near North Manchester, Ind gergation, near North Nanchester, Ind., Nov. 8, 1890, of typhoid fever, sister Mary Jose Shocosher, aged 17 years, 10 months nod 14 days Fineral services by John H. Wright and A. Leedy J. Warony

HUMBAUGH.—In the James Creek con-gregation, Hentingdon county, Pa., Nov. 10, 1630, David Brambaugh, aged 67

10. 1880. David Brumbaugh, aged 87 years, I menth and 39 days.
Feateral receives by Gos. Brumbaugh, assisted by Gos. W. Brumbaugh of Cloves Creek, Pa., in the Lutherge shareh, man Markheshurg, the place of the residence of the decrease.

LUTZ -In the Aughwick congregation Huntingdon Co , Pa , Nov 26, 1880, Bro Huntingdon Co., Pn., Nov. 29, 1889, Bro. Jacob Lutz, aged 50 years, 10 months and

ys. ral occasion improved by the heeth ren, from 2d Kings 2 I.

## WHAT OTHER DARRED CAY

"Can't is sie use contemptable Is the Bable is well reduited by Wesley on one is discrease sell rightions brother by pointing to the table and issues. My broker, there is a fine negonitative relified-mal new? Weether the caution brother partock or not of the rien rands, we are not informed. Must likely be del, for mon who can are

they have had of the missionary of farse of the Christians and the Baptists of America. The people of Earons (we menn people as distinguished) rope (we mean people as distinguished from the hereditary rates) long for free institutions, they are coming to realize that Protestantism and free institutions so together. And they know Door Promiter and, in port, are maintaining a Theo logical Seminary. The Gordian Esp-tists have pushed their mission work jets Dominark and into Russia, and we

What has been and is in Gamay and Sweden, may be in F more, Am-trin, Belgamo, Holland. It is the tes timony of well informed witnesses that to the Gospel than France, and that nowhere does effort produce more won-derini and abandant results. The peo-ple are really hungry for the Gospel.

"No doubt there is false trucking i

"No doubt there is false turching in the Church sow as there always has been. Of your own elves shall mea arise speaking perceives things." So it there is no shall be a superstition, part towards indifference between the personal personal personal personal personal battler the removabered, all supersoliton is not Romant, there is supersoliton connected with 'unmerson,' with 'assission benches,' with 'protracted meetings." There is no employed that There is no subject mostings. There is no subject that superstitute cannot be linked with. There may be superstition connected with Bable reading, with 'asyeing prayers,' with 'holy communion.' He who can free binself from these is a vise man. But when he has done this he must take heed lest his knowledge pulloth up' and it becomes a at-blug block, if not to others, as least bims-if. Hence there may be anon be another bims-H Habes there may be another tendency to our wise mun-towards indifference about God's truth"

It is true there may be more or levsporstition connected with all our re ligion, and it is perpliar, that so many will make greater sacrifices to carry out their superstitions notions, and well defend them with greater /eal than they will the truth, may have superstitions notions about immersion, how is it shout sprinkling. which a large portion of the Christ world have impound will answer as a salistitute for immersion. Then again some are so alread of superstition that they reject everything. Such are no better and perhaps werse than those that are a little suppretitious

"There is one great cut in this country which we can great cut in this country which we think the pulpit mad the press ought to do do name more. Irrequestly than they do—that is, the habit of getting into debt and omining no effort to jusy. Cut a same box consistent Christian and not streve to pay all his debts? Can some be a Cornelium and the control of the country of the count

the globe where the Christian rangion precials. But it is not the case. Fur from it, and there are even some min-rs are whose sermons do no good be-cause they are presented by men who are not considered bonest even by men are not considered bonest even by men

of the world. Whisty se presented the great will of this country, and it is a great curso, but we doubt whether it does never harm to the cause of the Charles than the lying and dishnessly of solvether hambers, whose promise to pay is not work, the paper it is article on an. The Charch is not the place to so. in sneerity. A consecutions objector to sumptions food would have exid nothing, but would have expressed his conversion by enting only the plainest things on the table." for fraud and dishonesty."

There is a great deal of truth in the above remarks. There was a tune when a brother's word was considered "Without attempting too-lassify fields do diffinitely, we do not heritate too, if the conditioned in a note, but that confidence on the diffinitely, we do not heritate too, in the conditioned from the mention of the most of the most of the most of the most officers, of the diffinitely do not be as each n good repeated to some been a created that we do not have each n good repeated to some been a created that we do not have each n good repeated to some heritages. intended honesty. The church has perhaps suffered as much from this cause as any other. Prode and other ends that are apparently excepting into the church are very much ismented, but why not lamont more the evil of dishonesty? We, too, feel that one ministers ought to preach more on the subject of honesty, and our periodicals ought to give more attention to it.

## Correspondence.

## From Beatries, Neb.

Nov 15, 1880.

ivo a description of Nebraska, and how we like it, &c , &c , yet, but us some want to hear from us I will try versly is here, nersons with limited mesus can do better here than in older States, from the fact that land is cheaper, and I think the soil good wherever I have been. Of course there seems to be some differences, but all can be sorted. We have bottom land, table iand, rolling land and some tumber land, but the timber had as not like in many of the Eastern States, scattered all over the country, but is conjoined to the crecks and rivers. Persons

uanting timber land must get it along the creeks and revers. For my part I don't want it as it is plange more or less broken, but generally strong land. Nebraska, as a State, will compare, 1 think, with any other m the for farming purposes and for health, There is one mistaken den in the Eastre-petting the wester that spring wheat don't make good bread. I heard that, and behaved it, has it is not correct. the best brend for the longest time since we came to Nebraska, we ever had since we keep house, and most'y Asregard mude out of spring wheat health, we never had better health than in the last year. We had a chils the first year, but they have left I know some that have been here for six or soven years that never had chills, but we had them the first year, yet, was bonuse I don't know how it presen rill be for crups. Last year the corn

the drouth and chinch bug. We had some dust storms, last or mer that were not pleasant, but that ward blows more bere than in the East. I think is a mistake. Get on ome of those high mountains in the East and the wind blows there too. If Door Promotec

crop was excellent. This year it is

not so good generally. I have some ay they crop will make forty inshels

to the zave, some fifty, some sixty, but

ing up in Gage county. There is a times amongst us here, but I do not know about one mile from Beatrice as think that any of us used suffer much. ing anywhere in any country.

As regards somety it is better than in the cast. The reason is, I think, western society as made up of castern people, and when they come out here they are thrown away from their assocustes and must form new ones. There is a better change to get homes here A young man who is industrious, and a little energetic, can got a home here and pay for it from his wages. I think this is about the description Nebraska deserves at present. If any doubt it,

ARCHY VAN DYNY

Memoral. Dear Berthren Jennie Broadwater, v

of Darin Broadwater, shed Oct 13th. She was sick three works and a few days. Funeral discourse by brother Win C. Hipper, Paulms 30 4. She was imried in the Brethren's graveyard by the side of her infant child. So leaves a kind historic and mony friends to moura their loss Her death cast a dark shadow on our neighbor. Door Primitive. We doubly sympathize with She bore all her sufferings with paas death was approaching her it could life was broken to she wanted something done. They ver, Belauger, Frits and Brabaker. told her they could amoint her and she

to do better. We hope the words that fell from her hps may sink deep into the hearts of those to whom protty good standing. they were spoken. After ahe was through talking and was anointed, she ages twolve lambels of time quality told thom to come and hid her good ed to drop to skeep and lay for a few hours and then died. My dear friends you that have not made peace with od, give your hearts unto the Lord while you have health and strongth. Hen't put it off You may not have re much time as this woman had. It is an awful thing to fall into the bands God unpropered We know not what a day may being forth. Suppoyou 'were snatched from this world into eternity without any hope of ralvation, where do you think your som would be through all ages? On the other hand the death of a Christian

for a bright and happy would, where no sorrow, suckness nor death over outers, and where they can be in the ore of the Lord forever. Does it not cheer us on our way to be ever weary in well doing courage and press forward and apward that at last we may win the proceand there is some light corn caused by be crowned here of eternal glory.

only an exchange of serrow and trouble

From Bussell, Ken.

The brethron and sotors

of the next try to first with a los ferrors. Emigration continues keeping and the continues of the continues

It only learns us how poor people can live. As far as I know the members the appropriateness of the following are in good spirits, and we are trying to keep the ark moving, if it is

We have a good cuptain to stoor the ark. Many of us got no wheat last summer, and some no corn and have no meat. Some must buy all they need. Some of us got as much torn as we seed so we can get along. We all live in hope of having a good hurcest next year, as there was a large mt of whent suwed this fall. with seed wheat this fall. Wait one year on the money, with seven per cont. interest. The wheat looks we generally, and so far there are good

spects of a good erop next year. The people are generally healthy here. The weather is usee. The ground is frozen somo. We have had a comp! little snow storms. May the blessing of God rest on us pll is my prayer. Yours in Chris

Jour Hotterers From Freder, Nob.

Brother J. Uritz and

the bereaved husband; but the Lord as wife of Munhattan, lows, narrived here able to eastain us all in all our trials, and is now maisting brother Joseph Brubaker in breaking the tience. The night before she died she life. On the 16th of October a love became alarmed as to her sonis salva. Icust was held at brother Hinor's tion. She sent for the olders of the house, and notwithstanding the in-church and desired to be taptized, but not be done. They teld her, but still The ministers were, Snowberger, Hon-On the 18th brother Horning, of 111. was willing, and after that she seemed arrived here on a risit and a series of

was wrong, and are the state of the and mostings held. This church, or arm housed to meet her friends in heaven, was organized Nov. 18, 1879. It con-She admonshed all her friends precent sists of two ministers in the second dying degree, two deacons and sixtoon key members, and up to this date is in Dear Brothren

> worth seventy cents, corn is new being cribbed and demands sighteen onts. Fuel can be bad at the following . Cost, seven dellars per ten ; wood, at from \$2.50 to \$5.00 per cord Now this is fifty miles west of Lincoln, the State constol, and to compare this with older States we are far ahead of times Land is running comparative low, and would say to the friends in the coat. come and see us.

E. R. FRITS. Нопе Арми.

Nov. 13, 1880. Dear Prinitive :

Being urged by many to write and inform them of our safe arrical at home, and believing the majority of them are readers of your excellent paper, will you be kind snough to mast the following for the Dear Brethren; information of all.

Northern Ht., whose name is Legien, meeting may result in the salvation of and whose hearts are incorned so kindly souls, pray for us. Elder it Hyde is toward set, I am again permitted, sixty-two years, and on yesterday through the kind providence of our morning going to church he traveled benvesty Father, whom I desire to on foot three suits in twenty minutes, worship, to sit in the midst of my little. How many do that? Very few at the unbroken family, and to see upon advanced age of axty two. Who can their countenance the expressed web bent brother Hyde on foot-going to the country get restlict and proves planted to breach the wind, I thank of the Dorrance checken cut a country in one shown. During my day; which of the wind, I thank of the Dorrance checken cut a country in one compression of the fourtions were going to the clickies. If there will be no difference. The Norrentee 15th and were made to feel constituting the Northern Batch of the jown yet obvers a hostor. We should limited particularly three meetings come home. During my stay I visited church, Some men might do it if it

who does not try to live within his ference. Emigration continues heavy much rather avelant than disown and several linerals experienced ag-Pleasages there framed obligations to the same by the design government of the same by the design of the resonant to the same by the design government of the same by the same and the same by the same and the same profitable. The much encouragement received while laboring in the Muster's

cause has greatly strengthened me and is applied themselves to my mind "Little deeds of kindness. Loke the beaven above " My visit was pleasant but not you

plete, as the time was too short, and especially do I feel grieved when I think of my beloved brother B E Miller and family, of Clarence, Towa, see but could not for the west of more temp, and would kindly sok them to wipe out the big black mark, and I will promise to do better next time. said forgive. I am now at hame, the place I love Thanks to my many

From the Bear Greek Church, Obio.

Our communica came of on the lith met. Units a number of oficial brothrea were present and among

thom were brother Robort Miller and our aged brother John Hunsicker. The preeting was an enjoyable one, and the members of the Bear Creek church were very much edified. Although in the past Summer we have little our troubles and trials, yet the Lord has blessed our labors with about ton promuions. The trials about that polition are not you onded Our elders of the petition in have, as I understand, appointed a gen eral meeting to be held in Samuel Garber's district. Dec the 8th, for the fur-

ther consideration of the same JOHN W. FITZGERALD

From Woodbury, Pa.

Nov. 21, 1680.

Our quarterly council was held yesterday, Nov 20, at the Repla-gle meeting house. The business that

was before the meeting passed off as usual. One of the things that was done was the advancing of brother J G Sayder to the second degree of the ministry. Brother John Kulsley, of Indinus, societed our elder in the installation Brother Kni-ley is doing some preaching for no and has had good attendance so far. Expects to remain with as antil Monday evening, the 22d. then be goes to brother Jacob Steel's congregation. Brother Knisley and wife seems to be enjoying themselves very mach among us, and our prayer is that God will bless their Jahors among as in turning souls to Christ

D S BETTOOLE Maria, Pa. From the Coast. N J.

Nov. 22, 1880 I am now us the midet

After an absence of eight weeks vis- of a glorious meeting. I desire the ng relatives, friends and brothren in prayers of all God's people, so that our fourteen were going to the election. This

## ANNOUNCEMENT.

## The Origitive Christian FOR 1881!

that Beethern, Sisters and Friends: We solied a continuation of your of comings to the PRIMITIVE CHRISTIAN for the following reasons:

Frank It is the object and first or tablished periodical in the Church representing the Gospel Visitor, The Christian Pamily Companies and the

Second it has over steed solid and firm in laboring for the peace, union and prosperity of the Church, and for the proportion of Primitive Christianiwin the world

THIRD, As contributors to its pages, re have the names of our best and sest telepted brethren and sisters of Permin, Our "Sermon Department"

will be continued, which is highly appretisted by our readers and especially by our isolated members. Figure that Correspondence and

Causeh News Departments will, if magable. In much botterand faller than ver belove All the news of the Courch will be carefully gathered and premiered for the benefit of our readers. SINTH One candul and consentive perso will be faithfully continued, and one boat efforts shall be not forth to quintain and promote mace and union among us. We have full and implicit and shall continue to labor for their

SEVENTO. The PRIMITIVE CORISTIAN tine niway a been the poor man's paper. Noger, to our knowledge has a smele upper broother or sister been reflaced our sonor. We have practiced liberality on this direction to our financial loss, notwithstanding the very liberal help we have received from our kind-hearted d the more fortunal Faunts, For 1881, the Patertiva

old Gospel Ship.

CHRISTIAN will be changed back to the 6 man form, statched and out, and other, solve improved. We hereby guarantee Dyor Brithron: to our residers as good a paper and as nor published by the brethren. We ot say befor and more because we think it wrong to encourage competision and strift among us as publishers. For the above named reasons and nore that we could add, we kindly and proceeds invite and of our present reades to renew your subscription for 1881. of some of you are living a distance from the agent and cannot see him or her son, send your name in on a postal sad tell us to add it to your agen'ts but. It is necessary that we should have the names in as soon as possible that we may have there booked and ently for the now volume. No matter how many sample copies of other papers may be presented, or how great idirerments may be offered, don't al-Law ponrection to be persuaded to Dear Primative

halance of the year reggand especially We had a joyful time. There were

To one agents who have and are still laboring so faithfully for us, we feel grateful indeed. It is to your enerry and preseverance that we are indebted for much of our success in the

that we promise to do in the future, as the prayer of your unworthy broth we shall continue to have your aid er and cooperation Where there are no I will inform your many readers that agents at work some one is solicited to this is a good county for produce. All go to work for us. An outfit will be but at oner, on application. Every the Lord for Has blessing. one of you are kindly invited to assist in enlarging the Phinitry's list for 1x4 For any limiter information send for Avent - Outfit

## 21 NUMBERS OF SURIBNER'S FOR \$5 00 Dear Buthren

The righty Manifested November member of Service's Monthly, the Discountal Insue, appears in a new court, and begins the The increasing none herity of the ningatine is shoughly endem of by mount rules. A year ago the mouthly or culation was shoul 50 000 copies, during the east wine months it has averaged 1th 000, The first part of the now feare

sagenc "cleayer, "The Life of Peter in Great," was horshed to October With No crober begins I'm! II , Peter the Great of Ituler and Heformer." which will be an od re, upon the juri nicesty pub the robbishers make the following energic (1 ) New subscribers may obtain, for \$5, days's Mentily for the coming year, and

the previous more numbers. Poleusry to t table, 1899, which include Part I, of "Pet the Greet," Mrs. Danson." Mrs Dergett's "1 outslans," etc In accepting this offer, twenty-one numbers perpetuation. We shall stand by the (2) They my obtain the previous twelve members of Scotter's elegantly boond in

n cloth, two volemes, contucing of Peter the Great all of Cable's "The Grandinsines." with the name here named above, and a year's subscription Begalar price, \$10.91 All back sellers or news dealers will take subscriptions and supply the numbers and dumes mentioned in the above special offers

without extra charge for pastage or express or the publishers, Serburt & Co., 743 Bread way, New York, may be addressed direct pattuse. If we are ommodate the poor way, New York, may be addressed direct tro ought also to have the paironage.

The regular piles of Scribar's is \$4.00 a year, 30 costs a cumber.

## d arrespondence

From Coventry Pa-

We have been having sauch reading matter as any other pa some extra meetings at the new meeting house at Harmonyville The new house was dedicated to the service of God on Sunday, the 7th of November The services were ably performed by brother J. P. Hetric, asseted by J. Conner. Brother Hetric preached every woming until the close of the meeting The result of the meeting we leave Two young persons have made up their mind to unite with un Hope they may find peace in believing May they truly have occasion to rejoine that their names are written in Heaven; may they give themselves on tirely to the Lord that at last they may receive a full reward.

#### oprouraged to work for Jesse, "for our labor in the Lord is not in vain From the Gratist Church, Michigan.

and as good a paper as any other firm October It will long be remembered in the brotherhood We expect to The weather was warm, and people have the Pannitive in its new form, were comfortaile in our test. and dress ready for a Canternas Pars. Mers a number of brothson and sisters from a distance with us. Brother Noah ear for you It will be the "good Henricks and wife, brother John Brilo'me" of the f-ast. Renew your sub- hart and wife, and brethren Price, Geo. erription now and send us all the new Long. J. W. Hincy, Miller Residence on the that they will get the Refer and Dulbaper, with some of them in soon so that they will get the their families, and our home ministers.

ided to the church the s and six the Sunday following, and som were about cights added to our number sint a but spring Sureral wore expelled, but the arle is We number at present still going on. about tiller members

May the refreshing shower of the past, and we hope that in view of all Lord be over the whole Brotherhood We have good bealth in general

From Mescow, Idaha.

Nov. 9, 1880

ty to give your few items which might porhaps be interesting to a few of the seldy blessed with temporal things do not realize how morels praise expirtude we owe to our heavenly Faupon us, or we would raise our hearts mora from the earth's vanities that the to ownes set of en becomes Crops in general were good. When we left Indians, the 20th of last April, re did not think we would raise a thing this year by which we might seast on life, but execution after we reached our destination we planted some garden truth. We raised corn, benns, pans, carnots, cabbage and pot-On the 24 and 3d of June, we planted 13 leashely of notators, the greater part of them we did not culti vote at all, and to our surrerise we due over 300 bushels.

There is a memberahip bera of about thirty of which Elder Issue Hershey sas charge. We have three regular special transmissibly. No additions within the last year. This is a freety sentry, though they claim to mist bountiful crops every year, frost does no damage unless it is accompanied with freezing.

While we are isolated from all of ou old friends and brothren we are favored with much botter health than we were previous to coming to Idaho, and that e approciate very much Yours finternally.

S I Perrey NEW ADVERTISEMENTS

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## EARLY MARK DOWN OF PRICES. It have goned became or content to the latter part of December to track down prives wit selection to closing up the habeste of car Winter thousand from the recent in which is have backed a larger hardway up the larger larger to be on the content of the part hard or part hardway to the larger hardway to the

Monday, Nov. 22d, the Great Sale begins.

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Lord and to the devil that

## VOL. XVIII.

Serme Department. OR:18T OUR MEDIATOR.

BY W. J. SWIGHT. For we have not a High Pricet that can

at to touched with the feeling of our tours ; but was in all points tempted so we wer without sin —Heb. 4 15. It seems to be a prom I religious that there shall be a me stor. that there is seen nerson be-

reen and and the penitest. The co seems to be too great from the finite God to the lowest sinner, con s mediator-a middle man-some ise that is between God who torgives and the positiont sinner who is to be Under the old law media tors were the priests. They seemed to have arcupted the middle ground; they officed up the sacrifice. Paul in writ the Helsrow brethren draws very many figures and illustrations from the old law that were familiar to

to illustrate some important troth that was to apply in the New Dispensation, and he uses this figure, the high priest, as a pre-figure of Christ; when he writes this text.

The pressis became very corrupt in the Old Dispensation. They came ac-cording to lineage, through a prefamily or place in a family eribed They were not chosen out from amos the people. At first the first-born made the offerings but after whole is only through certain femilies, and these persons had to prove their lineago before they Because they had not presed through the same experience, bud no had the same trial, they consequently could not enter into full sympathy with those persons who came to co offered for their sine They could not be touched into sympaths with the poor and orner, and the o fering was probably received with contempt by the prices. Paul draws a comparison. " We have not a High Prest that cannot be touched with the feelings of our in " We see here, the propriety of Christ becoming our mediate see the g roduess and mercy of God in iving us a mediator who can atmesthize with us, breause he has pe through the same ordeals and suffer ings that we have been called upon t pase through. He can sympathize with us because he has suffered the Men frequently bave as es of religion which they have falled to exemplify . Not so with not cell upon you my brethren and sievers, to result any nutation to which your flesh is being which he had not bimacht to ordine The relation of Carse, among other things, but this superiority over every other religion that the world has ever known , that he came and scaled that ish his own blood and exemplined every precept given. We have

the Fother for us and to be us it were clinto followship with God Christ, owing to the sufferings he present through, thus becoming acquainted appropriate with the self-initial parameters of the contraction of the

HUNTINGDON, PA., TUISDAY, DECEMBER 14, 1880.

thing similar. If you have never been an passable. of sepretto torong one, the derestfulthe suffering. If Dooth has never on, present sin but breight him to the vergerfyielding, fit seemingly at the of the forlines of those into whose fam- best moment he tie up and fee a hon self from the thrail m of the erroy seifies he has come. We attend the fuduper. And he is sain a free man He area the crome a all its magnitour of sorrow fell and we find very tender. Ah! we come into sympathy aved ones; but we on of his trail viste, betared yet no away to our business and soon form t the scene and the feeling. But not so of seas soming, of contracts th the bleeding heart. The wound is clore names of victors then meroduces continually open, and while we no the thought of paron and reforms tin, and ste who tid boom a harden od, bad and fallen wretch, has the there are loving once serking the hilldepths of her errin bears by ken up ade ush weeping over the little mound that has been made there. We counted She falls down a terping penitons The a tars of Bouland bes eater into full sympathy until our own sten down and be alters of the hearts are made to blood word 95 Confines builded. They p my together fored bereavement in the lesof our deer once. That mother only the orneg, but seling, ter, fortorn can symparbize with her reighbor little ones die, who thus b

No person, unless he has passed similar five, will be a understand the anguish of soul experi into whose family some relentless epidemic malids has entered, and takes one little victim of er until the firends circle is left entirely vacant, and the chaldless parents how their heads together in print, and whom denspings brack frail

followed her own dear child to the

Do you remember fifteen me we were forced to realize that Prof Zuck was dead? Do you know how our hearts were ma blend? But do you remember on that Monday evening, when his clay lay in the library yonder and as ne saw ding and weeping over the roffin led, would it have been necessary for any to tell as that she was the marker of the dead? We felt t ader ly and deep'y, but we could see in the each of that mother 1) at which a mother only on feel when a dear with tender and beloved of her, has gon the way of all fish. But we common spectate this feeling satil we have sed through a similar expensence And does us our graf was, best was de per and more tender and I thought tooked at her who ein love like a mother? And who can comprehe ner grief save her who, too, has looked apon her beloved, once present we had not now decarted. And so it a lowing Savior, that came down from nesven and took upon houself desh umunity, who ruffered and hunwould and thursted and went over the sins of Jeru-niem, and most of all, was outed like as we are, if we had not

My. Hol'and, in that selms able ports, n at ansance from setted life. He presents a character that has falle She has become dwed in She comes in contact with anconceives the ides of his moral rain-knowing there an is no possibility of possessing his purity. And she

a placest to our our level to

heart, Nother to I contemu thee, go thy way and do a prore on " But

what of all the? I thousand other sermons would have been trustless in reaching her. His arguments under senters would have statterril with the west. The distance che-m between virus and sin was too deep and wide. He descended to the plane of temptation-fot to sinhe could sympa h ze antir that who dilled the reached by that who is was rose. He had come down from his elevated

sphere, suffered temptation, resisted its power, and she was reached and And does it not speak to us of Did not be have the toletter appeal?

Did he not humble simself to reach the whole falls n race? Do we ever hink what it means that Christ camin human flesh-kft be com even to muncle with sixful men What did he brave aid to what did he On! the worder of the glory and pare rot God We look at God's works and we read God in them, but God is greater than his works. You con pere of mark nery that works with admirable prod lan, but that ma hinery is not as great as the mind hat made it. The reductof the inch dual is greater th a bis muchinery We look around on God's works, and they exhibit his pover, we look into boavens and they show forth his handiwork. Away over youder hang trd but, ghtterme lamp, hung out against the wa of the sky, and Neptune two and a all hisbors of make out, and beyondtre still systems of suns and start " The beavers declare the glory Truly, "The heavens occurse the g power that made them and which exanch a Sarior we could not come teads yet far out into the infinity of as uranco space-that power that looks upon all did rome down from Heuven, He did suffer; He was tempted; He was

Oh how wonderful are the wee God! but God is greater than his works. The mind that formed is creater than the things forms Gol is away yonder out alloof his crearson, yet everywhere present, infinite and holy And we muse How wonder away tion that sphere of gre power and glory, Christ came down in the forth of floremons, if I can und walked the earth as you do. His We hour of bass, an age of pain a m sment's

weary, a ling head had not were to But I doubtless believe that we tee. \* He bungered and thirsted, sometimes make a mistake in regard wandere lup and down the hills and to temptations. We attribute things lso. All the to come cultors of Judea. near to us, that he might reach us and might as well be fathered by our-selves at once. We have oval inclina-tions, lusts of the flesh, pride of life, r decon us. Ab, more. He was tem ed to the histor end, and then tax He was tempt and we ask God why he made us so; death for all men. Tens is the condeand almost conclude that, if we are set peion of our High Priest that comes decrete from the istinite made so, we must grotify our nature glory of the beavers and the eternal But not so. Three natures are given brone of the King of Saints. He us to control, elec grace is no better than nature. Let no man say, I am mes us a man of sorrow and requainttempted of the Lord, but ye are drawn od with grad hearing the complaints of hes people, and never tired of them the character of our High Priort. And surely be can be t-uched the feelings of our infirmaties Probably the severest suff-rings we have to undergo are sometimes from temptati and the evilane. David suf at | and doubtlers many palgrims tomand. Carist withsteed.

at and doubtlers many pagerons to they suffer from it. But all the trapta those that we are called upon to with stand. Curlst withsteed. He was so with sin. Although you hate sin, tempted in all points as we are; not yetyou trifle with it, only the three temptations that we promies, and then when you get into and of in Marthew, but at the very trouble you at ribute it to the Larl, and has moneys, when he west into the bame it on the devil, and it isn't fair last measely name and book survivery You have indused it and consequently against am, units the blood from his it comes to you and it is your own by dry or a group of gory, it fault. If you are alread of snakes, get b de was so hard to say, "Not my will but them out of the way, and if you have These temptations he radius is in have puthing to do with it. You see there is no temptation to remember the anecdote of the man wanch we are subject, through which who wanted to coupley a courbean.

Three persons applied for to job. did not pass.
But there is a second point in the Whon asked how near they could drive the whole the without going

was tempted, but he was without am-There is no grander presentation of the God-man in all the volume of his mission, than that which shows him firm, pure, and unfleeching when sosailed by the fary darts of Sa an, vafkeep away from it just as far as he feriog like a man to his temptation yet strong a God in his ondurance to his temptation. Through the trial considered-has char acter pure and spotters as the entradow Ob, so we wonder t ange ie throngs gathered around, minring and praising when such a qu play of holy integrity is made? "Per through saffering " But although men do not have the

ny of Christ, yet he gives them his ornice by which it is possi sast temperation, and Sature has no post an individual except who to him. God is stronger ti su Su Go d is more powerful than evi and all that is necessary is that God he used instead of Sause. "Overcome ing evil do gon I, and thus evil is over

me in ourselves
It is the yielding to temptation that
mose per sorrow and not the temp tation itself. Why, when you go three a treal and resist t mptation whom you have not yielded, when you have not allowed your passions to become manters, you teel happy, you feel good and you teel to only life, because you shown youngives equal to the occasion and have come off conquerer through him that loved you. No, sor row is not in the temperation but it yielding to it. When you once yield, on comes shame—the shame that fid-How de'us vound sohouse bridge some ductive are the powers of S,can, but the sting of bitter shame is sure to lol

away of your own lusts. We triffe with sin and temptation. We provoke temptation and make comp romien with sin, and this leads to prester temptations. God trees men but be tation vo tored from it. Pour, patent J b was under the 6 ry trial. Bunyan suff red yet they seem to like to trile gruine them, and like to back at them, and spect that I want to intr duce: He to a certain pre- pice without going over, the first one replied that he could so within a few feet of it; the cond thought he could do better, and

> could, and he was empoyed And this we want to do with ain. We want to keep just so far away ir m it as we can. We don't want to feel that we prouble to result it. We pray most carne-tly, "Lead us not into templation," and yet we provide it. It is not an indication of a str ng man'to feel that he is able to meet on and yet not yied. The strong man is humble and meek and fears on and does not ted his strength in himself, but in Christ We are taught to avoid the appearance of orth. Oh, there would be a great deal of deficulty avoided in the world, if this was ob erved. There are many persons suf tering a great deat in this life, when I believe, they only have indulged the appearance of evil. We may be tempted and not sen, but it is not right to eballenge temperation. We are not in tallible but we have every promise of Christ to anceor us, that we, ted may reset the power of the Prince of dark nees. Reset the devil and he will flee from you Oh, that we could

said he would go within six inches of

it; the third replied that he would

Satan, get thre hence. But we make compromises. Why, the very way we have of saying "mo," means 'yet." So that the invivedual who wen's to tempt you in Situa's stand, knows very well whether you mean sea or no. S melim s there are agents going about the country and they want to sell you tomething. They understand when you mean no. Oh, the betterness of sen! An They un is recard from the mar

with the determination of Christ say,

And so does the enemy of souls under-Very often you say no, when at the same time you wish you could as yes, and so you are underided. A tive so-a determined so has son And I want to say to you young and women, that it should be a in that way that your for will understand it m Don't say no in that way that indicates you are The company of an evil person is no advantage to you, and the you cal that acquaintance the bette. Don't be afraid you will insult some y the determined no. Sometimes it is the best way to get rid of them Some proude, the devil for instance a bint till they are knocked The least comprehence with gill lingers and directly b elf. Resist the enemy of souls, aberwood it is your on a loss, and Satan sill have such nower over you for evil

we have said can sympathize with us, and does. He can be tenthed with a feeling of our infirmation. He will stoor or when sure affection of tomotation comes. Had be nover been female think his sympathy cond not be then come to hom seece scalify, and with more programs. will bear us, and bless us, bo cause he has passed through the same ordinals? If you want sympathy, go If you feel the burdens of ed through it all. and hears every one of your groups And more, he has passed through death. Is it not a comfort ug thought that when we come down to die, that even and comfort us. we have suffering, we reflect that Christ duffered, and he sympathics, with no end when we are sorely tempted, we chould thank of Christ, and it will help is to resist temptation, for we know of Christ's life saw nothing else than such executoness Ob how it must have tried him, when those with whom he labored, and these with whom he epent a greater portion of his life, were too dult and blind to comprehend the spirit of his mission come into sympathy with bom! And Can such a one not sympathize with us? Even in the hour of death n have him to meet us so a hiend the will is fulfilled by the peformance

and Mediates There is nothing makes the head twim with uncertainty, or the heart cink with doubting fear like passing through a dark unknown cavern, with out a taithful knowing guide-one who has presed through and knows it on we come down to enter the dark experience passage of death, rist will still be there, as our faith-Gil sympathizing guide For has be sot passed over it, and does he not its terror, and its subjects' fears, and can be not sympathize? "Through railey and shadow of death, I w fane no evil, for them art with and stuff they comfort me. Oh bon full is that symputhy, and frow easily it is touched And how continuity is a country. And now tions are to be governed under the gor-ciotion appears the plan of redemp-pel dispersation. He says. Whose late, even in the sudering of our High ever shall put away his wife, ever pt Priest, for that very suffering beings for fornitation, and shall marry an bein high to us who are horn in sufferother commutation. The given one cause for "which
or given one cause for "which

Essan EXPLANATORY

BY DANIEL BEIGHT In owner to Butha Sonon Lone Brunn, Ohio.

[Your letter of inquiry is received, the P. C. betcre the present volume spares, I will obserfully do my partnare and send it to the edite Your letter contains three points for ·ideration: he crime of forecation and that of duttery . 2nd. Whether one, having sumitted the olime, can have for giveness of the same, and be received. Christian dispension that party is acases mentioned in 1 Cor & 5 10 othe under the one head of judgment though he or she wre dead. and passishment? These points are considered, and the following is the re-

formulation and that of adultery. For electron is a general term which up-For he applies it first, to " the in Christ had the same temperation that continence or lewdness of unmarried In such a case it is discon perted from any other vicintaes of God's law. He adds ' Also the crimand conversation of a margaret case he tells us, under the term adul

very that it is on the part of the mur ried man. His second, definition is no "[Scriptore]: (a) Adultery; (b) in-cest; (c) idelatry." Hence we see that the rame of formention is the abord public stroughts stone over which weighing heavily upon you, go to must pass to commit the more seglent fromes of incest, rape or mistory. Each of the three latter includes the

tormer, none of them can be committid but by the crisis of fernication. sent show to the state of the same is the same of the same is the past through this gate also? When (Lev. 186-29, 2012) When commitwe have source, we reflect that Christ ted by compulsory means, it is called had source, and be exampathized when rape. (Dont. 12. 23-27.) And the same crime when committed in connertion with the breaking of one's marriage vow, is tacked adultery. (Lev. 20-10, Daut. 22-22, John 8-3, 4). Hence we see that adultery is lorustation committed by married per sons, who thereby their marriage hed and break the boly oneness which constitutes matrimony. Christopakes this ooketh on a winigh to last after her," that is, has a desire and will in b cart to commit forpication with her should an opportunity offer itself, taking the will for the uct, has, in his earl, "committed adultery with her fready" (Math 5 28.) But when already "

> of the act, then adultory is committed in heart and dood When the Phoriscos brought the idutress unto Jesus, they say that she was taken "in the very set." (John) 8:15 What not? Why, the not of mal respectation or foreitation with a man who was not her bushand Hence when the Jews woked Jesus concerning the Mosaic law of a man writ ing a bill of divorcement and reading his wife away for any and every causthat he pleased, which was I used upon the minerale of the "lurdness of these th, I will brusts," he does away with it alto-ime, thy gether, saying, 'from the beginning ort me," it was not so." And then be in-titutes

the law by which the marriage relations are to be governed under the gos-Radic companion.

Thanks and peaks be ever given a man many put away his wrig, thin who took away the sting of and not commit adultery. That concath and not write grave or its wistory, cause is fornication. The principle

Exhibited of whe present to strately, lower in formation. The principle [2], 1-b, not against the principle of growth of the present of the principle of growth of growt

the dedicatest of be marriage bed, to the Counthauss and the 7th chop- and ins from this, God toon makes a suvs ? Marriago is hon- ter, which is an answer of Paul con- mot rable in all, and to bed undefiled," cerning this subject. In yes orable in all, and to hed undefiled," learning this subject. In reviews tu mon (ERc) 12 - 17 th German reads: 11, he speaks concerning the mar-warrings shull believe homenable by least where both husband and wife all, and the bed annifold." But when are present electric this state, Table are tumous designed to the size of the state of the st stroyed, the matmovial toresunt mattaul agreement th with a third perm, then that man summaried and it they cannot remain sings is no more morable no more thus, then they shall become reconsecred, and the inscent party is by color with such other ugain. But in Christ's law, granti the right to be voice from 12th to 16th, he speaks apparate from the gilly and be journed about another class, one a believer in to another compans in hely matri ("arist and the other a disholiver mony Under the Jewish dispensation the guity part was punished by capital panadanes and under the cror sater is not under bondage foreign to the insecut one in regard brought against Paul concerning the to their former manage relations, as are, aret,

Your second quotion is, Can one, baving committed se cruze, have forgiveness of the sam, and be received unto the Church's I do not exactly First. The difference in the cross of know what come on have reference to. If you refer the man, separating from his water because she commutted fornication with anther men and then marries sno.ber op, I answer posiguilty of any crace if he takes a second wife. He former wife, hav-ing through figuration defiled the unites she is by beartfelt re contains thursel Mond of Christ's augument, he berdefiled when he is hibite with her may not be about this in the sight of God, under the new dispensation where, I herry reports against judg-

megi," when the once of party cores back the guity party upon tree opentance. But when a wife leaves her bushed and one Kerself unto another man in torrises, then it " ial emisation beforethe ford," her for mer bushend "talks her again to be in sech a tribat vibrat vibrat to take arother e-mpanson is bely mutrimeny This privilege is beed upon the priiple that underlied God's word where be says. "It is not good that the manahould be along," (from 2, 18, Paul says in 1 Cu 7 2 " Nevertho less, to avoid forciention, let every man have his own wife, and let every wife have her own husband" does not say his termer or host wife but his some When his first or former wife has defined bonch by being joined to snother man, tuen it is not only against the word q Ged to take be neam to be his wife, but it may be ut terly impossible. She may have chil dree with her second husband and h content, and nowiling under any circumstances to leave him and return to the former. And so by not allowing

the man to take another belpmeet, he is jarcyd into the condition God has said it is " not good for the man (o be, and into that position wherein, as Paul b dicates, he may not be extong enough to 'avoid formi ention." Right bers I wish to call the attention of the brethren to the fact that the practice of the Church is antiscriptural on this point.

For example A wife deserts her submed, and though he tries to win her back again, abe, nevertheless, loses all bur affection for him and finally joins herself to another man in mar rieve. In such a case, if the man woods net to take another wife, the church decides with an unconditional-No! If it while in an apconverted state he takes another wife, and nRer this makes application to be

ceived into the Church, it refuses him except on condition that leaves his second wife and takes his leaves his second with and takes has of some work some and outside of former one ugain, or clse remains unconfered. It is not stranger, therefore, married. The former is against Muth 19. 9, and the latter is against Dout.

never depart, let ham depart, a bruth out mass. The tree objections are, area, "But to the rest speak

spoke of hontself. But the mean is not that the ford does not aniction mint he speaks or commands, hu-But it is to distinguish from what he says converning the married. In verse to, this he ease command, yes not I, but the Lord. By which he menus that the hord has already commonded concerning them. But corning "the rest' the Lord has not given a communit and now night offices and to give such possessed, that if the unbeliever will depart let him depart A brother or sister is not under bondange in such cases. Second word "bondare." It is said they are

not under bondage to fee top ther, but are under bondage conversing marry ing noon. But that this is not the curis cerdent when we compare the tw uses. These spoken of in verses and 11 are under bondage. But the rast in verse 15, are not under bond The towner are not under land our to live together. They may seen ate but one under loudage marry egain, but be reconsiled with each other, since they are both chry The 'bondage" rofers to the when the unbelieving departs and lives man, defiles her marrenge brd, she a broconcilable, and so the believing a tot under bondage," but is at liberty

to marry again, The language of your third noint Do not all the crimes moutle Cor. 6 2, 19 come under the one bead of judgment and punishmen convey the alex that all those criseannot be foreiven but fall under the fine judgment and eternal pumphs That such is not the case is plain when you read the 11th verse of same chapter There Paul save And such were some of you; but ye are washed, but ye are sanctified, are justified in the name of the Lord caus and by the spirit of our God. Hence this is a direct answer to you second question. They who have committed any or all of these crimes cur he " washed." be "repetified." he ! inc ified," by the spirit of our God, in the

elearly, and practices more truthfullupon the practiple and down in God's erning this subject, is the exruest and heartfelt prayer of your unworthy broth Rethlehem, Pa

THE MINISTRY OF PAILURE BY THE DEV. J. DAN BARK.

God's purpose with man is to make him he something. Man's purpose for himself to do something. The object in the one care is the perfection of character-mun's selt. The object is the other ease is the secondishment

that the two purposes should ofco

ait in his own sime, that he may sucre in fulfilling the higher end Sur blue Viewed in this light, may a strange and otherwise meaconnede fudure, that was inmented as spastortupe and ea would appea in its frue nepret, as a divine favor at bleesing. Thus it was social to save use the trees the sources are the opening of Europe o Chistianity and anlightenment. It by the failure of Columbus to find a bettern route to the En-t Indies that may bigo the discoverer of a new continue in the west It was the failure of the Harmonet and Paritons to maintain beir freethat made America the Protequit and liberty-loving nation that it is. The hark over the story of man's achieva stents, as though the whole great high failures in every plane and embers of aut and of color ture, politics and abliosophy.

Xad yet, when applied t vident, man unturally, perhaps necessurity, shrinks from failure in unmiti gat d fror. It is no easy thing, standof a business enterprise, to s through one's tour-diturned over much! else than electroned plans and binghted hope, if not absolute despair. Even righteons Job, when all his had been swept away, was fam to curse the day was learn. From the bole when he Trabbite, when all the victories of his faith scenied finities and in vain. unested for himself that he might due The weakness of the flesh quarts and shrinks from the surgeon's kente, ever wante it Loows that therein has its only hope of life. to recognize the blessings of failure without a murson, to surrender his own will and to accept his God's-this is the duty of the Christian, and his

privilere alono No thoughtful person can live long before be will be coestrained to cry

out, "Who knoweth what is good it man in this life " With mexperienced views, faculties and powers untried and unknown, the young especially upon entering the world, usually bare altogether erronees aleas of worth abilities and importance. Their place are laid according to their de ires and ambition. Their methods are the methods of presumption and over weening self-confidence. If successful according to their views, mesery and rais would, too often, he the anal rasult. Therefore God mercefully make them ful at the very beginning of their eareer, in order to show their ignorance, their fo'ty and their nese By failing he tempers their ambition, enriches their experience, cornects their errors and aircouthers name of Jesus. And they can be re their powers. He sweeps away the reived into the church. May the day sandy foundation of their a ot iar when the church sees more hope and conceit, with all that they have built thereon, in order that they may build need upon the enduring busis of character, talents and sol

id attniuments. From what have temporal and eternal, they have been kept, by what they, perhaps, conside the cruel blighting of their hopes and brilliant prospects, the young can never fely know as the time, but the my see it, and be grateful for it, in the future , though, perhaps, not until they enter that state where they shall w even as they are known.

When I first entered the ministry," said a venerable clergyman, "I imag med the whole word Was just years the sinner, confound the skepue, and draw forth the applicate of the believer.

aims I began snew, with a been and contrite heart, and tound the only when I am weak then I am fong". It was her early failure the sed that and saved bim from being

vais, self-glorying preach diure points It as often not until at the way that we now where our life-work lies, and whist it. We much bearlong in one rection, or drain dy on thetream of circum beedles stoners in un: the until striking sor are painfully shorked To Mother Supler of Philadelphia at seen rock, to into a sense of bere and what we use. and where wi what we ought to be the Lord is with thee." Such was the plod on a un occupation, however did not find, by the rod of fadure, waken them

ers, in the city where she lives, was made what she is by the failure of her must gloning prospects of domestic happiness, wealth, pleasure and honor. tad been the envy of her fashion able a quantances, the set of her famsuddenly God took everything but life from key. This yay In her deep destroy she looked up to that Saviour, except, whom she had nowelst left, on cartle. And in his service were brought out to her, all those gifts and qualities, all of nature, which since buve mode her the kingdom of brover of their chemity, and made to conquer ed destroy the lower, settish and car-

of oursities that in some put be brought to light by no other means than factore. There are dispositions than faintre. There are dispositions our approximating. In one of the that seem harsh, may impathetic proud peter, the other in development, and selfids, but with whom the is only (Pb lpp. 3 12-14) No one can be a the rough outer crust of the real solf, which holds within its inner details a fullness of faith, a richness of love, and a wealth of hope that need but to he liberated from their parnel propos to chance the whole being of the carth ly one to an image of the heavenly. Many of these mostiles are the very est recential to true manlines and therefore to time happiness—the elements of real strength and of endur-

It is the blessed ministry of failure to diselose and develop these qualities Wearing away the mese glitter and shoes of superficiality, this ministry gives thoroughness of method and excution Proping us of the caph growths of vanity and presumption, it directs the vital force into one or two main trunks, producing a healthy, symmetrical and frustful developmen of character, It breaks up our reliance on self, and places it on Him who is shooting window and infinite might tempering the judgment softening and wing the heart, and bringing the stubborn will into a manly subscepting to the will shut alone is almighty and wise. White taking the sharp releaoff our tongue, and aweetening the acstun, it removes the elements of workers from the soul and draws jorth from its depths those latent muslthis of tree strength and greatness and be "treek and bondy in hours," upon the jest and swiset so that the settlining and the "treeman" waters that, though often depend on curth, and "sect our our a visual wind for each may hing forth of the most that the property of the settlining of the "treeman" is one of to send "o'm a sample". Py servey, teach "support and beseff of man, wa are re o'p months receivily. He is another level, "Bone man," "do the"

came out of great tribulation, and have minister to an honest self-ognination, fore are they before the throne of God, a hone-tful, and serve him day and night in his he that sitteth on the temple and throne shall dwell among them. - The Symbou S. bool Tour

## THE SUPREME TEST.

REC H BALSBALON . Hall then that ort higher favors

as ecouption, however gm is was the aumanuation of the constoringly and even prespectously, if, coming Messiah. But now Emmanuel by so ding, gifts and qualities that is a fact, and to every mother and God noto us for other nobler work, ore daughter in Christ is may be said with lets tello dormant, unused and unetequal propriety, "Bleved art thou
toyer Many, indeed, doom themasseng women." The call and comselves to such a shallow and welcas panionship of Jesondors not perfect our the shime, and is it down at the set are. Many more would do so, pature at one a. "First the blade, then hand of the three of God." Therethe ear, then the tall corn in the ear " to life, to the dis First the embryo, then the labe, then covery nod employment of talents and the yenth, then manhood, and hastly facial ice before anknown to exist then have been and motherhood. We grow and thus to their development 'unto in grace and in the knowledge of our ugainst bun-eff, ki we be weated and a perfect man, must the measure of the Jord and Saviour Jose Christ." And saintin our mind. "Hele 12: 2, 3)

in this growth, many suctors and exbranches and excressences sell-serificing Christian workers and must be louged off. How often have especially successful Belie class teach. I been assumed when I viewed the dead, day rubbish of my life, by only for the flame. And yet it has its val ne. After the fire but done its work the askes make an excellent fertilizer. Our purging and stropping does double cavice; it conserves vitality, and the ily, the er its would of wealth and for | debris fraction the CCC, 1852 our being. God is a wise and good and generous Husbandman. What are you doing for Jesus in your old age? Speaking and writing

me for Him, and living much. Ab. this the great scoret of power and uscpleading with people is well imough in its time and place; but the great standing sermen is a goody life Walking with God," like Earth, Loquing step with Jesus and basing the life ablaze like a son with the co ouet outlishing of inducting Derty this is to preach the Gospel " in the oustration of the Spiret and of power;" this is to witness by the trit he, this is to verify our baptismal vow , There are hedger spiritual powers reprot the Incaraction. Our being upprenended is ever the goal and mepiour apprehending. The one is com-

> loublut deciph of Jones and not be despised and r jerted of men," mock ed and murdered, even by some members. Our door at and screet would are given " in the house of our triends." Jesus knows how at feels and he know how to heal. It was no pastimo for

fied to wrap Himself in flesh, and take his lot among the moor, the downtrodden, publishe, somers and bar tota. He keer what score and bate and persecution and spiriting and buttering and scenarging and spiking

would meet and dog him from the manger to the cross. All along his ini way of self denist, He saw the gross stigg before him, even coming nearer and nearer with its letter igmomenty and cruel testures. He is on pasters. He never turned one step et of the way, would not so much a turn a stone into bread by the nower of omerputence to meet the most pres rsonal pocesestres on a fleeb-flav orner principle. On how small a point hauge our eternal destray and what And God called the light day and the large concessors, and how recklessly, darkness he called night." We all we often make to the fic-h. So did not Je-us for at the fost of the cross and behold the light of duy and the durkwrep out our shame and guilt on the test of the dying, atomng Godman. If we rightly hours to know the infle-hed and the tree yielding fruit after his God, we will think meanly of ourselves kind and the rain which Ged send-and be 'sacek and lonely in heart," upon the just and unjust so that the

washed their robes, and made them excessed on the other to bring us to were garbored together rate use place white in the blood of the Land. There Christ, in the placedest areas of and that by him all things were eroondemnation as Godman all this met, and we are and it we will but allow our-safe, because "thi righteemstess of selves to reflect it will surely prove to

> This is salvation. Then good is re- word is truth turned for call, as wheneye gass for Further we notice that God's word God, heir of hell. What numbers this "From dust thou are and unto dust wall sweep out of ic church into " the blackmes of durkes forever!" many glot their abree and revenge grave where the heaty returns to the with tongue and on us greedily as a stast from which it was taken. Is this turer lans blood. In Christ is transp led and Scale and will explicit for the

sake of spite for cel and unaginery off nees! Alas! Ast "For the joy out was set below Hon he endured the cross, despising tore we are exhapld to "look unto Je sus, the author ad finisher of our faith," and to "coorder Hos that sai

fered such contribition of sun What amssing, repiting words these! They third heaven of twee and combilence and courage. Janes says '16 many thores we offend all," and a greater than James has sal, ' wee to that by whom the office cometh". (Math 7.) Our very cogerness to de ruelst may lead aganto error. The of

fence of James as mentive and includes all saints. The stones of Christ bitivo, are excists all Christians Consider Him. Thoking gate de This is the cliever's palladium woin is tenth. Speaking and writing In this he is papplied, in this he

fights and falls and conquers, dies; Here forever. What are we come for Jesus at home? "Have the chim testimes where the control of the control of

least of but human weakness and bu What can builty. One single falure and he ignity ' Touly, 'the shigh calling of fighty. Truly, "the stage calling of God," Would it lot be a shame to come up before the throne of God and been his honsered position. One little acho med a physical wrock follows too little om und his soul loses it spot no trurt for Jesus' sake We may win grep buttles and slay a happiness. Man always endangered thousand Pho houself when acting upon celf-depend-When the losics fell beary and tate, shall man claim supremacy " it is obligatory for " him that stand meckness! Oh, the forbearance! the love! And the is our Model, our away all care and rely upon self "

Brother our Hone our Salvation. INCIDENTY.

to DAVID'S BARRIES Intidelity is frequently advocated and see goes for as it say there is no God and that they do lot believe the Bible

There are a low questions which we desire to investigate. 1. Is there a G

strength Our help comes is from Go We receive our derly food from bim. 2 Is the w rief God trath And in this happy recognition of God's When we book back to the create of the second we must there was a Suour daily brend." preme Ruler, far if there had not been these things could not have been ere We need in the book of Girno ses. " In the beginning God created the Heaven and the carth. And the carth was without form ned void , and darkness was upon the face of the deep And the sperit of God moved upon the waters und God said, let there light and there was light, and God ouw the light that it was good and tiod divided the light fro on the darkness et on which we know that the plate It becomes us to bow very live is called the earth, and where we ness of night, the brautiful fields and the herb yielding sond after his kind

zorance, weakters, vanity, and full during brightees in the realise of per-takes. I becam new, with a latest feeture above. "Three are they which distance nucler the or which is "the When we consider that by the word of ation of dath -a severe, in- God the waters under the heaven turbed repose is his to enjoy. Then yet out of Christ, would you have that peace passing all understanding, that d ofpleson. In the steel, we are reminded of his power, help must come from God. Christ has offered the means of grace. The pitu will but allow our of sulvation is complete in the dec safe, hereaster "the rightconsuces of series to reflect it was surely pro-God is fulfilled at " "re-welf as low us. us that there is a God and that his lion on the crees, "It is fulfilled." You would be the right report. It is

within your province to come and procommon let cuit, an wheneve gree for printing we notice that God's word within your province to come med partegor of demonstractive post." We are is infelled. When Adam transpress of the S. By yielding debethere to diverse modern the law of God's was said to him. law, you may obtain help, the blood of Christ will be applied and you sans all washed away. Then and only then shalt thou return." How often do we reases that my which How fellow our friends and neighbors to t ometh from God. Dunkak Oho. not a good evidence that there is

know that he is a man?

Shired of Ohm

Man should be lord over bis on

body, to care for its wasts, &c

are lought with a price

ated man from the dust of the curth

and breathed into he nestrile the

breath of life, and man become a brong

Where I the patien that ever ur

us and brathen nations are those who

do not enjoy the glorieus light of the named of newer

ered without the Bible? The la

THE PROPERTY. Supreme Ruler and that his worl is truth. Though the midel may my there is no tiod. If the insidel doc It is a reasing time, probation has not believe the Bible how does he

sed and the harvest is garnered What shall the barrest by? Just what the sowing has been; the unjust will be unjust utill, the sighterure be ruelstrons still. There is a finality Grace has ended and redemnts How do we know that the week of redemption has cleard? Because of the 1 Cor. 15 1-28) that the mediatorial

Again we first that in all the writ-ings of Moses, where he spoke of Christ, the Missiah, that should come work of Christ closes when cometh the end, and find in the all mail. This as Myers suggests, entirely exclude to the world, it came to pass, and the audice of restoration. We are why when Christ was in the world our Lord and his apretter su cuphate to his disciples of his second coining cally presented the idea that now s and of the end of the world, and told the accepted time, and pleasi with men them of the signs that should come to not to harden their hearts, for i in a whereby they might know that future lde, after death, there would be les conince se mean-These signs at no more rema-son, no more hope, but coming to pass according to the word a certain leoking for nedignation servince we have the evi wrath. The practical thought is, what dence that there is a tool and that his is the present life to me. What we soy we shall rose If we are sowing b the mirit, the barrest will be glotious it to the find, desolution and wee MY HELP COMETH FROM THE LORD." Dane brothern and sixtors let us water DI v. P. HOSERHAY and pray that we may do the death of Man with an me Joseph officer By or intellectually, has nothing to

## Strad? Mrt. Mollow Co. P.

TEMPERANCE

Take a drink to stand the cold, be

an plage familiarly spoken sings the late cold season. Welt we believe If augels kept not their first or that as sunce of prevention is ammend the following prescription ! lost be full,' shall we cast these in seed of of a stanular This Capsicum : red popper in the ped, not broken,) senid as a ten, sweeten ans drink freely before being expessed to the he himself has no real control over his or 14 This is not only a preventative nersonal solt. He belongs to a power but also an excellent cure for a col foreign to houself, and that power is especially if taken before retiring. 1: "Ye are not your exu, for yo a reed tonic and has not the demon of he intexicating bowl in it. Try it Then if God owns and controls a wender, if you are experted to the sold we must depend upon him for all our winds.

## DETTERNE ALMANAG

B. Berell, Da

providence we pray, " Give us this day The Brethman's Almanac for 1881, as God provides the now ready for destribution, and all or dess for them will be promptly filled means and we could the means. His bles-ings crown our labors and we reap It contains worything complete that belongs to a regular Family Almana. and enjoy the fruits. It is from this exalted source that we receive our spiritual food. The redeemed can ever It also contains a large amount of it toresting, b-oful and religious reading one their heart-trings to the tune of matter that is rich'y worth the small God's unbounding love and redeeming grace for freedom from sen, and as serial Last assiderable attention and all corrections and my were tonde up to tere milk of the word and grow in the the day of rublication. pages, is nearly bound in strong papers stature in the temple of the Lord All were, and will be sent pretpaid, help conten from God and thes the all desureg at the follo Christian is glad to acknowledge with Single copy .0 evats, 12 cq 100 copies, 8400, 50 copies il conts. 12 coples, \$1 nu gratefulness, from the deputs of his innost soul. The sin-tettered soul reat hundred tates eriving liberty from tied in obedience

Ir our moders will be kind enough to divine him. Oh, joy inexpressible! A consciont e toid of effence. Though to send us the names and address elements surrounding him may be such beether ans are not taking the eething and the turbulent waters PRIMITIVE CRUISTIAN, we will be plea-

## Che Primitive Christian. TERLISIPES VESTELLY

BENTINGDON, PA Dreember 11, 1880.

AND | HE BEUMBAUGH,

MISSIGNARY BOARD

# At our late Annual Meeting, the Brithree's Work of Evangelies was commuted in the charge of Annual Meeting. Also the Dan-ial Massan was transferred to the same body, and it a now known or the Brithree's Down he and Foreign Massan Essad. The Schwing by twitten constitute the present

ard : sames Quieter, Huntingdon, Prupa, T. Bosserman, Dankirk, Ohio, cosph Le-dy, Authorh, Indiana brech Ety, Leva, Illinois, Author Brubaker, Jose Centre, Lowa,

OFFICERS OF THE BOARD. Er och Ety, President, Jemes Quinter, Trens S. T. Houseman See's

Tue address of Bre. John Frits fee o months will b. Evoter. Nob., lox 170 instead of Munhattan Iowa, as heretofore.

----Kanaas has redeemed itself from the ourse of intemperance by an amondment of its constitution, which not on ly probabits the sale of alcahelio drinks but also their manufacture.

WHEN prople retail Standal, they always pround they do it unwillingly, just as we sugar coat a pill to hide its bitterness " How very true and how frequently we see it illustrated.

NEXT work we expect to place be To our readers the PRIMITIVE in its 16 page and calarged form. We hope that everybody will be pleased with it and make renewed efforts to help to enlarge its circulation

Is you have not seen a late copy of the Hour Merrer, an eight page paper. 50 cents a year with premium, edited by brothren J S and W. H Flory, get a copy fre

In Manisterial Last, Brethren's Alma fac hr 1881, second same commonting with G should be Garber instead of Gailor It is requested of all those who have the Almanae to crase the mme Gailor and insert Garber in its place. This can be done with a lead

Wa will have on hands, several bundred copies of the German Minutes of A. M for 1880, which we would be pleased to dispose of If any of our German brethren are yet unsupplied we

THE A M. Report for 1880, contains things that will be of as much intorest to the church years after this as they were soon after the meeting. have a supply on bands yet and will be pleased to fill all orders for them. It contains 99 pages with index, and well Jo-us, and have received his discip-bound. Price single copy, 25 cuets and culture they are only cyphers. 5 oopies 81 00.

vory next and beautiful new head for "E 1881, and is determined to make things leave nothing undesetbat he may this k will be for the good and entertsinment of our young tolks. Bo sure and subscribe for the Young Dyfor 1881, and we will all do our

we would publish some In | next year," dian items if he would send them Cortainly we will if they are spy oprinte for a religious paper

In some unexplainable way the adoss of Etder J. P. Hetrick, in the Brethren's Atmanue for 1881, was obanged to 976 Mur-ball Street. ald be 1114 N. 13 h Street Perla delphia. All these wishing to correpend with him will please make a note of this and make the correction in the Almanae

By request we print this week an rticle on the fornication question which we want to be the last. We pref r not to inve that question v tilated any further through our columns. The dection used in discussing questions of that nature is not, as a general thing, such as is adapted to a public jourent. Hope our brothren will now let the question rest.

\$1.85 Any person sending u old remains the Phinirive Cuntarian and Young Disciple for one year this off r we cannot allow the nevel agent's percontago, as it makes the co so low that we cannot really af hard to do any more and give you the good papers that we desire to do xpect to make both papers fully wor h all we ask for them, and hope that all will appreciate our wishes by being widling to pay for them what they are worth

THE American B blo Revision Comnittee have completed the revision of the English version of the New York; ment, and transmitted the result of their labors to England. The British committee will meas for December for final action, and the University Press of Oxford and Cambridge are expected in a children with the committee of the com ormoni Colorado, pied vore, editor, or in settle voted New Tournmont in hom on a postar card and you will February, 1881. The Old Testament will be published two or three years The American Revision mittee have given their time and 'abor for eight years without compensation The auto-sary expenses have been provi fed for by voluntary subscription Christian Index.

A CORRESPONDENT to the the Mor-Stor discussing the subject of on "Edu cated Ministry," closes his paper with the following paragraph o Young man, do not be in too much have in jumping into the ministry Do not out across the lots. Better spend half of your whole lives in mental and would be glad to have them order, heart enture than to work twice as Single copy, 10 cents, or \$1,00 per long without it." We heartily endorse great want of the min-stry. It is likely that there is more attention given to mental culture than heart culture, and this perhaps, as much as anything olso stands in the way of true mety. Mental culture is good, but noises our minis-ters have been under the tutorship of

Hene is a beautiful lesson and we BROTHER EMMERT bas gotten up a bope it will sink deep into some hearts giand's greatest engineer was said the Young Disciple. He also showed us to be a man of no great talent, yet he one which he is preparing performed wonders, bridged terrents, for it He will be associate editor for pierced mountains, etc. When he came to a difficulty that seemed insura interesting for our young folias. Bro able he would shut himself in his room "Davy" is a great friend of the child: and nother eat nor drink that he oright concentrate his mind on that difficulty. Times of yesterday, the solumn rite of accomplished. We feel a deep interest concentrate an infect on that difficulty, I mad of yeologisty, the internal rise of generalized. We first despirate of a point which we great the first of the contract the despirate of the contract th See a sea, so we will discover of the transport of the see and to tribe insurance. Person to the set of the public of the see and the see

We wish to say to th. brather and all arers who may have a smaller feeling tat it is improvable for me to publish d'arriches we rotoivo.

especially at thatime received. Be mee they are n published at once is no evidence the They are only assting their time and may oppear just as a assemble six months afterwardes when first writ en. We do not intentional y treat any of our condutors with disco spect, but it become necessary some rmes to reject alcles on account of their emilarity tothers published, and for other rooms not necessary to state. In all suci cases we sak forbanrance, and to 'ty again'

We are spendin; au hour each day in reading Walfore "Problem of Hu man Loic." As fe as we have read we are well please with the positi taken, but stalt neventure an opinion ustri we have read by whole book. s highly spoken aby many who have As the objects upon which read it. it treats are of mversal interest, we be-peak for it a tide spread circula Human life is certainly a great problem, and it be-oves us not only to solve the problem, but to learn al we can about it You'll believe in the future existence ( the soul, but our ideas in repard to the sa ure and suturity of it is distresingly vague. Inthere are thorough who have no intelligent co vptons about the soul To say that this besk has fully solved out mystery would be putting it too a rong, but he bas put it in a tan Stelligestly and hen draw our own onelu ions. Thosubjects treu ed are of vital importance to our ministers

## dents, and three who fair to read at will sessais a great intellectual loss. INFODed voter and

Brother Joshua Wilson, of Hagen town, Md, wants o know of his son David Alfred Willin, who is a cripple nd uses a conk les. Any one that can give any inform will please report brough the Parus

> B. at W. G. P., and P. C. plan copp BEAT THIS

We call the attorion of the reader to the notice of "The Problem of Buman Life" in this issue. The price of the book is \$2.00. To give our readers an oppor unity of reading this interesting book, we make them the fol-lowing bloral: To any person who the PRIMITARE CORNELLY for 1881 and a copy of "The frehicm of Human or to any great who will send us six subscribers and \$9.00, we will send free a copy of the above book. c ub can have the those book by adding 81.00

## SOLEME BAPTISMALSEBVICE BY THE we are glad to know that these efforts OERMAN BAPTISTS YESTERDAY. are not in value. Every wook brings

our readers are all interested in the Frederick City mission we cilp the every instance of a genuine birth we following from the Frederick Daily We are glad to see that there are regenerated and have become "eew such bright prospects for doing a good work in that city: rk in that city : away and all things become new, a "According to announcement in the great and good work in surely bring

Mary Ann Miller having expressed a our grace opisions and habits. Have denre to unite with the church would, all the passed away? If not, there after satisfactorily answering the usual is som, questions, he admitted to membership in your The questions were then propounded to it should the and feeling the state of the st The questions were one proposed and were come had a girl not be experienced. It massered by them in clear and unfair crieg tones. This coremony over, after we should no feel contented it are the singing of a hymn and prayer, the bave feed and rumentregregation adjusted to the race folt-like following the vain fashions of mediately in the rear of Bruner's the world, they should now be disgust congregation adjourned to e race folt like followingthe vain fashions of City Mills, where a motley throng of ing to us. In abort, a should hatspectators, numbering perhaps things that we toronly loved. nedred, and assembled, drawn thither no doubt, by curiosity to witness so Not long ago a youn, brother tole ne he felt atmost discoraged in bis unusual an occurrence. The candidates offerts to be a Christian. Why? for baptism, accompanied by friends, cause he had so many tempations. He

were taken into the mill where they were armyed in garments suitable for the occasion They were then led to the bank of the rote when a hymn, beginning "Moskly His Head in Jordan's Stream, the Great Re deemer Bowed," was sung. After the singing of the hymn, the candidates, led by Elder Trestle, engaged is Leading one of the converse Eider Tro-tle then descended into th water while the congregation sang a stanza of the bymn, Nearer My Gud to Thee." The singing concluded, the didate standing in the water was required to make confession of faith, which being done, she was gently thrust, face forward, three times under the water, in the name of the Trinity The coremony was then conclude with a prayer by the officinting clder. The convert was then assisted out of question farrly. the water, and into the mill where a change of a vector and the congratulations of the congregation awaited gibbs ships so the we can look at it ber. This service was repeated for each convert after which the congre gation was demissed. The service family devotions. Do you esjoy them a :w? You had no special regard for the which have been cruducted for several Sunday a hool texture and hible stuweeks past, by the Gorman Baptists in this city, under the elequent preaching

public sasetus, y, you went to preaching because it was customary, but the see of E der Culvert, have been productive mone appears d long and dry. of much good, and have awakened a you feel now? Do you not feel tent it is a pleasant thing to wait upon the Loud? And then tree would not a on and the mode of its admin tion Elder Calvert's manner of prerather go to preaching, or the Sabbath onting the dectrines of his church is School, or the prayer morting thun to plain, carnest and logical, and as a conplec s of man-ament? If so o'd thing have become now. Do you only read equence he has daily many interested There is no doubt, that me ing the Scriptures, singing and religions (ouversation? If so, it is an avithe near future, as a result of this spe dence that old things have passed away. rial effort, a large congregation of G onn Beptists will be organized. Among and that all things have become new the leading dectrines of the denomina We hope all our young converse have tion may be mentioned. Tring immerrealized this change at sion, as the made of baptism; the be no longing for the flesh pote of practice of the ordinance of free washing, and opposition to hightion. The membership of this branch of Christian church is very numerous of this branch of the the middle and western States, and is composed mainly of the most substan tial and reliable farmers,"

BOW ABOUT THAT CHANGE?

ing home to Grd.

On Wednesday evening of last week the time for our Social Meeting, we had the subject of temperance, and a more enjoyable meeting we have not had for some time; and as we were so much In looking over our periodicals and interested we feel like telling our read ors about it We sometimes feel that ur own correspondence we notice that ur brethree, in a great many of the wo, as a people, are not as active in the churches, are holding series of meet tomperance cause as we ought to be ings. Extra efforts are being made to and perhaps meetings of a similar charinduce singers to come to Christ, and acter in the defferent congregations might stir us up to greater diligence. Mr. Taylor, a teacher of the Normal, us the elections tigings of sinners flo conducted the meeting. After the usual devotional exercises he read the Wo rejoice, and in 23rd chapter of Proverbs, and ther know that the angels in howen rejoice read an address made to Sunday School a copy of which has been sent with us. If all these new converts are teachers by Dr. Richardson of London, a man noted for his original investiga creatures;" if old things have pa-sed tions in temperance, and for his resear-bee on the nature and influences alcohol. In his address he made sever-

> "I Teach your pupi s that it is no on ire full sey to suppose that alcohol, in u-y of its forms as intoxicating drink 3 Ruforco upon those under s

care, that upon the whole range of that year. All prisons who will not use it time above with the first. They would have the content of the content of

A TEMPERANCE MEETING.

ing wrong , the work of grace

folt a desire to do good, bu not with

standing all his efforts to erust his evi

inclinations, they would rate up and

he felt that there must be something

erhaps, a mistaken idea. He bad

dielike for sin, but was tempted a we all are. We must not get the idea

When we come to Christ, Suran will

still tempt us as he did our Lord. All

we bave to do is to say "get the behind

us so much pleasure those old things

then it is evident that we need a deeper

work of grace in our hearts. Dear

Agein. Have all things become new

Have the purposes of pour life, the feelings of your beart and your princi-

plot all haroma num? There was a

no when you had no rolish for the

And then ton, would you not

d that there will

from temptation

But when we get a ban-

ne gave

Answer the

give bim much trouble and som

wrong with his conversion.

kering after the things that

reader, how do you ice!?

that we are free

flee from you."

3. Then teach the young that if the ting keyes mure in never mitalged, it is never felt.

t. Impress upon the young that, if the habit he indulged the difficulties of theorem at of the many it off are tended increased. The Mt. Morris Scho that the that what is culi- I a preferation will

to excess, and that the repit of an intempresso life will be their 5. Furthermore you may pech them by bistory and example, the est work, both mentally sed borbly, in

carried on without the stimulating officers of this agent, which so many look to for support in their labors. 6 K-ep this thought in mind, that alcohol has no daim, in a scionufic en-c, o be considered as a se-triner

either f hodds or mental life, or work 7. Ten, letly, teach in your Sanday Schooless regards a cobol, that in apruse by this doctrice of temperan and aliming the medesiness of this mest mechicrous of all agents within the resh of man, you are promoting a good shirb extends beyond your own

Weeney the above with the hope that i may be a help to some of Sunday School teachers in their off-ets to presore toroperance in the Salsbuth of. We do not have a great do al of Sixh a temperance or enuistrong The Churb and the Sable b School should be the best so-iet is, and as the Sunday Schol affords such excellent opportu pity to metali temperane principles, it It may are at a loss to know just how to go about this wirk, we would say impress those so prome upon the minds of your pupils.

Mr Taylor also showed by post b s to of the offerts of Robert Burns Edgar Por. Bay-Approca, died in the prime of life oulf was of intemperator.

would not railtobaces users ugly finms but mode the following point mon claim that it be pleasant pastime to smoke a segar. But suppose it costs only ten cents a week, in the course of net lieb would self tel pleasont pusting and would be beneft in! He also reformal to the influence the ladge could bare in han slong the exit of into inper-nes. He said. I belove the ladas have it in their power to put away the ptoxicu ang cop and he done is by no nears deci-

did, but they containly have a very great influence, and we would that the could led more doubly their resonnibility. It all in his would stand sloof from the mary agare's ion with young men who are intermediate in their bat its, is would no far towards reform to to a great deal of misery and wrotebedness in the world Brother H. M. Berkley made a short

soldress. He snoke of the two great rivers of evil, Intemperance and Fash ion and the only sale gr- und, in order to avoid being swept near by their rrents, he thought into alube incure He encouraged all to stand firmly on that ground, though it might at require self demai audescritice. S veral very appropriate soluctions were read truly felt that we had a good and interesting meeting. We helver this subject should be made a subject for our social meetings more frequent ly, and our ministers would nerhanell to make it a thome for the discourses. We need to have our moude red up by way of remembrance,

and then, too, we seed to do more work. Ir our readers will be kind enough to send us the names and address of such brothen as me not taking the PRINTING CRESTIAN, We will be please ed to send them a samp'e copy free. How many will do this?

BRIDE MOTER

Brothe Bashor is expected at Ashland

in or Preacher effice. Last Sunday was very hard on church The Mt. Morris School is Conrishing Nearly 200 handred studente

Elder Issac Price is again at Dr. Weiner's home also, brother John Ham ilten

Small nov it is said prevail to son extent in Philadelphia, and is raging in

Five yoong persons were baptized not long ago by the Amish, near Allenville.

Mill n county Pa. The Fall term of the Normal closed Priday last. The Winter term opens

on Tuesday the little inst. Bro. Oninter and wife and Gracie on a visit to their friends in Obio. Bro-O. will attend the Mismi council.

Elder Michael Soler, of Dallas Cen or, Iowa, has been quite ilt but hope are entereasted for bastecovery. At a Mission meeting of the Eugen

palians in Brooklyn, a plan was devised o raise \$1,000,000 for missions in India Brother T. C. Hollenberger will soon ove his family to Chicago He he

If you want a good and chean hook and paper send \$2.50 and get the 'Problem of Life," and the PRIMITIVE for ISSI. All our patrons say that the Alma

is the best yet published. No family in the brotherhood can afford to so without one for 10 cents Bro. James R. Lune of Hill Valley

preached in the chapel in the morn ing and ovening. " T Burterbanet, of North Monobester, Ind , says the health in that

locality is good. Three more were in R. Look out for the sample number pext Hundreds of names have been

Bro. W. J. Swigart has reterated from Somerset county. Pa Some of the brethren illustrated their behef in edu-

cation in a substantial way. Reather Solomon Gilbert of Obio says "the Go-pri was the order of the church be joined and be will try to

corry it out as long as he lives "I will do all I can for the Privitiva say all our agents, and we know a

wi L. Some are doing well already We thank our patrons for the many words of obter and comfort mny in some future number publich s number of them if we does it prudent

A brother of Indisea sends us eight iew subscribers which he says was the result of a few bours labor. There are who could do likewise. Who

The 'Last days of Jeerph" proved to be an interesting theme for a Bible lesson on Seturday evening last. The present ries of lessons is certainly interesting and instructive

Bro. Adam Phril. of St. ranklin county, Pa, says the church there is in a presperous condition. They expect to have a series of meetings on the holidays

It takes brother Kondig a long time to get to Huntingdon, but we are glad to learn that he is about the Muster to since by the way. We hope the Lord will bloss his labors.

Estier J. F. Offer in a letter Dec. 7th. have brother Harrison is with them. Brother Kendig and E-der D. F Stoutcontinue until Taureday.

pay s 'ear and the rich end-ment, it is no w ,der t'an it as a big infintion At ording to the late come Phila

Balber Edward Mason is now clerk delphia, Pa, basa populatico: 846 380 Of the: \$12,64% are once, 264,332 foreign; 815,92 white, 3138 colored, 119 Chinese, 5 Japanese ando Indune.

A certain writer says the abstinence s the purse of health butlettens dig their graves with their teet" A gre amount of troth in that, but would be

difficult to get people generit to see it The Moravians have to drover three indred mi-sioneries in a field and they are not as autocrous ; the Breth Ought not we who set the setren

truth to have at least a fermore in the Seld I

Christman is coming anterkeys are high (so price we mean) it if these i arrears will pur up, we may sveeneagh

ieft after we pay our deb(to buy one. Wo are hopeful, but can'tell yet bow it will be Our brethren who want o replenish their library will do well | correspond Commentaries ad ecclesins with no

tical histories, and in fact a broke that our parroge will likely wan may be had at our office Seventeen years have pixed by army the first number of the Heald of Tout! (M-nacoite,) was published. It has

permanent position as reporter in that since then been greatly energed and is city. rmany, France, Switzerled and Rus-Sevention Mormon Effers purch through St. Louis recently from Unit Albams, Micfor Tennessee, Georgia, Albams, Mie

desippi North Carolina, ad Virginia Their object is to make enverts to the ormon faith and secure emeration to A missionary and Suiday School worker, under the appoint of the Sun-

day School Union, while or his mis Brother David Bear, of Glen Hope Clearfield county, Ps., in gents us that

there are only seron members in that it caluty antil lately brother John Wants ler held a meeting and hiptiard eight and there are prospects of above uniting with the cher It is with feelings of suchess that we

appropries the death of Elder David Rossermen of Adams county, ?a We bave have known him for years and have ni wave found him to be augarnest advocare of what he believed take the track See memorium in another solumn

A council meeting was held in the Brothers Valley congression on Schiock and Wm Wednesday evening. Sivits were ordsized. Wn G Schrock and Sumuel F. Berman were elected to be ministry, and Daniel E. Walker and John J. Blough made discons -1

Just now we are baving-sold weather It takes lots of coal and but of money to buy it. The price has advanced 56 cents within a few days. The boats at up," and we are minus eval. This amounts for the advance in price. The errmone by Nosh Trover, the

sleeping preaches, ere now published and can be had at 25 cm, per copy. Don't know what they are like, but adging from some of the doctrine be advanced in one of his discourses while in the East, we suppose he was dres or something else was the matter with

To counternet the influence of Protest ant and State Schools in Rome, the Pope has set up lifty two Schools in that city,

which have complied with all the re ulrements of the Italian law. Normal ichoo's technical and professional Schools, primary schools and gymnasia are included in this number, and the ice left this metning. Meetings will Pope contributes sixty thousand dollars

a year to their maintenance.

consi trailee what each stirnt has to sequestated with our new friends, yet ty in the world, pays war and the rich end-ment, it is we will be sorry to less any of our old. Trime, As co patrons with whom we have been sojourning, and to whom we are so meel We hope none of our old patrone will full to renew unless forced

by circumo one U do so Our agents
will please in after the old so acribers If every brother and sister in the brotherbood would give 16 c s., a year to the missioners cause it would amoun to over \$8 000. Who is it that can not give 10 cts, a year? Just think how we could sid the cause without any r

We hope no able bedied brother rifice. on since will feel that they have done their daty satil they have given double that much in the next year

CUBRENT EVENTS. War is imminent between Egypt and

The public debt was Issuemed by 3 009 961 in November

General Garfield, the President elect, as 49 years ald November 18th Thirty Mormon missionaries from tah have just saik d for Europe.

It is estimated 100 000 Canadi orate annually to this country. The number of Indians with Unit States, exclusive of Ala ka, is 225 943

Mrs. Garfield refuses to have her plangraph sold or her portfait engraved. The butter deniers of Chicago have nited to stop the sale of sperious botter A partial oclipse of the sun, observa-

le at Washington, will ocur Decemher 30th The Macedonian barrest has failed and wheat will be sent thither from

this country. Since the first of November there have been 812 ruses of diphtheria and soul - w York.

sear) - . attantic cables are It is reported that the American co-

saioners to China bave agreed to prohibit Americas from increducing opium into China Rev. Congressman J. Hoyatt Smith.

of Brook ye, is going to try the exper-ment of setting in the House during the week and returning home to press h up Sundays The American Bible College for

ng women located at Binghamten, N. Y. sent its that foreign misson to Toungoo, Burmab, last week, secon punied by the other missionaries and teachers to India, China, and Japan The successful popotiations of a lear of 340 000 000 on the Nurchern Pacific railroad, surstantially meures the complotion of the third great trans-conti-

ontal line within three years and lifes the enterprise quite out of emburrase A massive deak or writing table, a resent from Oueen Victoria to the Prosident of the United States bus ar rived. It is made of live oak, weight bad gone East for a new supply but are 1 300 pounds and is elaborately carved,

presenting a magnificent specimen of worksonmakin ANNOUNCEMENT.

The Drinitive Christian FOR 1881! or Brethren, Sisters and Friends : We agiest a continuation of your natranage to the PRIMITIVE COMMITIAN

the following reasons : Frace, It is the oldest and first es iblished periodical in the Church representing the Geopel Visitor, The Christian Family Companies and the

Szcown, It has over stood solid and firm in laboring for the peace, union in colorging the Parastruck in the 1882, and prespectly of the Church, and for For any further information send for Harrard College has now 13 86 sto. We are receiving new subscribers and prespective of the Church, and for For any lumber dents, and 158 instructions. Taking into every day and we are gla to become the promotion of Primitive Christiani. Agent's Ontet.

Polorim

Tgmp, As contributors to its pages we have the names of our best and

most talented brothese and eleters afthe Church FOURTH, Our "Sermon Department" will be continued, which is highly ap-

preciated by our readers and especially by our isolated members. FIFTH, Our Correspondence Church News Departments will, & possible, be made better and fuller than

over before. All the news of the Course will be curefully enthered and prepared for the benefit of our readers. Saven. Our caroful and conscrative course will be faithfully continued, and our best efforts shall be put forth to maintake and premote prace and union

among us. We have full and implicit. tuth in the doctrines of the Church's and shall continue to laker for their perpetuation. We shall stand by the old Gospel Ship. SEVENTE, The PRIMITIAN CREET/AND has niways been the poor man's paper.

Never, to our knowledge, has a single pour brother or meter been refused our paper. We have practiced liberality in this direction to our fluencial less, notwithstanding the very liberal help we have received from our kind-hearted patrone. If we accommodate the pour we ought also to have the patronuge of the more fortunate. EIGHTH, For 1881 the PRIMITYE

CHRISTIAN will be changed buck to the 16-page form, stitched and cut, and othertrue ruprovol. We hereby guarantoo to our readers as good a paper and as much reading matter as any other paper published by the bestbree. We will not say beffer and more horanse we For the above main. ice , and more that we could add to limit and a cornectly invite and of our present read ers to renew your sub-oription for 1881. If some of you are living a distance from the agent and cannot see him or her son, send your name in on a postali and tell us to add it to your agen'ter list. It is necessary that we should bave the names in as seen as possible that we may have them booked and? ready for the new volume. No matter

papers may be presented, or how great inducements may be offered, don't allow roundises to be persuaded to change as we will give you as jeetty, and as good a paper se any other firm in the hietherhood, W. expect to have the Peruring in its new form and dress ready for a CHRISTMAN PRES-ENT for you. It will be the "goods wine" of the feast. Renew your subscription now and send us all the now names you can possibly secure. South them in soon so that they will get the balance of the year rang and equivally

how many sample copies of other

our Christmas number. To our agents who have and are still laboring so faithfully for us, we feel mateful indeed. It is to your en ergy and perseverance that we are in debted for much of our success in the past, and we hope that in view of alls that we promise to do in the fature, we shall continue to have your aid and co-operation. Where there are a agents at work some one is solicited to go to work for us An outfit will be sent at once on application. Every one of you are kindly invited to as in colarging the PRIMITIVE list for 1888.

#### Bome Bepartment. SERISTLESS ROWE.

No Christ in the house! how there and word Sank deep in my breast,

As I thought of the many, many homes

Where Christ is not a guest, f a Christies house, like a reaflers house Por a Christiess ho-Lors open to every storm . r it is like the wreek of a chap at rea

It may float awhile, when the sky is clear, And busined is the tempost's breath,

dusting on to death he doscore on to cover he a body Hee when the soul is gone ? Do we look for ripeard fruit ross the si apairs vine, or withered two Or piant deroid of roots

So in palace hell, or vice class cet. Yet les sweetest charm may be wanting still.

If Jesus as not there But mords cannot toll the sweet rost and the humblest home with Christ as a

Stands golden linked to Heaven SHOW YOUR LOVE TELL IT

You love your chi drep? I know you But the children don't know Tell them you lose them The fact that you provide for them food, tlething, pretty toys, the fact that you care for them continually, why these facts neght teach them that you love them if they comprehend the facts. But they have never felt the keen want of comfortable clushing, the sharp genering of hunger unoppressed or balf appeared, they have no knowledge of the salue of m of luber, they cannot realize how great is the kindness which keeps their necessities supplied. Do you desire that they should seffer in order that they may no this knowledge? There is a better way, which time and nature aili duly provide. But, for the present, all these things

seer. In Abem matters of course; they have never given there - shought Years beace they will interpret them correctly but now-now they need your tender keen your loving word, your kendly on ress, your declaration of love, to about them that you love them. If they do not receive these, sed do not experie though only cerasionally, the bare toleration of indifference, or the setual repalse, when, glowing with interest, they come to you for symparby; if they are referred again and again, and yet again th desired favors they ask, and campot anderstand the reason of the refusal, if they are often reprimandedsometimes punished-when they "didn t think of doing any barm," if they are for abort comings, and their errors corefully pointed out when they have taken especial pams to do a task well, floor at the what must they think? that you love them or that you hate them?

Try the Golden Rule. What would you think in like circumstences? Unfre quent favors, surly or petalantly grant. ed, increasant fault-finding (think how often a child erra,) the oft recurring ad monation to "run out of the way," to and amazement, occupation, society, somewhere else; bow far would these conditions go to asoure you of the love of a superior upon whom you were de-What pendent? assertions of his could consider you that you were very dear to bim, that your welfare and hap pinees were the prime objects of his ex

Do not expect your children to be where than you could be. The natural language of affection they will understand, intuitively And this exceptional child the one that is so often w erone that is stient of restraint, that so resents the ponishment which yet most be adstered; this child that is no ready to think bimself the unbeloved one of amily; this child needs special love and special exhibitions of tenderoess; he and approach stabilization of rendermon, he is about give but do not, will tern from supposed that they were of measures in the pre-son are to accept non-second for about the in the instance, the instance of the clarch as non-activity weekings of the clarch as non-activity weekings, and the clarch as non-activity weekings of the clarch as non-activity weekings of the clarch as non-activity weekings of the clarch as non-activity weekings, and the clarch as non-activity weekings, and the clarch as non-activity weekings, and activity as non-activity weekings of the clarch as non-activity weekings, and activity as non-activity weekings, and activity as non-activity weekings, and activity as non-activity weekings, and activities of the clarch as non-activities were activities and activities of the clarch as non-activities were activities and activities of the clarch as non-activities were activities and activities of the clarch as non-activities were activities and activities activities and activities activities and activities activities and activities activities activities activities and activities activities activities and activities activities activities activities activities activi

sons when he is taken t sed made to see and to feel that he has Aure no sion there. Then be zony be taught to believe that your

less than your gifts, are by stowed in love. Then you may reason with him, always lovingly and he will sceept your ressoning , you may exhart him, and he will hear your exhortation you may warn him and he will beed your warning One such exercise will not make him a model of children virtue it is true, but each one will help to bring bim into unison with you, and that your aim And nothing is more levely than the free and spontaneous expression of affection between parents and children Yet I have sees people so warped by false ideas of propriety that they look

upon all tenderness, whether of a or of speech, in this relation, and, indeed, in all others, as emisseatly silly and improper , Once, when my little boy came to me with a kins, saying, semply : love you," a friend who happened to be t said, "Aha, he has an ax to gried, I suspect !

Of course I promptly disclo nort of thing and explained to her that such manifestations were quite common and sincero between us. I suppose she had never had a similar expansions, and yet she had been ready a faithful, affeconste and self denying mothe

One of the most beautiful little incidenos that ever came under my observe tion, occurred in the house of a friend relative had written for the young daughter of the femily to come and spend a few weeks with her, as there was iii sa in her fooily, and she needed some

"We will see what father says," said the mother, after reading the letter. So when the father came in at over ing the letter was brought for his permuit the elder daughter kneeling beside buts, intensely interested, James or a his knee to hold the 11- Ohis lenning of the Jounger chitet ingut for him, while the "Would Stilren clustered near. sla. thre like to go, Sarab?" he

"Oh, yes father," and the eager, child ish face, full of hope, was raised to his,

inued, after a little pause, "what will The expectant face grow doubtful.

We'll manage to get along , the litth net can do these chers, but we shull mins then Sarah

The kindly look with which he had een regarding hir deepened into quisite tenderness, beautifying all the rugged , features, while the glad eyes of the young girl dropped modestly to the implied praise of her father a glance- and words; the color in her becks deepened, and a grateful smile curved her pretty lips

The words spoken were not many nor so, but the look and the mumber of hoth made one of those pictures which live long in the memory of the beholder. The love that is not told, is, to the reent, as if it had never been, and its material benefits had come from some other source. The very expression of lore intenedies its action; the re-pense elicited increases its power and influence; nothing else makes your child so con pletely your own as the conviction that be is very precions to you And you cannot afford to loosen your hold upon

him; you cannot afford to lose any opthat. tunity to induspre bim for Precious girl," "darling little son, should be often on your lips; why, they live in your beart, and "Out of the abundance of the heart the month speakoth " You may remain undemonstrative but others will not; and by and by their young bearts, busgering and thirsting for the words, the looks, the caress you

INTS TO PARENTS

Alwayspeak in a pleasant voice our children how to work ow to olsin a fiving by their own ignity clabor, that they may respect d honothe produced. Explainte reason why. The child

a littleisterrogation point. To it boy will me day repay this trouble teache some other child Teach jur children the cyil of a et vice,nd the come quence of using

toba co ad spirituous lequere, teach them to blemperate, orderly, punctwal, truthil many forthful and h Encourse your children to be race ni of person appearance; to return very tools its place; to always pay do na just share, and to always live up to a agreement. Teach yer children to confide in

by unference together. Tell ouplans, and sometimes ask their adve; they will thus open their earts to on, and will ask your ad vice. Thegirl who tells her heart to or motheries a shield and proabout her hech can come only with a mother where and connect.

Give yor children your confidence in the affice of your business. They will thus the interest and been workers ush you If you enlast their respect, the their sympathy and coperation, bey will quite likely remain take up, our work when you have done, and will go ahead perfecting hat you are commenced

OH his is farreer do not encounted your childen, and thus, by a hard and reary life drive them off to the cities Arise at a reasonable lever in the morning, tike un bour's rest at mouland quit at five or six o'clock in be altersoon. Let young people, with brots and papers, have a happy that dering the remainder of happy this on is no reason why o creationized americant ony more

father do for lumb girl, and egg girl day should be passered in attendance or exercise that which will enpoble sperintalize the sature. While rest and smable recreation may be a part of the day's programme, true phil--uphy dictates that the spiritual listulties of the nature should be cultiva-

> Teach your children those though hich they will need when they be come men and women. As women they should understand how to rook, how to make a bed, how to preserve legaliness and order throughout the nee, how to ornament their mor to renovate and preserve furniture and elothing, how to sing, how to play various games, that they may enlive the bousehold. They should be taught how to swin, how to ride, he drive, how to do business and how to preserve health. The mother should arly entrust money to the girl, with which to buy articles for the bonce. hold. that she may know its value Think what a man and woman need to know in order to be huppy, prosand successful, teach

### VALUE OF INFANT BAPTISM. A writer in the Hartford Heliques

Herold offers as an argument to prove se great value of infant buptism, that of 81 children who but been imprized botw.com 1837 and 1896, hitsy-three in 1866 were members of the church. We

lirly protessed this faith, would not that show that the value of not being ann

having been haptized in infancy? We doubt not that we can make a otter showing than this. Just here be harned in room, it will we are reminded of "a little meetdote." plotely enturne the air with smede

was shown the pictures of many perone who had been sared from ship the night, the air will accommendate wrick at sea in enesoquence of their ally saturated with the smole unbeprayers to her, "All right," said lie there be an open door or unfour for "now shore use the portunts of those it to carpe. Now the sixtee ounces "now show me the portunts of these it to escape. Now the sixtee ounce who were not saved, notwithstanding of smake thus formed in farless por or prayers to the Virvin."

the sign and scal of the promise" Sup- the lungs and into the porceof parents could show n hugh r proportion the imporand the scale. We should prefer to in the morning, before proking them hange the phraseology, and say, "Verup in the form of a neatly madebod y find is faithful to his covenant, and

kind to those parents who being their children up in the nurture and admoni-

## A SERMON TESTED.

If doubting bearers would put into Prirate the suggestions of the preach ne in the following intend no

"I heard a sermon once from a year Teach y arabildren the value of the lone I thought the effort very lease erable itinerant preacher, on benevo-"I think thee had better go Thire Subboth spain day for the spiritual im-best one thing impressed me abite of use there, and it will be a procumental the mind; that on the 160, "said be," and do something their Seehath tiers the eritary work of the I have done prembing. Have it to work shoull not be resumed; that the ray when I come lack, four weekon religious services of some kind, and my word and God's word for it. you well be a better and a happer man. I know a poor window hangs on the and say, Thi stand a porket kmfe al edge of some woods about a mile from my home. Her husband had been dead two or three years, and with three holpiess little girls rise an-4 offer to your friends a maddening

ted by setting apart a portion of the had a back conflict with powerty. I had often spoken hindly to her, and thought my duty ended when the words were untered but when the sermon of the old white-headed preaches was done, the resolution year to go and do something Next day I visited the cellar and measured out a bushel of putatous, a bushel of profesand a variety of other things, and having put them into a wagen, started for cottage of the widow. A load of Pense?" wood for which I paid three dollars, preceded me. Ankour's drive brought both loads in front of the house, and when my explanation was given the were wet eyes and warm bearts in the ES parties. The widow wept for joy, and the children joined in, white I, finding my feelings too much for my strongth, had to give way to tears. The art was one that gave me a new spiritual and when the proscher came back I thought the discourse one of the most obsquant I had over issuened

to. The change was in myself not in bim or his prenching "-- Record Van-IMPORTANCE OF TROROUGH VENTI-LATION.

are set members what are hey?  $V_{H}$  (they will find that their actual weight rious answers have been to his question, and to far as we know, the morning.

Frequently there will be a loss of two tied to this day. Whatever maybe the crimore pounds, and the average los-value of infant baptism, this is to of throughout the year will be more than

its difficulties
But warroug his, suppose that a his
the clurch in the same neighborhood,
und show that of? I cheldere not have
und, fifty foor land, in after years, public
land by problemed (the fash), without
your property land to be lines and partly from
which has gone off from their hostic
property loves the lines and partly from
your loves and decayed
and in a chelder and decayed
and decaye real is carbole avid and decayed

that show that the value of not being haptized in greater in the ration of fifty-four to fifty-three, than the value of hystire from haptized in the value of hystire from haptized in the page 2. If a magazonee of word or cotton

I man was cuce informed thus there is that one can builty breathe, though great value in prayers addressed to the Virgin Mary, and to convince bim he matter in the air. Yan owner of colton be burned every t somes than the sixtrem ounce of The good Podobaptist brother who habitson from the lungs and odies of Into good a consequence which wo the two persons who have lost a possed arguments which wo have opened and the two persons who have lost a possed are quoted closer solemnly with these words. Verify God is fluthful to his deeping, for while the dry stoke: words "verify con is maintain to me shoping, for some the dry store enventant, and kind to those parents mainly takes into the lengt, its damp who present Him their little cars for odors from the body or emborted into pose now, an equal number of liaptist whole body. Need more be old of tance of having belyone payene count soor a negret proper sees the importance of thoughly airm of vegenerate persons neong thour child well ventulated and thoroughly airm three, then what becomes of the 'segn' the sheets, coverlets and matrices

A FOOLISH OUSTON.

Suppose, so progress

One of the most absurd of all fields customs is that of inviting a crowd of rionds or strangers up to the bar "to takes amothing at my expense." one has sensibly said "New loys, if you want to be ger crous and treat each other, why select some other place be

the post office, you remark, 'I say, my dear felow, come in and take stomps, these stamps will cost as to the chethice's, and say, 'Boys or mand take a box of collars' W and say. "A hat kind of conce who and have?" Why not trent to greceries by p und as well as liquors by the glass'
Or take your committee to the cutter's This would be thought : strange way of showing freendship would it not be better than to

presentions, deadly describe? Suppose a man should keep a dee of rettle sanker, and allow men to come in and be bitten at six-pence a bete would it be a sensible thing for a max to invite all his friends in at his expense? le it worth our while to turn our friends into brutes, maniars and murderers, and their homes into hells of trouble and distress, by giving them 'something to drink at my co. pense?" "At last it bitoth like a serpent and stingeth like an adder. '-

BERESOLE—in the Woodbary of Bedford cropby Pa., of disbetos, Amenda Eb-riole, describer of higher before distor Lydia Ebersole, as John and sister Lydia Ebersole, as Jyrara, 6 months and 17 days. She was so everyfury Caristian and loved by all. In her death the church has lost un serive Sunday school worker, the purente a kind and obedient dimeter. The Co. kind and obedient daughter. Her Sund school class, her brothers and one siz 4 mourn as those who have no and I would say to those who have not yet the necessary preparation for the solumn change of death, prepare to meet your God, your dear sinter, is to the here parting, and bitter tears are unker

besue it convolu-WHEELER — New Arington, thic, Nos. 28, 1895, sister Mary And, wife of brothe depth of the second and 27 days. Footral exciton in this M P. church, by the writer.

B. T. Bossenman Essig R Sayoun.

f from





